AN
HEBREW AND ENGLISH
LEXICON,
WITHOUT POINTS.

TO WHICH ARE PREFIXED,

(ALSO WITHOUT POINTS,)

A METHODICAL HEBREW GRAMMAR,

AND

A SHORT CHALDEE GRAMMAR.

BRITISH MUSEUM

AN
HEBREW AND ENGLISH
LEXICON,
WITHOUT POINTS.

IN WHICH
The HEBREW and CHALDEE WORDS of the OLD TESTAMENT
are explained in their leading and derived Senſes,
The DERIVATIVE WORDS are ranged under their reſpective PRIMITIVES,
AND
The MEANINGS aſſigned to each authorized by References to Paſſages of SCRIPTURE,
and frequently illuſtrated and confirmed by Citations from
VARIOUS AUTHORS, ancient and modern.

TO THIS WORK ARE PREFIXED
AN HEBREW AND A CHALDEE GRAMMAR,
WITHOUT POINTS.

The FOURTH EDITION, corrected, improved, and ſomewhat enlarged.

By JOHN PARKHURST, *M. A.* k
FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

ISAIAH XL. 8.
יבש חציר נבל ציץ ודבר אלהינו יקום לעולם :

The ſame Things uttered in Hebrew, *and tranſlated into* another Tongue, *have not the ſame* FORCE *in them: and not only theſe Things, but the* Law *itſelf, and the* Prophets, *and the* Reſt of the Books *have* NO SMALL DIFFERENCE *when they are ſpoken in their own Language.*
PROLOGUE TO ECCLESIASTICUS.

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TO

THE RIGHT REVEREND DR. GEORGE HORNE,

LORD BISHOP OF NORWICH*,

THE REV. SAMUEL GLASSE, D. D. F. R. S.

WILLIAM STEVENS, Eſq. TREASURER of Q. ANNE's BOUNTY,

AND

THE REVEREND JONATHAN BOUCHER, M. A.

THE FAVOURERS AND PROMOTERS OF THE WORK,

THIS FOURTH EDITION OF

THE HEBREW AND ENGLISH LEXICON

IS RESPECTFULLY INSCRIBED BY

THEIR OBLIGED FRIEND AND SERVANT,

THE AUTHOR.

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* As this Inſcription was deſigned previouſly to the much lamented death of this eminent and learned Prelate, the Author hopes to be excuſed for thus publickly acknowledging his Lordſhip's friendſhip, and for not ſuppreſſing a name ſo honourable to himſelf and his Work.

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PREFACE

TO THE

SECOND EDITION OF MDCCLXXVIII.

IT is not from an affected Humility, but from the real Sentiments of my Heart, that I begin this Preface with remarking, that perhaps a ſtronger inſtance of public candour was never ſhown, than in the reception given to the former Edition of this Lexicon. For notwithſtanding it's numerous defects and errours, which I am deſirous of acknowledging in the plaineſt and moſt explicit terms, yet in a few years the whole Impreſſion was diſperſed, and the Work itſelf has ſince been frequently inquired after by perſons deſirous of procuring it. Theſe circumſtances are at leaſt good ſigns of an increaſing regard to the *Original Hebrew Scriptures*; and I can with the ſtricteſt veracity affirm, that they have been a very great and conſtant encouragement to me for exerting my beſt endeavours to improve the HEBREW and ENGLISH LEXICON, ſo far as near twenty years advance in life, and a careful peruſal, or an attentive conſultation of many writers, ancient and modern, in various branches of learning, have enabled me. For it muſt be obſerved, that though in the Title-page this Volume is ſet forth as a Second Edition, yet it might with equal propriety and truth have been introduced as a new performance; ſince the greater part of the explanations of the Hebrew words have been compoſed anew, and there are very few of them in which conſiderable additions or corrections have not been made: and whereas the firſt edition, together with the Supplement, conſiſted only of 422 quarto pages, this, with the Appendix, contains no leſs than 758. Theſe obſervations will, I hope, ſufficiently apologize to the purchaſers of the former publication for my not printing *ſeparately*, for their uſe, the Alterations and Additions made in this; as indeed I ſhould have been ſtrongly inclined to do, could I have accompliſhed it without reprinting nearly two-thirds of the Lexicon, and, after all, producing a Work which muſt have been very far from ſatisfying either them or myſelf.

But, to convey the cleareſt notion in my power of what may be expected from the Lexicon in it's preſent form, it may be proper to obſerve, that the Author was ſome years ago much ſtruck with what is related of the celebrated Duke *de Montauſier*, "who was the firſt promoter of what we call the *Dauphin* Edition of the Claſſics.— He uſed often to ſay, that the difficulties which occur to us in reading the Works of the Ancients might all be comprehended under two claſſes; and that they ariſe either from our not knowing in what ſenſe they uſed ſuch *a word* [or *expreſſion*] formerly; or elſe, from our being ignorant now of ſome *opinion*, *cuſtom*, or *thing*, that was familiarly known among them. In the former caſe the commentator ſhould endeavour to determine the meaning of the *word* [or *expreſſion*] in queſtion, by conſulting how it is uſed by the ſame author, in other places, where the meaning of it may be more evident; or by any other of the ſame country, and (as near as may be) of the ſame times. In the ſecond caſe, the *thing*, *cuſtom*, or *opinion* hinted at ſhould be ſubjoined in as few words as is conſiſtent with clearneſs *."

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* *Spence's* Polymetis, p. 286; *Huetii* Comment. De Rebus Suis, p. 286, edit. *Amſtel.* 1718; and *Huetiana*, § 37, p. 93, edit. *Paris*, 1722.

The good ſenſe and juſtneſs of theſe remarks ſpeak ſufficiently for themſelves; and as in the proſecution of the following Work I have endeavoured to avail myſelf of them, it will be found that not only the * Lexicographers and Verbal Critics, but the more enlarged Philologiſts, the Writers of † Natural and ‡ Civil Hiſtory, § Travellers ancient and modern into the eaſtern countries, and even the ‖ Poets, have been made to draw water for the ſervice of the Sanctuary, or to contribute their quotas to the illuſtration of the Hebrew Scriptures. In the Notes below I have named the authors principally made uſe of; but, beſides theſe, many others have been occaſionally conſulted.

But to be more particular—It appears evident from the *Moſaic* account of the original formation of Man, that *Language was the immediate Gift of God to Adam*, or that God himſelf either taught our firſt parent to ſpeak, or, which comes to the ſame thing, inſpired him with language ¶. And the language thus communicated to the firſt man was, notwithſtanding the objections of ancient or modern cavillers, no other (I mean as to the main and ſtructure of it) than that *Hebrew* in which Moſes wrote. Elſe what meaneth the inſpired hiſtorian when he ſaith, Gen. ii. 19, *Whatſoever Adam called every living creature, that* (there is nothing in the Heb. for *was*) *the name thereof?* And the names of *Adam*, *Eve*, *Cain*, *Abel*, *Seth*, *Noah*, &c. with their etymological reaſons, are as truly *Hebrew* as thoſe of *Peleg*, *Abraham*, *Sarah*, *Iſaac*, *Jacob*, *Levi*, *Moſes*, *Joſhua*, or even as *David*, *Solomon* (Heb. *Shelemah*), *Iſaiah*, and *Malachi*. And whatever difficulty there may be in explaining this or that, or a few particular words in *Hebrew*, yet it will be demonſtratively evident to any one who will attentively examine the ſubject, that *the Hebrew language is ideal*, or that from a certain, and that no great, number of *primitive*, and *apparently* ** *arbitrary*, *words*, called *Roots*, and uſually expreſſive of ſome *idea* or *notion taken from nature*, i. e. from the external objects around us, or from our own conſtitutions, *by our ſenſes or feelings*, all the other words of that tongue are derived, or grammatically formed; and that wherever the *radical letters* are the ſame, the *leading idea* or *notion runs through all the deflexions of the word*, however numerous or diverſified; due allowance being made for ſuch radical letters as are dropped, and conſequently are to be ſupplied, by the rules of grammar. Indeed I believe that many other languages, not only the *Greek* and *Latin*, but even our own, and the reſt which are now ſpoken in *Europe*, might, notwithſtanding their apparent confuſion, be, by perſons properly qualified, reduced to their *primitive Roots*, and by conſequence the *Ideality* (if the term may be allowed) *of ſuch languages be recovered.* And this, with regard to the *Greek* in particular, has, I hope, been in a good meaſure performed in the GREEK and ENGLISH LEXICON *to the New Teſtament*; and I will venture to prognoſticate good ſucceſs to thoſe learned and ingenious men who will heartily attempt the like in ſuch other languages as they are well acquainted with. But to return to the Work before us.—

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* As *Marii De Calaſio*, Concordant. et Lexic. *Kircheri* Concordant. *Caſtelli* Lexic. Heptaglott. *Cocceii* Lexic. *Leigh*'s Critica Sacra, *Robertſon* Theſaurus Ling. Sanctæ, *Stockii* Clavis Vet. Teſt. *Taylor*'s Hebrew Concordance, *Noldii* Particul. Heb. *A. Schultens* Origines Hebrææ, &c. *Glaſſii* Philologia Sacra, *Bate*'s Critica Hebræa, *Hutchinſon*'s Works, 12 volumes, 8vo. which laſt I place under this head, not knowing where more properly to range them; though indeed they abound with much uſeful and entertaining learning on *various* ſubjects, or as Mr. *H.*'s *wary* adverſary, Dr. *Sharpe*, choſe to expreſs it, (Dedication to *Two Diſſertations on* Elohim and Berith, p. viii.) "There are *in ſome parts* of his Works, things both *uſeful* and *curious.*"—Fas eſt et ab HOSTE doceri.

† *Pliny* Natural Hiſt. *Bochart* Opera, 3 vol. fol. *Scheuchzer* Phyſica Sacra, *Buffon* Hiſt. Nat. *Brookes*'s Natural Hiſtory; to which I muſt add *Boerhaave*'s Chemiſtry, and Inſtitutiones Medicæ, and *Haller*'s Phyſiology.

‡ *Herodotus*, *Diodorus Siculus*, *Xenophon* Cyropæd. *Joſephus*, *Plutarch*, *Uſſerii* Annales, *Prideaux* Connect. *Univerſal Hiſt.*

§ *Strabo* Geograph. *Buſbequii* Epiſt. Turc. *Shaw*'s Travels, *Ruſſel*'s Nat. Hiſt. of Aleppo, *Haſſelquiſt*'s Voyages and Travels, *Hanway*'s Travels and Revolutions of Perſia, Sir *James Porter*'s Obſervations on the Turks, Lady *M. W. Montague*'s Letters, 3 vols. *Complete Syſtem of Geography*, 2 vols. fol. *Niebuhr* Deſcription de l'Arabie, & Voyage, 2 tomes.

‖ Of the Greeks, *Orpheus*, *Homer*, *Theocritus*, *Callimachus*; of the Latins, *Lucretius*, *Virgil*, *Ovid*, *Horace*, *Lucan*, *Juvenal*, *Perſius*.

¶ See more on this intereſting ſubject in the Lexicon under root קרא III. and in the authors there quoted.

** But here I would be underſtood to except ſuch as are formed by an *onomatopœia*, or immediately *from the ſound*, of which many inſtances are given in the Lexicon; and indeed ſuch words are common in all languages.

To aſſign the primary idea or *notion of each Hebrew Root* is one of the points *principally laboured* in this, as in the former edition: and may I be permitted to add, that I truſt it is here brought *nearer to a completion?* At leaſt, I can ſafely aſſert, that, in ſtating theſe *primary notions* or *ſenſes*, I have *earneſtly ſtriven* to lay aſide all prejudices and partiality to the preconceived opinions, whether of any other man, or of myſelf; and accordingly the reader, upon comparing this with the former Work, will obſerve many alterations in this reſpect. Now, in fixing the *leading ſenſe* of each Root, after carefully and conſtantly conſulting the ancient verſions (I mean thoſe of the LXX and Vulg. together with the Chaldee Targums, and the fragments of the Hexaplar verſions of *Aquila, Symmachus, Theodotion*, &c. publiſhed by *Montfaucon*), I have endeavoured as much as poſſible to let the Holy Scriptures, on a diligent and cloſe examination and compariſon of the ſeveral texts, ſpeak for themſelves, well knowing that *nothing cuts a diamond like a diamond*. But for the explanation of ſuch words as occur in the Bible but once, or very rarely, as alſo of thoſe which are evidently uſed, not in their *primitive*, but only in a *ſecondary* or *derivative* ſenſe, recourſe hath been had to the eaſtern *dialectical* languages, particularly to the *Chaldee, Syriac*, and *Arabic*, which, it is hoped, will in ſuch inſtances be found to have frequently illuſtrated the true meaning of the *Hebrew*. And in applying the *Arabic* language in particular to theſe purpoſes, I have been much aſſiſted not only by the printed Works of the celebrated *Albert Schultens*, formerly Profeſſor of the Oriental Languages in the Univerſity of *Leyden*, but by a * *Manuſcript Hebrew Lexicon* of the ſame author, kindly communicated to me by the Rev. and learned Mr. *Woide*, Chaplain of his Majeſty's *Dutch* Chapel at St. James's.

That *Schultens* has from the *Arabic* happily and ſatisfactorily illuſtrated ſome very obſcure and difficult words of the *Hebrew* text, muſt, I think, be acknowledged by every impartial enquirer after truth. But it ſeems equally evident, on the other hand, that this great man carried his regard to the *Alcoraniſh Arabic*, which is manifeſtly a corrupt dialect, or rather a hodge-podge or jumble of ſeveral corrupt dialects of the Hebrew, much too far; and that, being continually converſant with the florid and highly figurative, not to ſay bombaſt, ſtyle of the *Arabian* writers, he has reſolved ſome ſtrictly juſt, proper, or philoſophical expreſſions of the *Hebrew* Bible into tropes and figures, and has often called in his favourite *Arabic* to explain (or ſhall I ſay perplex?) the meaning of the *Hebrew*, where it's aid was by no means wanted, but the import of the word or expreſſion might have been clearly aſcertained by the ancient verſions, and an attentive compariſon of the ſeveral texts wherein it occurred. But though I thought myſelf, on a ſubject of ſuch importance, obliged to ſpeak thus plainly concerning this very learned and reſpectable writer, yet it is with pleaſure I add, that in this he is hardly enough to be commended, that he conſtantly (I think) aims at giving *a clear leading* or *primary idea* or *ſenſe to each Hebrew Root*, which no doubt is the *fundamental principle* of explaining the ſacred language.

But I have called the *Alcoraniſh Arabic* a hodge-podge or jumble of ſeveral corrupt dialects of the Hebrew; and as this may be diſputed, I add, that the fact is ſufficiently proved even from it's *boaſted copiouſneſs*. †"It ſo far excels other languages in *copiouſneſs* (ſays Biſhop *Walton*, Prolegom. xiv. 6.) that *the various appellations of one ſingle*

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* Entitled ALBERTI SCHULTENS *Origines Hebraicæ in Collegio publico dictatæ*. It is contained in two moderate volumes in quarto. The copy I was favoured with is imperfect, containing from the beginning of the letter א to Root חפש, under ח, incluſive. The Roots under the letter ט are all wanting, but thoſe under י are explained from the beginning of that letter to Root יעת, from which to the end of the letter ל the copy is again deficient. The Second Volume contains from the beginning of מ to Root מסך under ם; and to this volume is prefixed the following Note: "ORIGINES *Cl. Viri* Alberti Schultens, *a literâ* מ *ad* מסך *uſque, ubi ante morbum et mortem dein ſecutam ſubſtiterat.*"

† "Tantâ copiâ *alias linguas ſuperat, ut* unjus rei appellationes variæ, earumque explicationes voluminis integri materiam præbeant. *Leonis nomina habet* quingenta, *ſerpentis* ducenta, *mellis* octoginta, *de quibus integrum libellum ſcripſit* Firauzabadius. *Enſis vero appellationes teſtatur idem eſſe* ſupra mille, *quas in libro à ſe compoſito enumeravit.*"

thing, and their explanations, afford matter for a complete volume. It has *five hundred* names for a lion, *two hundred* for a ſerpent, *eighty* for honey, on which laſt *Firauzabadius* ſays that he had written a whole book. The ſame writer teſtifies that the names for a ſword are *above a thouſand,* which he has enumerated in a work compoſed by him."* Thus ſay thoſe who are beſt ſkilled in *Arabic.* And here it may be ſafely left to the determination of any conſiderate man, who is at all acquainted with the nature of language, whether this could poſſibly be the caſe in any *one* dialect or language upon earth; or whether it is poſſible to imagine a ſtronger internal proof that a language anſwering this character *muſt* in fact be made up of *ſeveral various languages* or *dialects.* And if the *Alcoraniſh Arabic* be indeed ſo copious (I had almoſt ſaid infinite) as above declared, I believe no man of ſenſe will be inclined to conteſt what the † *Arabs* themſelves affirm concerning it, namely, that "none can comprehend it's whole compaſs *unleſs illuminated by the prophetic ſpirit,* and that no one was ever yet able to exhauſt all it's treaſures." Thus much for the *Alcoraniſh Arabic.* And for ever to obviate the extravagant aſſertions which *Schultens* and ſome other learned men have advanced concerning the *unvaried purity* and *high antiquity* of the *Arabic,* as now ſpoken in *Arabia Felix,* I ſhall ſubjoin what Mr. *Niebuhr,* one of the gentlemen who lately travelled into that country at the expenſe of the King of Denmark, ſays of this language in his *Deſcription de l'Arabie,* p. 72, &c. and this the rather becauſe the very ſenſible and accurate author had no turn to ſerve, no ſyſtem to ſupport, in what he relates, and becauſe I do not know that his account has yet appeared in Engliſh.

"On voit, &c. One ſees, ſays he, in *Pococke's* Obſervations on *Abul Faraje,* p. 151, that *the ancient Arabians had different dialects.* The King of the *Hamjares* at *Dhafar* ſaid to a foreign Arab, *Theb,* meaning that he ſhould ſit down. But as this word ſignified in the language of the latter, Leap, he leaped from a high place, and hurt himſelf. When they had explained to the King the occaſion of the miſtake, he ſaid, Let the *Arab* who comes to *Dhafar* learn the *Hamjare* dialect. *Arrian* likewiſe remarks that the Arabs had not only *different dialects,* but *different languages*‡. Il n'y a peut-être point de langue où l'on trouve aujourd'hui tant de dialectes, que dans l'Arabe. *There is not perhaps any language in which one finds at preſent ſo many dialects as in the Arabic.* Not only they ſpeak *quite differently* (tout autrement) in the mountains of the little diſtrict governed by the *Imam* of *Yemen,* from what they do in the *Tehama* or low country on the coaſt of the Red ſea; but perſons of diſtinction have a pronunciation different from that of the peaſants, and other words to expreſs many things; and theſe dialects have not much reſemblance to that of the *Bedoweens.* The difference is ſtill greater in the diſtant provinces. Since then for a very long time there have been in different provinces of *Arabia many dialects* (pluſieurs dialectes) in uſe, and ſince the Arabic language has changed, or cauſed the neighbouring people to forget, languages of which probably ſome words have been adopted and preſerved in the modern *Arabic, it is no wonder that this language is more rich or copious than any other.* At this time the pronunciation of certain letters is very various; for inſtance, the *Kaf* and *Kef,* which the northern and weſtern Arabs uſe for a *K* or a Q, is pronounced at *Maſkât,* and near the Perſian gulph, as *tſch* [Eng. *ch*]; and this is the reaſon why in ſome countries they ſay, *Bukkra, Kiáb,* whilſt in others they ſay, *Bâtſcher, Tſchiáb,* and ſo of the reſt."——

"As the *Arabians* profeſs being of the *Mahometan* Religion, they believe that the language in which the Book of their Law, i. e. the *Koran,* is written, and by conſequence § the dialect in uſe at *Mecca* in the time of *Mahomet,* is the pureſt of all. *This dialect*

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* Comp. *Michaelis,* Recueil de Queſtions, p. 249, 250.

† "*Cl.* Pocokius *in dictis notis,* p. 133, *dicit* Arabes *immenſam ſuæ linguæ latitudinem prædicare, quam tantum eſſe volunt ut nullus* niſi ſpiritu prophetico illuſtratus *univerſum ejus ambitum comprehendat, nec quiſquam eò unquam pervenerit ut omnes ejus theſauros exhauriret. Walton,* Proleg. xiv. 5.

‡ "Navigationi & Viaggi racolte da Ramuſio, fol. 284. Periplus Maris Erythræi, p. 12."

§ Here the ingenious author ſuppoſes, 1ſt, that the whole *Koran* was publiſhed at *Mecca*; 2dly, that it was all publiſhed by *Mahomet* (neither of which ſuppoſitions is true in fact, ſee *Prideaux's* Life of *Mahomet,* *dialect differs ſo greatly from the modern, that they teach at* Mecca *itſelf, and that only in the Colleges, the language of the* Koran, *as they teach* Latin *at* Rome. *And as the dialect uſed in* Yemen [i. e. *the interior parts of* Arabia Felix], *eleven hundred years ago, did in thoſe days differ from that of* Mecca, *and is ſtill more altered by intercourſes with ſtrangers, and by length of time, they teach in* Yemen *likewiſe the language of the* Koran *as a learned language*."

Thus far Mr. *Niebuhr*, and this *authentic evidence* from an *ear-witneſs* * entirely overthrows all ſuch raſh aſſertions as that of *Schultens*, Orig. Heb. lib. i. cap. iv. § xxiii. entitled, † *The Language of the Arabians unvaried*, where he ſays, "*In the province* of Hisjas [by *Niebuhr* called Hedsjâs], *where are the Holy Cities* Mecca *and* Medina, *and alſo in* Arabia Felix, *the higheſt purity of the* Arabic *dialect ſtill flouriſhes, even the ſame as flouriſhed when* Mahomet *aroſe*."

But to return from this digreſſion (if ſuch it ſhould be deemed) concerning the *Arabic* language,—I would remark, that as *Words in general* expreſs or explain *Things*, ſo a knowledge of *Things* will frequently explain or illuſtrate *particular Words*, eſpecially in the ancient and leſs known languages; and of this obſervation there will, I hope, be found numerous and convincing proofs in the courſe of the following pages. And this Work being profeſſedly deſigned for ſomewhat more than a mere Vocabulary or Word-book, although I will by no means preſume to call it a Comment, yet I hope the reader will be continually meeting with ſatisfactory expoſitions of *many difficult* or *obſcure texts of the* Hebrew *Bible*, derived not merely from verbal criticiſm, but from thoſe other various ſources of information already intimated at p. viii. of this Preface. And here I think I ought to pay my particular acknowledgements (to which, were I properly authorized, I would gladly add thoſe of the Public) to the learned and ingenious Mr. *Harmer*, for his very valuable *Obſervations on divers Paſſages of Scripture*, which he has very happily illuſtrated from *Circumſtances incidentally mentioned in Books of Voyages and Travels into the Eaſt*; and I do not at all ſcruple to aſſure my readers that they will find this Work a rich treaſury, and, as it were, a library of entertaining and uſeful knowledge; and, as I am an entire ſtranger to the perſon of the excellent author, I hope he will forgive my further mentioning his *Outlines of a New Commentary on Solomon's Song*, as highly deſerving attention and approbation.

If a Root be found in no more than *four* paſſages of the Bible, I have conſtantly cited or referred to them all, that the reader, by conſulting and conſidering them, may judge of the propriety of the interpretation propoſed. So that in ſuch inſtances as theſe (and they are not a few), where the aſſiſtance of a *Hebrew Concordance* is moſt wanted, this Lexicon may very well ſupply it's place.

And here I muſt, *once for all*, deſire thoſe who wiſh to reap the full benefit of this Work, *conſtantly to examine and compare in the* ‡ Hebrew Bible *thoſe texts which they ſhall find cited for proof or illuſtration*; and I dare promiſe that their labour in this reſpect will be amply repaid by the knowledge they will ſhortly acquire of the ſacred language.

Two principal differences between the preſent and the former edition are, 1ſt. That in this I have, on mature deliberation and clear conviction, with preceding Lexicographers

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homet, p. 21—23.); and 3dly, that if it had been all publiſhed by *Mahomet*, and that at *Mecca*, it muſt neceſſarily be in the *Mecca* dialect; whereas even on this ſuppoſition it ſhould ſeem more probable that it would be tinctured with foreign dialects; partly from what *Mahomet* himſelf had picked up during his mercantile Travels into *Egypt*, *Paleſtine*, and *Syria*, and partly from what was furniſhed to him by his two aſſiſtants, the *Jew* and the *Syrian Monk*, eſpecially as the Arabs, among whom it was written and publiſhed, were a *very illiterate* people. See *Prideaux*, p. 8, 12, 41, &c. Comp. *Sale*'s Koran, ch. xvi. p. 223, Note *c*.

[*] Comp. *Niebuhr*, Voyage, tom. i. p. 329, 330.

[†] "Arabum Lingua invariata." "In *Hisjazâ* provinciâ, ubi Sacræ Urbes *Mecca* et *Medina*, itemque in *Arabiâ Felice*, ſumma etiamnum viget puritas *Dialecti Arabicæ*, eademque planè, quæ *Muhammede* oriente vigebat."

[‡] As ſome of the editions of the Hebrew Bible differ from others in *numbering* the verſes, and ſometimes the chapters, I have, for the convenience of the reader, ſignified ſuch difference by inſerting the word "*or*," between ſuch different modes of notation.

diſtinguiſhed the Roots with ה for the laſt radical, from thoſe which have only the two firſt letters of the Root, as, for inſtance, ברה from בר, נסה from נס: and 2dly. That I have conſidered the Roots with א for the laſt radical, as being diſtinct from both the others, as, for example, ברא both from ברה and בר; though I think it muſt be allowed that ſuch Roots are often related in ſenſe to thoſe ending in ה, as בטא to בטה, חבא to חבה, חפא to חפה; and ſometimes to thoſe of only the two former radicals, as בוא to בו, חגא to חג, צמא to צם.

This ſecond edition being ſo greatly enlarged from the preceding one, it is not only much more diſtinct and copious in explaining the ſeveral derived or ſecondary ſenſes of the Hebrew Roots, but nearly as great a number of the *derivative words* are alſo inſerted, as, for aught I know, in any Lexicon extant. Indeed I am in hopes the reader will hardly meet with any difficulty ariſing from an omiſſion of this kind. And as I have now added *a Chaldee Grammar*, ſo I have been careful to explain ſuch *Chaldee* words, both *Primitive* and *Derivative*, as occur in the Bible, in a much more particular manner than before; but in doing this I ſtill thought that it would beſt ſuit the nature of a Lexicon, and the conveniency of the reader, to place the *Chaldee* words under the *Hebrew* Roots *of the ſame letters*; although the former do frequently far deviate from the ſenſe of the latter, and are even ſometimes, according to the rules of etymology, plainly derived from other *Hebrew* Roots. For inſtances ſee Lexicon under Roots עלע, עמר, פלח, קמר, רעה.

In the former publication were added, at the end of the explanation of many Hebrew Roots, ſuch *Engliſh* words as were either plainly or probably *derived* from them. And though no great ſtreſs was laid on this part of the work, yet it was apprehended, that it might tend to fix the meaning of the *Hebrew* in the learner's memory, and might at the ſame time entertain him to ſee ſo many words ſtill preſerved in *Engliſh*, from the common mother of all tongues, and ſet him upon new enquiries of this kind, both in our own and other languages: I have now conſiderably enlarged this *etymological* part of my Work, by the addition not only of many *Engliſh*, but of many *Greek*, *Latin*, and *Northern* words, which however I have often judged it more proper to inſert in the body, than at the end of the Expoſitions of the *Hebrew*.

The PLURILITERALS, or *Words of more than three radical letters*, whether *Hebrew* or *Chaldee*, are in this, as in moſt other Lexicons, placed in *alphabetical* order, at the end of each *letter*.

And now, conſidering how many years it is ſince the *Hebrew* and *Engliſh Lexicon* was firſt publiſhed, and what has been above ſaid concerning the improvements in the preſent edition, my more ſanguine readers may be ſurprized that I have nevertheleſs thought proper to ſubjoin *an Appendix* * *containing Additions and* (O mortifying word to human pride!) *Corrections*. But, for my own part, as long as I remain on this ſide the grave, I expect and deſire to continue in the condition of a learner: and as on this occaſion I think it right to be very plain and explicit with all thoſe who ſhall look into this Work, I frankly declare, that though ſcarcely any thing is eaſier than to acquire the *Rudiments* of the *Hebrew Language*, when unembarraſſed with *Points*; yet that *the Study of it is a Study for Life*; and that the *Hebrew Scriptures*, like all the other works of *God*, will to the humble and diligent enquirer be continually opening new ſcenes of information and delight. And although ſome truly candid and ingenuous perſons (I ſpeak not of the *ſcoffing infidel*, *the mercenary ſcribbler*, nor yet of *the ignorant conceited witling*, whoſe applauſe I neither court nor deſire)—though, I ſay, ſome really candid and ingenuous perſons may be inclined to entertain a favourable opinion of the enſuing volume, yet I cannot forbear adding, that ſo *manifold* are the treaſures of *wiſdom* and *knowledge* contained in the inſpired books, that to compoſe a *critical* and *explanatory* Hebrew *Lexicon*, which might with any propriety be ſtyled *complete*, ſeems to me, notwithſtanding all the helps hitherto publiſhed, to be hardly a work for one man, or one life. Sufficient, abundantly ſufficient honour is it for me, if I have been able, *for the benefit of all who under-*

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* N. B. *The Appendix is in this* FOURTH *Edition digeſted into the body of the work.*

ſtand Engliſh, to produce a[*] *tolerable* Hebrew *Lexicon*, and ſuch as may *initiate* my readers in the true knowledge of the original Scriptures. But why ſpeak I of honour or reputation among men? Alas! *The faſhion of this world paſſeth away*; which great and indiſputable truth ſhould remind all of us *to ſeek that honour which cometh of* GOD *only*. May I then expreſs an humble hope that my labours in this bleſſed harveſt will be graciouſly remembered by the Lord of the harveſt, and yield me comfort in that day, which cannot be very far diſtant, when all creature-comforts will, and muſt, fail, and HE *alone who expired upon the Croſs* can, through the conſolations of the *Eternal Spirit*, ſupport the *pardoned ſinner!*

Before I conclude this Preface, it may not be amiſs to offer ſome directions *concerning the beſt method of acquiring a knowledge of the* Hebrew *language, to thoſe who have not the benefit of a maſter*. In the firſt place, then, I would adviſe ſuch perſons to acquaint themſelves with the common *grammatical rules* and *inflexions* (a taſk, which, by the aſſiſtance of the Grammar now put into their hands, and particularly of the *Sheet Grammar*, they will, I believe, upon trial, find much eaſier than they could well have imagined)—then to begin reading the firſt chapter of *Geneſis* with the *Grammatical Praxis* (Gram. ſect. xi.), and after having well maſtered every word in it, proceed to the following chapters with the help of *Montanus's interlineary verſion*, if they underſtand *Latin*; if not, our[†] *Engliſh* Tranſlation, with the *marginal readings*, will very well ſupply the place. But as they advance, they ſhould ſtill take care *grammatically to account* for every word in the manner of the *Praxis*, and according either to the longer or the ſhorter Grammar. I would alſo, as a help to memory, recommend to them, at leaſt for the firſt two or three months of their reading, to write down the *Hebrew Roots* (and occaſionally the *derivative words*) which occur, and their *Engliſh* interpretation in oppoſite columns, and to endeavour, by frequent and attentive repetition, thoroughly to connect theſe in their minds. And I can venture to aſſure any perſon of tolerable parts and abilities, that an application, *thus directed*, of two or three hours every day to the *Hebrew* language, *unadulterated with the Rabbinical Points*, will, *in a few months*, enable him to read in the original with eaſe and delight, moſt parts of thoſe *Holy Scriptures, all of which*, St. Paul aſſures us, *were given by inſpiration of God*, and *are able to make us wiſe unto ſalvation, through Faith, which is in Chriſt Jeſus*[‡].

May then the bleſſing of God, and the influence of his Holy Spirit, accompany what is here publiſhed! and may He be pleaſed to proſper it to his own glory, and to the edification of every reader, even to his *growth in grace*, or *in the favour of God, and in the knowledge of our Lord and Saviour, Jeſus Chriſt*. Amen, and Amen!

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[*] The good-natured critic will, I am ſure, ſubſcribe to the following ſentiment of *Varro*, De Ling. Lat. "*Si quis de* Vocum Originibus *multa commodè dixerit, potius boni conſulendum, quàm ſi aliquid nequiverit, reprehendendum.*"

[†] Dr. *Anſelm Bayly*'s late edition of the *Hebrew Bible, with the common Engliſh Tranſlation on the oppoſite page*, may be of good uſe to the beginner; and in the laſt century the learned *Henry Ainſworth* thought proper to publiſh a ſtill more *literal* Tranſlation of the *Pentateuch*, of the *Pſalms* and *Canticles*, in a Work entitled, *Annotations on the five Books of Moſes*, &c. which the reader who has opportunity will, on many accounts, do well to conſult. I would alſo *particularly recommend* to him the late learned Mr. *Bate's New and Literal Tranſlation of the Pentateuch*, &c. *with Notes Critical and Explanatory*, in which he will meet with many excellent remarks on the *Philoſophy of Scripture*, and the *Spiritual Senſe of the Law*. But, after all, let him not look for *Infallibility* from man, but endeavour, in matters of eternal moment, *to ſee with his own eyes, and judge for himſelf*; let him, as the Apoſtle adviſes, 1 Theſſ. v. 21, PROVE *all things*, and HOLD FAST *that which is good*.

[‡] See 2 Tim. iii. 15, 16.

ADVERTISEMENT

TO THE

THIRD EDITION.

IN order to inform the Reader what he may expect from this *third* edition of the *Hebrew and Engliſh Lexicon*, it may be proper to obſerve, that, from the time the *ſecond* was printed, the Author accuſtomed himſelf to write divers ſhort notes and references in the margin of the book, partly for his own uſe, and partly with a view to the improvement of a future edition, if ſuch ſhould ever be called for. Towards the cloſe of the year 1781, he began to draw out theſe conciſe hints into a larger and more diſtinct form, but without preciſely determining how they were to be employed; and this practice he continued, at different times, till the Summer of the year 1789, when ſeveral learned and kind friends, who certainly are not deficient in partiality to him, preſſed him to undertake a new edition of the work; and propoſed, each of them, to ſhare in the expenſe of the publication.

Thus ſtimulated and encouraged, he applied to the buſineſs in earneſt, and has endeavoured to execute it in ſuch a manner as not to diſgrace either his friends or himſelf. Accordingly,

1ſt. The explanations of ſeveral of the Hebrew Roots, eſpecially towards the beginning of the Lexicon, are here worked over anew.

2dly. Conſiderable alterations have been made in the explanations of others, and many illuſtrations of ſcriptural texts from the ancient writers and from modern eaſtern travellers have been added. And here the Author thinks himſelf obliged again to acknowledge the aſſiſtance he has received from the late ingenious and accurate Mr. *Harmer*, to whoſe *third* and *fourth* volumes of *Obſervations*, &c. publiſhed in 1787, the Reader will find himſelf indebted for many curious and valuable remarks which occur in the preſent edition.

3dly. The Appendix which was ſubjoined to the *ſecond* edition is in this regularly digeſted into the body of the Lexicon; ſo that there will be but one Alphabet to conſult.

4thly. The principal *Various Readings* in Dr. *Kennicott*'s Hebrew Bible have been carefully noted, and are ſubmitted to the Reader's conſideration and judgement. And it is hoped that the uſe here made of that elaborate work cannot fail of being acceptable to every ſerious and intelligent enquirer into the ſenſe of the Hebrew Scriptures. But ſince, by a compariſon of the Doctor's *Various Readings* with his *General Diſſertation*, it appeared, that in *numbering* his authorities he had *intermixed printed editions with manuſcripts*, it was thought moſt proper to refer to ſuch authorities by his own comprehenſive term, *Codices*.

Laſtly. Having in the courſe of the enſuing work frequently quoted writers, who in their ſentiments on ſeveral, and even important, particulars, widely differ from each other, I wiſh to declare, *once for all*, that ſo far as *merely human* expoſitors and critics on the ſacred writings are concerned, I heartily adopt thoſe well-known mottos,

NULLIUS *addictus jurare in verba* MAGISTRI——
And
TROS RUTULUSVE *fuat, nullo diſcrimine habebo.*

NOTICE

TO THE

PRESENT OCTAVO EDITION.

ALTHOUGH, from the manner in which this Fourth Edition is printed, the Lexicon is ſo much reduced in ſize, yet the Reader may be aſſured that *nothing* of the leaſt conſequence is deſignedly omitted merely to make room; on the contrary, many little additions are introduced, which ſeemed proper to improve the Work.

ABBREVIATIONS in the LEXICON Explained.

& al. *(et alibi)*	and in other paſſages.
& al. freq. *(et alibi frequenter)*	and in many other paſſages.
freq. occ. *(frequenter occurrit)*	denotes that the word occurs frequently.
inter al. *(inter alia)*	beſides other places.
non al. occ. *(non alibi occurrit)*	denotes that the Root occurs no where elſe in the Bible.
occ.	prefixed to one or more references, denotes that either the Root itſelf, or elſe the Root in the laſt mentioned form or ſenſe, occurs *only* in the texts referred to.
Once, prefixed to a *ſingle* text,	denotes that the Root occurs in no other text in the Bible.
q. d. *(quaſi dicas)*	as if one ſhould ſay.

A METHODICAL HEBREW GRAMMAR,

WITHOUT POINTS,

ADAPTED TO THE USE OF LEARNERS, AND EVEN OF THOSE WHO HAVE NOT
THE BENEFIT OF A MASTER.

TO WHICH IS SUBJOINED,

THE HEBREW GRAMMAR AT ONE VIEW.

THE FIFTH EDITION, CORRECTED AND IMPROVED.

Ει εκ του Νομου Ιωτα ἓν η μια Κεραια ου παρελευσεται, πως αν ἡμιν ασφαλες ὑπερβαινειν και τα σμικροτατα;

"*If one Jot or one Tittle ſhall not paſs from the Law, how can it be ſafe for us to neglect even the ſmalleſt Things?*"
BASIL Proœm. De Spiritu Sancto.

BRITISH
MUSEUM

PREFACE.

THE enſuing GRAMMAR being deſigned for the Uſe of Learners, and even of thoſe who are unacquainted with the very Rudiments of all Grammar, I have endeavoured to make it as plain and eaſy as poſſible. To this end I have not only arranged the Rules and Obſervations in the cleareſt and moſt natural method I could deviſe, but have alſo taken care not to uſe a ſingle grammatical term, without explaining it, either by an Example or a Definition.

There is no difficulty in the *Hebrew* Grammar worth mentioning, except what relates to the *Pronouns* and to the *Verbs*; and with regard to theſe it will be ſufficient for the *adult* Reader, if he only commit to memory the Tables of *Pronouns,* which he will find § v. 4, 5, and the Example of a Regular Verb in *Kal,* § vi. 12. A careful and attentive peruſal of the other parts of the Grammar in order, and a frequent conſultation of them as occaſion may require, will ſoon enable a perſon of ordinary abilities and capacity to analyſe grammatically almoſt any word in the *Hebrew* Bible: I ſay *almoſt,* becauſe there are ſome few words of *uncommon forms,* which are taken notice of under their proper roots in the *Lexicon.* So eaſy is the taſk, ſo ſhort the labour of acquiring the Elements of the Sacred Language even from the *larger Grammar* here publiſhed! But there is a ſtill ſhorter and eaſier Method, which I would rather recommend to the Learner, namely at firſt to concern himſelf only with *The Hebrew Grammar at One View*; for this being properly attended to, according to the Note ſubjoined to it, I know, from repeated and ſucceſsful experience, will ſufficiently enable him to enter upon the *Grammatical Praxis* in § xi. of the larger Grammar; and after maſtering this, he will be qualified to proceed in reading the Hebrew Bible with the help of a Tranſlation; the larger Grammar being, at preſent, regarded as a *Comment* on the ſmaller, and occaſionally conſulted on particular difficulties.

The learned Reader will indulge me in one reflection on the great facility of the *Hebrew* Grammar—a reflection indiſputably true, and which I would eſpecially recommend to the conſideration of all thoſe who are intruſted with that important charge, the education of youth. It is this: Since the *Hebrew* Grammar, unſophiſticated by *Rabbinical* Points, is ſo very eaſy, ſimple and conciſe, and thoſe of other languages, of the *Greek* and *Latin* in particular, ſo difficult, complex, and tedious, ſo clogged with numerous Rules and Exceptions (as every School-boy to his ſorrow knows), it is evident that the moſt natural and rational method of teaching the learned languages would be to begin with the *Hebrew.* I now argue only from the greater eaſineſs of the grammatical part, and do not urge, that *Hebrew* is certainly the common Mother of *Greek* and *Latin,* if not of all other languages *. Thoſe, at leaſt, of which I have any knowledge, retain a manifeſt reſemblance of their *original* Parent: And the nearer the fountain, the purer the ſtream; the more ancient and uncompounded the language, the more ſimilar it is to the *Hebrew.*

And I beg it may be *ſeriouſly* and *impartially* weighed on this occaſion, eſpecially by the Inſtructors of our Youth, whether to begin with teaching that Original and Sacred Language, and then to deſcend to the *Greek* and *Latin,* would not be a moſt likely method of making thoſe, who have the benefit of a learned education, not only better Grammarians and better Scholars, but, what is of infinitely greater conſequence, *ſounder Divines,* and *better Chriſtians.* And though it be perhaps no eaſy matter to determine whether of the two Languages, *Greek* or *Latin,* moſt reſembles the *Hebrew*; yet it will ſcarcely admit a doubt, with the *rational* and *Chriſtian* Teacher, which of theſe ſhould be taught next after the *Hebrew*; ſince not only the Idiom of *Greek* is much more ſimilar to the *Engliſh* than that of *Latin,* but alſo the *lively Oracles* of the New Teſtament were by the inſpired Penmen written in the *Greek* Language.

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* See *Vitringa*, Obſervat. Sacr. lib. i. cap. vi. vii. viii.

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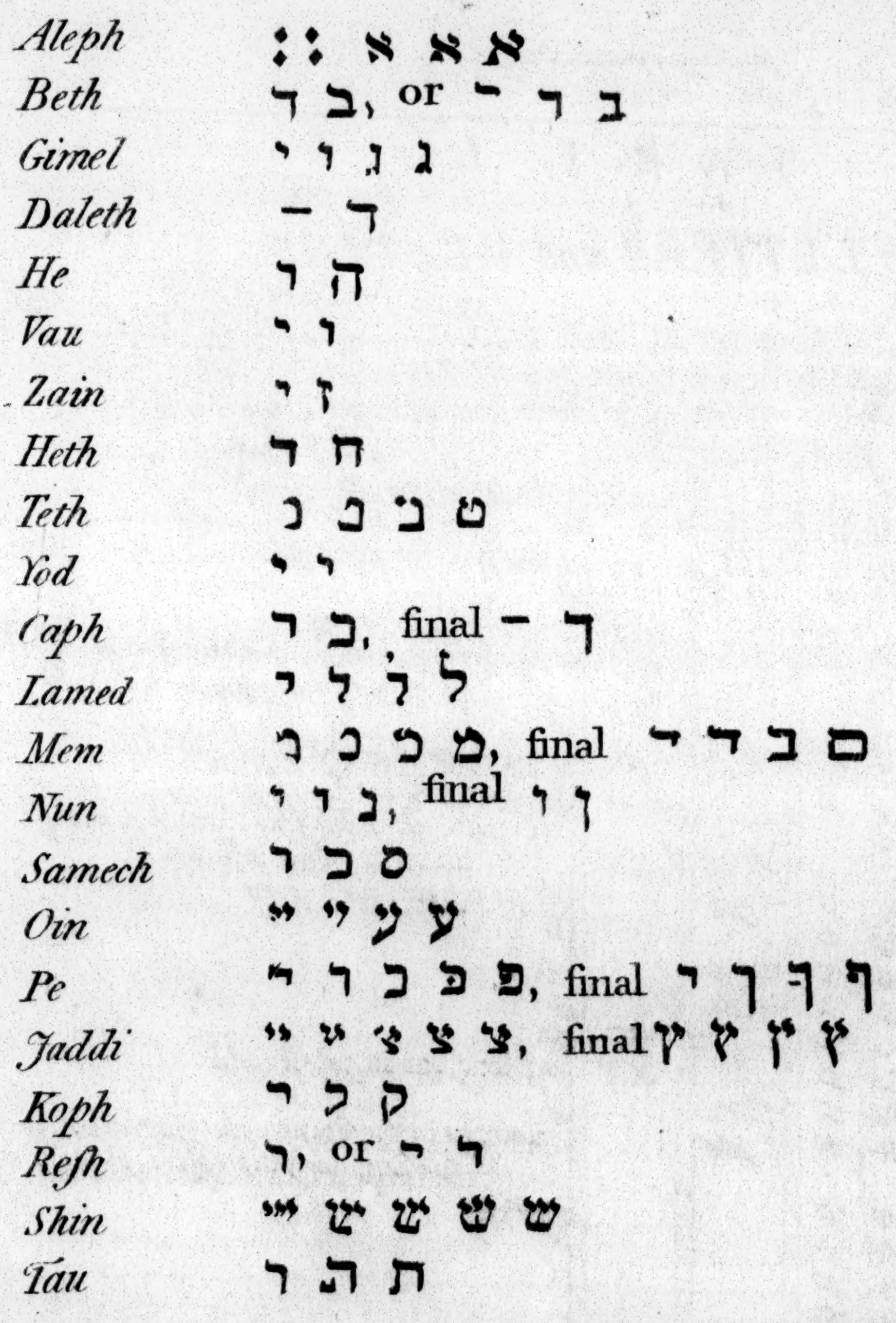
The Manner of forming *the* Hebrew *Letters in* Writing

N.B. Hebrew *ought always to be written* broad *and* Strong


Aleph
Beth
or
Gimel
Daleth
He
Vau
Zain
Heth
Teth
Yod
Caph
final
Lamed
Mem
final
Nun
final
Samech
Oin
Pe
final
Jaddi
final
Koph
Resh
or
Shin
Tau

A
METHODICAL
HEBREW GRAMMAR,
WITHOUT POINTS.

SECT. I.

Of the LETTERS *and* READING.

1. THE Elements of all Language are certain ſimple Sounds, which in writing are expreſſed by certain Marks or Characters, called *Letters*.

2. The Letters in *Hebrew* are twenty-two, of which the following Table ſhews

The *Name*.	* *Number*.	*Form*	† *Finals*.	*Similars*.	*Sound* or *Power*.
Aleph	1	א			a broad, as in *all*, *war*
Beth	2	ב		כ	b
Gimel	3	ג		נ	g hard, as in *give*, *get*
Daleth	4	ד		ך ר	d
He	5	ה		ת ח	e as in *where*, *there*
Vau	6	ו		ן ז י	u, pronounced as *oo*, or as the French *ou*, or (before a vowel) w
Zain	7	ז			z
Heth	8	ח		ת	h hard, or guttural aſpirate
Teth	9	ט		ס מ	th, Saxon ð, or Greek Θ
Yod	10	י			i French, or ee Engliſh, before a conſonant, y before a vowel
Caph	20	כ	ך 500		k, or c hard, as in *come*
Lamed	30	ל			l
Mem	40	מ	ם 600		m
Nun	50	נ	ן 700		n
Samech	60	ס		ם	ſh
Oin	70	ע		ץ צ	o ‡ long, as in *whole*, *cold*
Pe	80	פ	ף 800		p
Jaddi	90	צ	ץ 900		j ſoft, as in the French *jour*, *jamais*, or as the Engliſh ſ, in *treaſure*, *pleaſure*.
Koph *or* Quoph	100	ק			q or qu
Reſh	200	ר			r
Shin *or* Sin	300	ש			ſ
Tau	400	ת			t

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* That is, *Numeral* Power or Import as an *arithmetical* mark. According to the above ſcheme יה ſhould be uſed for 15, for which however the Jews write טו (which amounts to the ſame ſum, for ט is 9 and ו 6). and this they do to avoid uſing one of the *divine names*, יה, for a *Number*.

† Letters thus written at the *end* of a word.

‡ ע ſeems alſo to have had in ſome words ſomewhat of the ſound of the guttural *n*, or *ng*, like the French *on*. See Lexicon under רע IV.

3. The Order of the *Hebrew* Alphabet ſeems juſtifiable by Scripture, eſpecially by Pſ. xxxiv. cxi. cxii.* cxix. cxlv. Lam. i. ii. iii. iv. †

4. *Writing* over the Characters ſeveral times, is the beſt way to make them familiar to the Learner. See *the manner* fronting the firſt page of Grammar.

5. *Hebrew* is read from the right hand to the left, and not from the left to the right, as the *Engliſh* and other weſtern languages.

6. Of the *Hebrew* Letters five are Vowels, namely א, ה, ו, י, ע; all the reſt are Conſonants.

7. When two Conſonants occur without any of the five Vowels between them, you *may* ‡ pronounce them as if a ſhort *ĕ* or *ă* ſtood between them; as, דבר, pronounce *dĕbĕr* or *dăbăr*; פקד *pĕqĕd* (*pĕquĕd*) or *păqăd*.

8. Always obſerve to pronounce the Textual Vowels long and ſtrong, the Supplied ones ſhort and quick; as, אשר, pronounce *āsĕr*; דביר, *dĕbīr*. :

9. A Full Stop is expreſſed thus : as :א, a Colon thus ʌ as א, a Semicolon thus : as א, A Comma thus · as א.

10. The firſt only of theſe ſtops is uſed in moſt unpointed books.

11. To exerciſe the Learner in reading ||, here follows, in *Engliſh* characters, part of the firſt chapter of *Geneſis*, which is printed in *Hebrew* at the end of the Grammar. The *Greek* ε ſtands for the Supplied Vowel; the Textual ones are to be pronounced broad, like the *French*, as in the Table of the Alphabet; and when ſeveral *Hebrew* Vowels come together, they are not to be run into Diphthongs, but ſounded diſtinctly, as בהו pronounce *be—u* in two ſyllables, not *beu* in one.

1. Bεraſit bεra aleim at eſεmim uat earεj.
2. Uearεj eïte teu ubeu, uhεſεk ol pεni teum, uruh aleim mεrhepet ol pεni emim.
3. Uyamεr aleim yei aur, uyei aur.
4. Uira aleim at eaur ki thub, uibεdεl aleim bin eaur ubin ehεſεk.
5. Uiqra aleim laur yum ulεhεſεk qra lile, uyei orεb uyei bεqεr yum ahεd.
6. Uyamer aleim yei rεqio bεtuk emim, uyei mεbdil (*or* mεbεdil) bin mim lεmim.
7. Uyos aleim at erεqio, uibεdεl bin emim aſεr mεtεhεt lεrεqio ubin emim aſεr mol lεrεqio, uyei kεn.
8. Uiqra aleim lεrεqio ſεmim, uyei orεb uyei bεqεr yum ſεni.
9. Uyamεr aleim iquu (*or* iqwu) emim, *&c.*

S E C T. II.

Of the DIVISION of LETTERS.

1. Beſides that common Diviſion of Letters into Vowels and Conſonants, they are in *Hebrew* moreover diſtinguiſhed into *Radicals* and *Serviles*.

2. A *Radix* or Root in *Hebrew*, is a ſimple word, conſiſting of *two*, or more uſually of *three*, *Letters*, from which other words are formed by the grammatical inflexions or variations; as, פקד, *viſit*; דבר, *ſpeak*.

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* Obſerve that in the cxith and cxiith Pſalms there are two, and ſometimes three, *Hebrew* verſes in one of the *Engliſh* tranſlation. See Bp. *Lowth's* Preliminary Diſſertation to Iſaiah, p. v.

† It is remarkable that in theſe three laſt chapters the initial letters ע and פ are tranſpoſed.

‡ I do not ſay *muſt*, becauſe where two Conſonants, if joined with a Vowel either preceding or following, would form an *eaſy* ſound, it may be moſt eligible (yea *neceſſary* in the poetic parts of Scripture) to run them into one ſyllable; for inſtance, you may pronounce ערב in one ſyllable *ŏrb*; and ברא, *bra*: and indeed this is much the ſame as ſounding the ſupplied Vowel *very ſhort*.

|| The method of reading here recommended is the ſame as that propoſed by Dr. *Robertſon*, in his *True and Ancient Method of Reading Hebrew*, &c. in which ingenious treatiſe may be found an ample and ſatisfactory vindication of it, from a compariſon of the *Hebrew* with the ancient *Greek* Alphabet.

3. *Radical* Letters are thoſe which *always* make part of a *Radix* or Root.

4. *Servile* Letters are thoſe which *ſerve* for the Variation of the Root, by Gender, Number, Perſon, *&c.* and for Particles.

5. The *ſervile* Letters are *eleven*, and may be compriſed in theſe three *technical* words, איתן משה וכלב.

6. The other *eleven* Letters are *radical*.

7. Except ט when uſed for ת, as in *§ VI. 25.

8. Obſerve, that although the *radical* Letters (except ט, as in Rule 7.) are *never ſervile*, yet the *ſervile* Letters are *very often radical*, or *very often* make a part of the Root.

SECT. III.

Of WORDS and their DIVISION.

1. Words in *Hebrew* may be divided into three kinds, *Nouns* or *Names*, *Verbs*, and *Particles*.

2. A *Noun* is the *Name* of a *Subſtance* or *Quality*; as איש *a man*, טוב *good*.

3. A *Verb* denoteth the *Action* or *State* of a Being or Thing; as, ויאמר אלהים, *and God ſaid*; ויעש אלהים, *and God made*; ויכלו השמים, *and the heavens were finiſhed.* In theſe ſentences *ſaid* and *made* expreſs the Action; *were finiſhed*, the State.

4. *Particles* denote the Connexion, Relation, Diſtinction, Emphaſis, Oppoſition, *&c.* or in ſhort the *Circumſtances* of one's Thoughts, or of the Words expreſſive thereof; as, *and*, *with*, *or*, *much*, *although*, *but*, &c.

5. Many *Particles* in *Hebrew* are expreſſed by one or other of the *ſervile* Letters, which may then be conſidered as *Abbreviations* or *Parts* of Roots or Words. See Lexicon in ב, כ, ל, מ.

SECT. IV.

Of NOUNS.

1. *Nouns* or *Names* are of two kinds, *Subſtantive* and *Adjective*.

2. A *Noun-Subſtantive* is the Name of a *Subſtance*; as איש *a man*, עץ *a tree*, יעקב *Jacob*: of a *Quality*, or of an *Action*, *Paſſion*, or *State*, conſidered abſtractedly; as, בר *purity*, מוצא *a coming forth*, כלמה *ſhame*, מלחמה *war*.

3. An *Adjective*, ſo called becauſe *adjectitious*, or added to a Subſtantive, denotes ſome *Quality* or *Accident* of the Subſtantive to which it is joined; as, טוב *good*, טהר (or טהור) *pure*: ſo in the phraſes, איש טוב *a good man*, זהב טהור *pure gold*, *good* and *pure* are *Adjectives*.

4. *Nouns* in *Hebrew*, as in *Engliſh*, are not declined by *Caſes*, or different *Terminations*, denoting the Particles *of*, *to*, *from*, *&c.* as Nouns in *Greek* and *Latin* are.

5. In *Hebrew*, Nouns are of two *Genders*, *maſculine* and *feminine*; as איש *a man*, אשה *a woman*: of two *Numbers*, *ſingular*, denoting *one*, as מלך *a king*; and *plural*, denoting *more than one*, as מלכים *kings*, i. e. two or more.

* *N. B.* This Mark § ſtands for **SECTION** in the Grammar.

6. Moſt *Hebrew* Nouns not ending in ה or ת ſervile are *maſculine*; thoſe that do end in ה or ת ſervile are *moſt generally* * *feminine*. ית is ſaid to be a *feminine* Termination †.

7. The *Feminine* ſingular is formed from the *Maſculine*, by poſtfixing ה; as, טוב *good*, טובה feminine.

8. But Nouns ending in י add ת for the feminine inſtead of ה; as from מצרי *an Egyptian man*, מצרית *an Egyptian woman*: ſo when a letter is dropt the feminine ends in ת; as from בן *a ſon*, בת *a daughter*, נ being dropt; from אחד *one*, אחת feminine, ד being dropt.

9. The *plural* of *maſculine* Nouns is formed by adding ים, and ſometimes only ם, to the *ſingular*; as from מלך *a king*, מלכים, or מלכם, *kings*.

10. The *plural maſculine* of *Hebrew* Nouns is alſo *often* formed in ‡ ין, as מלכין *kings*, Prov. xxxi. 3; מלין *words*, Job iv. 2; חיין *lives*, Job xxiv. 22.

11. The *plural* of *feminine* Nouns is formed by adding ות to the *ſingular*, as ארץ *a land*, plural ארצות *lands*; or by changing ה or ת into ות, as תורה *a law*, plural תורות *laws*; אגרת *a letter*, plural אגרות *letters*; or ית or ות into יות, as עברית *an Hebrew woman*, plural עבריות *Hebrew women*; מלכות *a kingdom*, plural מלכיות *kingdoms*: but in feminines plural the ו is often dropt, as in ארצת for ארצות, in תורת for תורות, &c. &c.

12. Some *feminine* Nouns have moreover another plural, formed by changing ה into תים ||; as from רחמה *a damſel*, רחמתים *ſeveral damſels*, Jud. v. 30: from עצלה *idleneſs*, עצלתים, Ecclef. x. 18.

13. Several *maſculine* Nouns *plural* end in ות, as אב *a father*, plural אבות; אריות *lions*, 1 K. x. 19. 2 Chron. ix. 19 §; and many feminine Nouns plur. in ¶ ים, as גמלים *ſhe-camels*, נשים *wives*, פלגשים *concubines*, עזים *ſhe-goats* (Gen. xxx. 35.), רחלים *ewes* (Gen. xxxii. 15.), דבים *ſhe-bears* (2 K. ii. 24.)

14. A Noun is ſaid to be *in Regimine*, or *in Conſtruction*, when it is in a particular relation to a Noun following it, or has a Pronoun Suffix (of which ſee § V. 5.); as, מלך ארץ *king of a country*, מלכו *his king*: in theſe expreſſions מלך is ſaid to be *in Regimine*, or *Conſtruction*.

15. Nouns maſculine ſingular *in Regimine* ſuffer no change, but plural ones drop their ם, as מלכים *kings*; מלכי ארץ *kings of a country*; מלכינו *our kings*. So Nouns feminine plural in תים. Comp. Rule 12. and Note.

16. Nouns feminine ſingular ending in ה, do, when *in Regimine*, change their ה into ת; as, תורה *a law*, תורת יהוה *the law of Jehovah*, תורתך *thy law*: but other feminine Nouns, as alſo Feminines plural, except thoſe in תים, ſuffer no change *in Regimine*.

17. Feminines plural in ות, when *in Regimine*, often poſtfix י (ſee Deut. xxxii. 13. 2 Sam. i. 19, 25.), and thoſe in תים drop the ם.

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* I ſay *moſt generally*, not *always*, for ſee Lexicon under זרה X.

† And ſo it *generally* is, *if both the* י *and the* ת *be ſervile*, as in מצרית (Rule 8.) from מצר *Egypt*. Nevertheleſs ברית, from בר *to purify*, though *feminine* in 2 Sam. xxiii. 5, comp. Deut. xxix. 20, or 21, is conſtrued as a maſc. N. Iſa. xxviii. 18. If the ת be *radical*, the N. may be either maſculine or feminine; thus בית *a Houſe*, from בת *capacity*, though generally maſc. is yet conſtrued as a fem. in Prov. ii. 18, comp. 2 K. x. 26. In זית the י is *radical*, ſo that word comes not under the *latter* part of the Rule here given; and in חנית *a Spear*, from חנה *to pitch*, the י is *ſubſtituted* for the *radical*, but mutable, ה; and accordingly the word forms it's plural with ים 2 Chron. xxiii. 9, though in Iſa. ii. 4. Mic. iv. 3, for the plur. in Regim. it takes the *fem.* form יתי or יתי.

‡ Theſe are by many writers reckoned *Chaldee* or *Syriac* forms, but that they are alſo *Hebrew* ones is ſufficiently manifeſt by their occurring ſo frequently in the *Heb.* books written before the Babyloniſh Captivity, and even before the *Chaldee* or *Syriac* language was heard of. מלין occurs no leſs than thirteen times in the Book of Job, in which מלים is alſo uſed ten times. See the Concordances, and *Maſclef* Grammat. Heb. p. 243.

|| Of this *plural* the grammarians in general have made a *dual*; and it muſt be confeſſed, that in the *abſolute* form it often has a *dual* ſignification, as שנתים *two years*, Gen. xi. 10. xli. 1. 1 K. xvi. 8. Jer. xxviii. 3. אמתים *two cubits*, Exod. xxv. 10, 17, & al. סאתים *two meaſures*, 1 K. xviii. 32; ירכתים *two ſides*, Exod. xxvi. 23; מאתים *two hundred*, Gen. xi. 19, 32. But in the *conſtruct* form (comp. Rule 15.) many ſuch Nouns have a *plural* ſignification; as תורתיו *his laws*, Exod. xviii. 16, &c.

§ So פחות, and פחוות *Governors*, 1 K. xx. 24. Jer. li. 23. Ezek. xxiii. 6. Neh. v. 15. But I do not regard theſe as pure *Hebrew* words. See Lexicon under פח.

¶ See Lexicon in Root המה I.

SECT. V.

Of PRONOUNS.

1. Under Nouns are comprehended *Pronouns*, ſo called becauſe they ſtand Pro nominibus, i. e. *For*, or *inſtead of*, *Nouns* or *Names*; as *I*, *thou*, *he*; *that*; *who*, *which*; *mine*, *his*, &c.

2. *Pronouns* are by Grammarians diſtinguiſhed into ſeveral kinds; thus, *I*, *thou*, *he*, are called *primitive Pronouns*; *mine*, *thine*, *his*, *poſſeſſive*; *this*, *that*, *demonſtrative*; *who*, *which*, *relative*.

3. In a *Hebrew* Grammar it is neceſſary particularly to conſider only the firſt of theſe, or the *primitive Pronouns*, under which the ſecond, or *poſſeſſive*, are included; the *demonſtrative* and *relative* may be regarded nearly as other Nouns. Comp. § VIII. 23, 24.

4. *Primitive Pronouns* are diſtinguiſhed into *three Perſons*.

The Firſt, אני, אנכי, and אתי, ſingular, *I* and *me*: אנו, אנחנו, and נחנו, plural, *we* and *us*.

The Second, אתה, את, אתי, and אתך, ſingular, *thou* and *thee*: אתם and אתכם, plural maſculine; אתן, אתנה, and אתכן, plural feminine, *ye* and *you*.

The Third, הוא and היא, ſingular, *he*, *ſhe*, *it*: הם and המה, plural, (generally) maſculine; הן and הנה, plural, (generally) feminine, *they* and *them*.

5. Parts of theſe *primitive Pronouns* are ſuffixed, i. e. poſtfixed, to Verbs and Nouns as follows, and are called *Pronoun Suffixes*.

Of the Iſt Perſon, From {
אני, ſingular, * י or ני, *me* and *my*.
אנו, plural, נו, *us* and *our*.

Of the IId Perſon, From {
† אתך, ſingular, ך, כה, and (fem.) ‡ כי, *thee* and *thy*.
† אתכם, maſculine plural, כם, *you* and *your*, maſc.
† אתכן, feminine plural, כן, and § כנה, *you* and *your*, fem.

Of the IIId Perſon, From {
הוא and היא, ſingular, { ו, ‖ הו, נו, ¶ נהו, ** מו, *him* and *his*, / ה, נה *her*.
המה, and הם, plur. maſc. המה, הם, ם, or מו, †† *them* and *their*, maſc.
הנה and הן, plur. fem. הנה, הן, and ן, *them* and *their*, fem.

6. Theſe *Pronoun Suffixes* are alſo often poſtfixed to Nouns of Number, as שניהם, *they two*, or *both of them*, and to ſeveral Particles, as אין, בין, תחת, ב, מ, &c. thus איננו *not he*, בם *in them*, &c. &c. &c.

7. Parts of the *primitive Pronouns* prefixed or poſtfixed, form alſo the *Perſons*, and diſtinguiſh the *Tenſes* of Verbs; thus,

Of the Iſt Perſon, From {
אני, א prefixed forms the Firſt perſon ſingular future.
אתי, תי poſtfixed, the Firſt perſon ſingular preter or paſt.
אנו { נ prefixed forms the Firſt perſon plural future.
אנו { נו poſtfixed, the Firſt perſon plural preter.

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* When י is thus ſuffixed to a *plural* Noun, that Noun loſes it's own י, or rather the two *Yods* coaleſce into one, as דברי, *my words*, for דבריי. Comp. § IV. 14, 15.

† את in theſe words may be conſidered as an independent Particle. See Lexicon under אתה VII. 1.

‡ 2 K. iv. 2, 7.

§ Ezek. xiii. 18, 20. xxiii. 48, 49.

‖ See Gen. xxxvii. 20.

¶ Exod. xv. 2. Deut. xxxii. 10. Jer. v. 22, and obſerve that in נו, נהו and נה, נ ſeems added for the ſake of ſound.

** Gen. ix. 26, 27. Deut. xxxiii. 2. Iſa. xliv. 15., liii. 8. Pſ. xi. 7.

†† Alſo ו (ſee § IX. under ו 4.); and מ Jer. xxxi. 15; and הו Exod. xiv. 25. Deut. xxxii. 11, Pſal. lxiii. 11.

Of the IId Perſon, From

את, ת { prefixed forms the Second perſon ſingular future.
postfixed, the Second perſon ſingular preter.

אתי *, { תי postfixed is ſometimes uſed for the Second perſon fem. ſing. preter.
י is poſtfixed to the Second perſon fem. ſingular future.
י poſtfixed forms the Second perſon fem. ſingular imperative.

אתם *, { תם poſtfixed forms the Second perſon maſc. plural preter.
ת is prefixed to the Second perſon maſc. plural future.

אתן *, { תן poſtfixed forms the Second perſon fem. plural preter.

אתנה *, { ת prefixed, and נה poſtfixed, form the Second perſon feminine plural future.

Of the IIId Perſon, From

היא, { ה poſtfixed forms the Third perſon fem. ſing. pret.
י prefixed forms the Third perſon maſc. ſingular, and, with ו poſtfixed, plural fut.

הם, † ו poſtfixed forms the Third perſon plural preter, and, with י prefixed, future.

הנה, נה poſtfixed to the Third perſon feminine plural fut.

8. A compariſon of this latter table with the enſuing Example of a regular Verb in *Kal*, § VI. 12. will remove any little difficulty which may occur to the Learner.

9. The Pronouns forming the *Perſons*, &c. of Verbs, are called *Perſonal Affixes*.

10. From the two tables above given it appears that the former part of Pronouns are generally prefixed, and the latter or middle parts of them poſtfixed; thus of אני and אתי, א is prefixed, and ני, and תי, poſtfixed.

SECT. VI.

Of VERBS.

1. It hath been already remarked, § III. 3, that the Verb denoteth the *Action* or *State* of a Being or Thing; now an Action may be conſidered either as *done*, *doing*, or *to be done*; ſo a State may be either *paſt*, *preſent*, or *future*. Hence

2. The moſt ſimple and natural Diviſion of Time, or *Tenſe* (from the Latin *tempus*, or French *temps*, time), is into *paſt*, *preſent*, and *future*.

3. Again, ‡ "A Verb may either *indicate*, i. e. declare an action with certainty and poſitiveneſs, as *the ſun is ſet*, *ſetting*, or *ſhall ſet*; or it may carry a *command*, as *Sun ſtand thou ſtill*; or a Verb may be *indefinite* as to Number, Perſon, or Tenſe, and ſo uſed very much in the ſenſe of a Noun, as *It is pleaſant to ſee the ſun*, i. e. *the ſight of the ſun is pleaſant*, *for you*, or *me*, or *them*, *now*, *at any time*."

4. Hence ariſe the different *Moods* (Modi ſignificandi, *Modes of ſignifying*) of a Verb, as the Grammarians call them.

5. A Being may either *perform an action itſelf*, or *the action may be performed upon it*; it may either *cauſe another to perform the action*, or *be cauſed itſelf to perform it*; or laſtly, *it may perform it on itſelf*.

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* See Note † laſt page.

† But query, whether ו poſtfixed to 3d Perſon *plur.* preter, and future, to 2d Perſon *plur. maſc.* fut. and Imperative, ſhould not rather be deduced from the Root וו, or ווה *to connect, join together?* Comp. under אתן II. in Lexicon.

‡ See Dr. *Bayly*'s Introduct. to Languages, Part I. p. 53.

6. Hence in *Hebrew* Verbs ariſe the *three* (or, as ſome chooſe to conſider them, the *five*) *Conjugations*, ſo called *à conjugando*, becauſe all *conjoined* or united in one Root.

7. *Hebrew Verbs* then have *three Conjugations*, *Kal*, *Hiphil*, and *Hithpael*; *three Moods*, *Indicative*, *Imperative* (commanding), and *Infinitive* (indefinite, ſee 3, and 4.); *two Tenſes*, *paſt* and *future*—the *paſt Tenſe* or * *Participle active* being often uſed for the *preſent Tenſe* (ſee 1, and 2.), and the *future Tenſe* ſupplying the place of the *potential* or *ſubjunctive* Mood of other languages, and ſo it is frequently to be rendered in Engliſh by *may*, *can*, *might*, *would*, *ſhould*, *ought*, *could*, all which words evidently imply ſomewhat *future* in their ſignification.

8. *Hebrew* Verbs are varied by *two Numbers*, ſingular and plural, *three Perſons* (ſee § V. 4.) and *two Genders*, maſculine and feminine.

9. The old example of a *Hebrew* Verb was פעל, whence are taken the following grammatical terms, *Niphal* נפעל, *Hiphil* הפעיל, *Hupbal* הפעל, *Hithpael* התפעל, and *Paoul* פעול; the *Hebrew* words being pronounced according to the *Maſoretical Points*.

10. The firſt Conjugation *Kal* (קל *light*, ſo called becauſe in the preter it is *burdened with no letter* at the beginning) is generally *active*, or ſignifies ſimply *to do*, as פקד *to viſit*, דבר *to ſpeak*.

11. The *Indicative preter* and the *Imperative* poſtfix the perſonal Affixes; the *future* prefixes them, and in ſome of its Perſons poſtfixes part.

12. A regular Verb in *Kal* is declined thus, the *Perſonal Affixes* and *other Serviles* being, for the aſſiſtance of the Learner, printed in *hollow* letters †.

פקד *Viſit.*

KAL.

INDICATIVE MOOD.

Preter or Paſt Tenſe.

She	פקדה	פקד	He	*viſited.*
		פקדת	Thou	
		פקדתי	I	
		פקדו	They	
Ye (fem.)	פקדתן	פקדתם	Ye	
		פקדנו	We	

Future Tenſe.

She	תפקד	יפקד	He	*ſhall* or *will viſit.*
Thou (fem.)	תפקדי	תפקד	Thou	
		אפקד	I	
They (fem.)	תפקדנה	יפקדו	They	
Ye (fem.)	תפקדנה	תפקדו	Ye	
		נפקד	We	

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* In *Kal* there are two Participles, active and paſſive, otherwiſe called *Benoni* (ſee Note * in the next page) and *Paoul.* Other Conjugations have alſo Participles (as in the Example, Rule 17.) Participles are ſo called *à participando*, becauſe they *participate* of the nature both of a Noun and of a Verb, being *declined* by *Gender* and *Number*, like the former, and denoting an *Action* or *being acted upon* as the latter.

† If the Reader will take the trouble to colour the *hollow* letters with *red* ink, in this and the following examples, he will make the examples ſtill more clear and diſtinct; and indeed this may be no unprofitable exerciſe to a Beginner.

IMPERATIVE MOOD.

Thou (fem.)	פקדי	פקד	*Viſit* Thou
Ye (fem.)	פקדנה	פקדו	Ye

INFINITIVE MOOD.

פקוד and פקד *To Viſit.*

Participle active, or Benoni *.

ſem.	פוקדה	פוקד	maſc. ſing. *Viſiting.*
ſem. plur.	פוקדות	פוקדים	maſc. plur.

Participle paſſive, or Paoul †.

ſem.	פקודה	פקוד	maſc. ſing. *Viſited.*
ſem. plur.	פקודות	פקודים	maſc. plur.

13. The paſſive of *Kal* is *Nipbal*, which prefixes נ to the paſt or preter tenſe, and ſignifies *to be done*, as נפקד *he is viſited*. Comp. Rule 5.

14. The *Second Conjugation* is *Hipbil*, which is formed, in the preter, by prefixing ה to the preter of *Kal*, and by inſerting י before the laſt radical; thus פקד in *Hipbil* forms הפקיד. A Verb in *Hipbil* generally ſignifies ‡ *to cauſe* another perſon or thing *to do*, or *to cauſe* a thing *to be done*, as הפקיד *be cauſed to viſit* ‖. The paſſive of *Hipbil* is *Hupbal*, which is formed from *Hipbil* by generally dropping the characteriſtic י, and denotes *to be cauſed to do* or *to be done*.

15. The *Third Conjugation* is *Hithpael*, which is formed, in the preter, by prefixing הת to the preter of *Kal*, and generally ſignifies *reflected action*, or *to act upon oneſelf*, but is often uſed in a paſſive ſenſe, as from פקד, התפקד *be viſited bimſelf*, or *was viſited*. *Hithpael* alſo often denotes *to make* or *pretend oneſelf to be* what is denoted by the Root, hence it has by ſome been called the *bypocritical* Conjugation.

16. To all theſe Conjugations the *perſonal Affixes* are joined nearly as in *Kal*; but theſe things will appear more clearly by the following

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[*] בנוני, *intermediate* or *middle*, becauſe expreſſive of the *intermediate* time between the paſt and future, i. e. of the *preſent*.

[†] The Participle *Paoul* in *Kal* differs in ſenſe and application from the Participle *Benoni* in *Niphal* (ſee Rule 13.). The former denotes that the action expreſſed by the Verb is *done*; the latter, that the action is *to be done*, or *going to be done*. Thus in Judg. vi. 28, בנוי *that* was or had been *built*, ædificatum, but 1 Chron. xxii 19. נבנה *that* is to be, or is going to be, *built*, ædificandum; Gen. ii 9, נחמד *that* is to be *deſired*, now or hereafter; נבחר To be *deſired*, Prov. xxii. 1.; Gen. xlix. 29, נאסף going, or about, to be *gathered*. In ſhort the Participle *Paoul* in *Kal* nearly anſwers to the Participle preterperfect paſſive in Latin, and the Participle *Benoni* in *Niphal* to the Latin Participle future paſſive in *dus*. See Dr. *Bayly*'s Introduction to Languages, part i p. 71.

[‡] We have in ſome *Engliſh* Verbs ſomething very like the *Hebrew* Conjugation in *Hiphil*; thus *to ſet*, is, as it were, the *Hiphil* of *ſit*; *raiſe* of *riſe*; *fell* of *fall*; *lay* of *lie*.

[‖] The Participle *Hiphil* often imports *being about to do* a thing, or *going to do* it *preſently*, and, in ſuch inſtances, nearly anſwers to the Latin Participle future in *rus*. See Gen. vi. 13, 17. xix. 13, 14. Exod. x. 5. So the Heb. Participle in *Hupbal* anſwers to the Latin one in *dus*. Pſ. xlviii. 1. Jer. xl. 1.

17. EXAMPLE of a *Regular Hebrew Verb* conjugated throughout, the *Perſonal Affixes* and other *Serviles* being printed in *hollow* Letters.

		Perſons.	FIRST CONJUGATION.				SECOND CONJUGATION.				THIRD CONJUGAT.		*Paragogic* Letters.
			KAL.		NIPHAL.		HIPHIL.		HUPHAL.		HITHPAEL.		
			Maſcul.	Feminine.	Maſcul.	Feminine.	Maſcul.	Feminine.	Maſcul.	Feminine.	Maſculine.	Feminine.	
INDICATIVE MOOD.	Preter Tenſe.	3 ſing.	פקד	פקדה	נפקד	נפקדה	הפקיד	הפקידה	הפקד	הפקדה	התפקד	התפקדה	
		2	פקדת		נפקדת		הפקדת		הפקדת		התפקדת		m. ה
		1	פקדתי		נפקדתי		הפקדתי		הפקדתי		התפקדתי		
		3 plur.	פקדו		נפקדו		הפקידו		הפקדו		התפקדו		ו
		2	פקדתם	פקדתן	נפקדתם	נפקדתן	הפקדתם	הפקדתן	הפקדתם	הפקדתן	התפקדתם	התפקדתן	
		1	פקדנו		נפקדנו		הפקדנו		הפקדנו		התפקדנו		
	Future.	3 ſing.	יפקד	תפקד	יפקד	תפקד	יפקיד	תפקיד	The ſame as the *future* of *Niphal.*		יתפקד	תתפקד	
		2	תפקד	תפקדי	תפקד	תפקדי	תפקיד	תפקידי			תתפקד	תתפקדי	f. ו
		1	אפקד		אפקד		אפקיד				אתפקד		ה
		3 plur.	יפקדו	תפקדנה	יפקדו	תפקדנה	יפקידו	תפקידנה			יתפקדו	תתפקדנה	m. ו
		2	תפקדו	תפקדנה	תפקדו	תפקדנה	תפקידו	תפקידנה			תתפקדו	תתפקדנה	m. ו
		1	נפקד		נפקד		נפקיד				נתפקד		ה
IMPERAT.		2 ſing.	פקד	פקדי	הפקד	הפקדי	הפקיד	הפקידי	Hath none.		התפקד	התפקדי	m. ה
		2 plur.	פקדו	פקדנה	הפקדו	הפקדנה	הפקידו	הפקידנה			התפקדו	התפקדנה	
INFINIT.			פקד or פקוד		הפקד		הפקיד		The ſame as the *Infinitive* of *Niphal.*		התפקד		ה
Particip. *Benoni.*		ſing.	פוקד	פוקדה or ־ת	נפקד	נפקדה or ־ת	מפקיד	מפקידה or ־ת	מפקד	מפקדה or ־ת	מתפקד	מתפקדה or ־ת	f. י
		plur.	פוקדים	פוקדות	נפקדים	נפקדות	מפקידים	מפקידות	מפקדים	מפקדות	מתפקדים	מתפקדות	
Particip. *Paoul.*		ſing.	פקוד	פקודה or ־ת									
		plur.	פקודים	פקודות									

N. B. **The Learner would do well to copy out this Example of a Regular Verb** ***in the order of the Conjugations,*** **Kal, Niphal, &c. ſubſtituting** ***red*** **for the** ***hollow*** **letters.**

OBSERVATIONS on the above Example of a Regular Verb.

18. The final י of the firſt perſon ſingular preter is ſometimes, though rarely, dropt, as in משיתהו, for משיתיהו *I drew him out*, Exod. ii. 10. So in Hiph. הרבתך for הרביתיך *I—multiply thee*, Gen. xlviii. 4. But ſee Dr. *Kennicott*'s Bible.

19. In *Kal* ו is often inſerted before the laſt radical of the *future and Imperative*, as אפקוד, for אפקד, פקוד for פקד.

20. The ו in the *Participle Benoni* in *Kal* is frequently, and in the *Participle Paoul* ſometimes, omitted.

21. In the third perſon maſculine plural future of Verbs, as ן paragogic is often poſtfixed to the ו, ſo the ו is ſometimes dropt, and ן only retained, as in יריבן for יריבון *they ſhall ſtrive*, Exod. xxi. 18; ירשען for ירשיעון *they ſhall condemn*, Exod. xxii. 8; יאריכן for יאריכון *they may be prolonged*, Deut. v. 16. So more rarely in the ſecond Perſon maſculine plural future, as in תאריכן for תאריכון *ye ſhall prolong*, Deut. iv. 26.

22. In the third perſon feminine plural future of any conjugation the ה final is often dropt, as in תבלען, Gen. xli. 24; תאמרן, Exod. i. 19. So in irregular Verbs (ſee § VII.) as in תשקין, from שקה, Gen. xix. 33; תהרין, from הרה, Gen. xix. 36; תהיין, from היה, Gen. xxvi. 35; תכהין, from כהה, Gen. xxvii. 1; תצאן, from יצא, Exod. xv. 20: and more rarely in the *ſecond* perſon feminine plural future, as in תחיין *ye (women) have preſerved alive*, from חיה, Exod. i. 18.

23. In the ſecond perſon feminine plural Imperative the final ה is ſometimes omitted, as in שמען *hear ye (women)* Gen. iv. 23; מצאן *find ye (women)* Ruth i. 9.

24. In *Hiphil* as the *characteriſtic* י is uſed only in three words of the preter, ſo it is often omitted in all words of that conjugation.

25. In *Hithpael* the *characteriſtic* ת is tranſpoſed and placed after the firſt radical in Verbs beginning with ש or ס, as השתמר *he kept himſelf*, for התשמר, from שמר *to keep*; הסתבל *he loaded himſelf*, for התסבל, from סבל *to load*; and in Verbs beginning with צ, ת is not only tranſpoſed, but changed into ט, as נצטדק *we will juſtify ourſelves*, for צדק, from צדק *to juſtify*, Gen. xliv. 16; יצטירו *they made (or feigned)* themſelves *Embaſſadours*, for יתצירו, from ציר *an Embaſſadour*, Joſ. ix. 4.

26. When the third perſon feminine preter of any conjugation is followed by a Pronoun ſuffix, it's ה is changed into ת, as גנבתם, Gen. xxxi. 32, *ſhe ſtole them*, not גנבהם; אכלתהו, Gen. xxxvii. 20, *hath eaten him*, not אכלהו; אהבתהו, 1 Sam. xviii. 28, *ſhe loved him*, not אהבההו; בקשתם, Hoſ. ii. 9, *ſhe ſeeks them*, not בקשהם. Comp. § IV. 16.

27. The ſecond perſon maſculine plural ſometimes drops it's ם before a ſuffix, as in צמתני *ye have faſted to me*; for צמתמני, Zech. vii. 5; העליתנו *ye have made us come up*, for העליתמנו, Num. xx. 5.

28. From the firſt perſon plural preter of Verbs the ו is dropt before the Pronoun ſuffix הו *him or it*, as in אכלנהו *we eat it*, for אכלנוהו, 1 K. xvii. 12; in עזבנהו *we have forſaken him*, for עזבנוהו, 2 Chron. xiii. 10. So from the third perſon plural preter, and future, as in דקרהו *they ſtab him*, for דקרוהו, Zech. xiii. 3; הכירהו *they knew him*, for הכירוהו, Job ii. 12; יבעתהו *they ſhall terrify*, for יבעתוהו, Job iii. 5; and from the ſecond perſon plural future, as in תענהו, for תענוהו, 2 K. xviii. 36. Iſa. xxxvi. 21.

29. In the fartheſt column to the left hand of the above Example are added the * *Paragogic* Letters, that is, ſuch Letters as are ſometimes poſtfixed to the reſpective perſons of all conjugations againſt which they ſtand, and are always *emphatical*.

30. The above Example ſhould be carefully peruſed by the Learner, and continually conſulted for the forms of *Regular* Verbs.

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* From the Greek παραγωγικος *additional*.

SECT. VII.

Of IRREGULAR VERBS.

1. Thoſe Verbs, which in their formation are not ſtrictly reducible to the above Example of פקד, are called *irregular*.

2. But obſerve, that moſt *irregular* Verbs are alſo formed *regularly*.

3. *Irregular* Verbs may be comprehended under two kinds, *Defective* and *Reduplicate*.

4. *Defective* Verbs are ſuch as in ſome forms *drop* one or more of their *radical* letters.

5. From the old Example פעל (comp. § VI. 9.), thoſe that drop their firſt letter were called *defective in Pe*, פ; thoſe that were ſuppoſed to drop their ſecond, *defective in Oin*, ע; and thoſe that drop their third, *defective in Lamed*, ל.

Of each of theſe in their order.

6. *Defective* Verbs, that ſometimes drop their *firſt* letter, are chiefly thoſe that begin with י or נ, hence called *defective Pe Yod*, פי; and *defective Pe Nun*, פנ.

7. Verbs *defective Pe Yod*, or *with* י *for the firſt radical*, often drop it in the Future, Imperative and Infinitive of *Kal*, to which laſt they poſtfix ת, and in *Niphal* and *Hiphil* they change their י into ו.

8. Here follows an Example of a Verb *defective Pe Yod*, in which (as likewiſe in the ſucceeding Examples) not only the *ſervile letters*, as in פקד, but alſo *thoſe wherein it differs from that Verb*, are, for the benefit of the Learner, printed in *hollow* letters; the firſt word only of each Tenſe, Mood, &c. being given, whence the other words are formed *regularly*, as in פקד.

ישב *To dwell.*

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
התישב	הושב	הושיב	נושב	ישב	*Preter.*
	יושב	יושיב	יושב	ישב	*Future.*
regular throughout.	not uſed.	הושיב	הושב	שב & שבה	*IMPERAT.*
	הושב	הושיב	הושב	שבת	*INFINIT.*
	מושב	מושיב	נושב	יושב	*Benoni.*
				ישוב	*Paoul.*

9. The formative ו in *Niphal* and *Hiphil* is ſometimes omitted, as in ילדו for ילודו, Gen. vi. 1; in השבתי for הושבתי, Jer. xxxii. 37.

10. Theſe three Verbs ידה, ידע, and יכח, in *Hithpael*, change their י into ו, as התודה, &c.

11. לקח *To take* or *be taken*, is in *Kal* formed like ישב.

12. Verbs *defective Pe Nun*, or *with* נ *for their firſt radical*, drop it in the Future, Imperative and Infinitive of *Kal* (to which laſt they alſo poſtfix ת), in the Preter of *Niphal*, and throughout *Hiphal* and *Huphal*.

13. An Example of a Verb *defective Pe Nun.*

נסך *To pour.*

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
התנסך	הסך	הסיך	נסך	נסך	*Preter.*
regular	יסך	יסיך	ינסך	יסך	*Future.*
throughout.	not uſed.	הסיך	הנסך	סך	*IMPERATIVE.*
	הסך	הסיך	הנסך	סכת	*INFINITIVE.*
	מסך	מסיך	נסך	נוסך	*Benoni.*
				נסוך	*Paoul.*

14. Verbs with ה for their firſt radical often drop it, as הלך, הכר, ſee *Lexicon.*

15. Verbs with א for their firſt radical * *often* drop it in the firſt perſon ſingular future, as אמר for אאמר *I will ſpeak*, and ſometimes in other forms, as in † תפהו, for תאפהו *ſhe baked it*, 1 Sam. xxviii. 24; † תמרו, for תאמרו *ye ſhall ſay*, 2 Sam. xix. 14; מלפנו, for מאלפנו, *teaching us*, Job xxxv. 11.

16. As for the *ſecond* kind of *defective Verbs* above mentioned (Rule 5.), namely thoſe that are *ſuppoſed* to drop their *ſecond* radical ו or י (hence called *defective Oin Vau*, עו, and *Oin Yod*, עי), as שום, קום, איב, בין, the truth ſeems to be this; that the former ſort have, properly ſpeaking, only *two radical* letters, but ſometimes take a ו before the laſt radical, being in other reſpects (except that they are not uſed in the *ſimple* form in *Hithpael*, and in *Hupbal* aſſume a ו before the firſt radical, as הוקם *was ſet up*, Exod. xl. 17.) formed quite regularly; and that the latter ſort of Verbs, namely thoſe with י *Yod* inſerted, are either Verbs in which the י is radical, fixed and immutable, as איב *to infeſt*, in which caſe they are declined regularly; or elſe they are in *Hipbil*, the characteriſtic ה being dropt, as שים for השים, from שם or שום *to place*; בין for הבין, from בן *to diſcern, diſtinguiſh.*

17. Example of a *defective Verb of two radical letters.*

שם or שום *To place.*

HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
הושם	השים	נשום	שם	*Preter.*
יושם	ישים	ישום	ישום	*Future.*
not uſed.	השים	השום	שום	*IMPERATIVE.*
הושם	השים	השום	שום	*INFINITIVE.*
מושם	משים	נשום	שום	*Benoni.*
			שום	*Paoul.*

18. Verbs of this form frequently in *Kal,* and ſometimes in *Niphal,* drop the ו before the laſt radical.

19. Of the *third* kind of *defective Verbs,* or of thoſe which drop their *third* radical, are the Verbs ending in ה, hence called *defective Lamed He,* לה, as קנה, גלה.

20. Obſerve in general, firſt, that theſe Verbs uſually either drop their ה before a ſervile, as from גלה *to reveal,* גלו *they revealed*; or change it into י *Yod,* as גלית, for גלהת *thou revealedſt*; תגלינה, for תגלהנה *they* (women) *ſhall reveal*; or before a ſervile ה, into ת, as גלתה, for גלהה *ſhe revealed:* ſecondly, that they often drop their ה final in the *Future,* and ſometimes in the *Preter* and *Imperative,* as יגל, for יגלה; יעש, for יעשה, *he*

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* Not *always.* See Job xvi. 5.

† But in the words marked thus † ſome of Dr. *Kennicott*'s Codices ſupply the א.

ſhall make; צו, for צוה *he commanded*, Deut. vi. 6, 24; גל for גלה *reveal*, Pſal. cxix. 18; כלנו *hath conſumed* us, for כלהנו.

21. Example of a Verb *defective Lamed He.*

גלה *To reveal.*

	KAL.	NIPH.	HIPH.	HUPHAL.	HITH.
Preter.	גלה (fem.) גלתה or גליה	נגלה	הגלה*	הגלה	התגלה
Future.	יגלה or יגל	יגלה	יגלה	יגלה	יתגלה
IMPER.	גלה (fem.) גלי	הגלה	הגלה	not uſed.	התגלה
INFINIT.	גלות גלת or גלו	הגלות	הגלות	הגלות	התגלות
Benoni.	גולה (fem.) גולה	נגלה	מגלה	מגלה	מתגלה
Paoul.	גלוי				

22. Several Verbs, with א for their laſt radical, ſometimes drop it, as בא, חמא, יצא, מלא (ſee Lexicon), and others of theſe Verbs form their Infinitive in ות, like Verbs ending in ה, as קראות *to call*, Jud. viii. 1; מלאות *to fulfil*, 2 Chron. xxxvi. 21.

23. Verbs ending in נ ſometimes drop their laſt radical before a נ ſervile, as תאמנה, *they* (fem.) *ſhall be ſupported*, for תאמננה, from אמן *to ſupport*, Iſa. lx. 4.

24. So Verbs ending in ת ſometimes drop their laſt radical before a ת ſervile, as מתי, for מתתי *I die*, Gen. xix. 19; כרתי, for כרתתי *I have cut off*, Exod. xxxiv. 27.

25. Some Verbs are *doubly defective*, chiefly ſuch as have י and נ for their firſt radical, and ה for their laſt. Thus we have תגיון, ſecond perſon maſculine plural future *Kal* (with ן paragogic), from יגה *to afflict*, Job xix. 2.; הודינו, firſt perſon plural preter *Hiphil*, from ידה *to confeſs*, Pſ. lxxv. 2.; יט, third perſon maſculine ſingular future *Kal*, from נטה *to extend*, Gen. xii. 8.; אך, firſt perſon ſingular future *Kal*, from נכה *to ſmite*, Exod. ix. 15.

26. The Verb נתן, *to give*, is *doubly defective* in a peculiar manner, for it not only drops it's initial נ, as נסך (Rule 12.) and it's final one before another נ (as in Rule 23.), but it alſo generally loſes it's final נ before a ſervile ת, as נתתי *I have given*, for נתנתי; נתתם *ye have given*, for נתנתם; and generally has in the Infinitive תת *to give*.

27. *Reduplicate* Verbs are ſuch as have *the laſt* or *two laſt Radicals doubled*; they are derived from ſimple Verbs, as from גל are derived גלל and גלגל; from אמל, אמלל; from נפל, נפלל; from הפך, הפכפך; from סחר, סחרחר.

28. But in *Reduplicate* Verbs derived from thoſe with ה for the laſt radical, the *reduplication* is made by *doubling the letter*, or *two letters preceding the* ה, as from כלה *to complete*, כלל *to complete entirely*, and כלכל *to nouriſh*; from קלה *to be light*, *vile*, קלל *to be exceedingly vile*, and קלקל *to be exceedingly light*; from פצה *to open*, פצץ *to burſt open*.

29. *Reduplicate* Verbs are declined regularly.

30. Except that thoſe of the form of גלל ſometimes uſe ו inſtead of the laſt letter, as גלותי Joſh. v. 9, for גללתי; סבותי Eccleſ. ii. 20, for סבבתי; and ſometimes in *Hithpael* aſſume ו after the firſt radical, as התבונן from בנן, Iſa. i. 3; and more rarely in other conjugations, as יעופף third perſon maſculine ſingular future in *Kal*, from עפף, Gen. i. 20.; ירופפו Job xxvi. 11, from רפף†. Such Verbs alſo prefix מ to the Participles both of *Kal* and *Hithpael*, as in מרומם *lifting up*, 1 Sam. ii. 7. Pſ. ix. 14; מתקומם *raiſing up himſelf*, Job xxvii. 7.

31. *Pluriliteral* Verbs, or Verbs not reduplicate, but conſiſting of *more than three radical letters*, as כרסם, כרבל, &c. are, the few times they are uſed, declined regularly.

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* But comp. הציף Deut. xi. 4, יציע Iſa. lviii. 5, יעיב Lam. ii. 1, ימיש Nah. iii. 1, תהימנה Mic. ii. 12, אריוך Iſa. xvi. 9; from which forms it appears that Verbs ending in a radical but omiſſible ה do in Hiph. inſert a י between the firſt and ſecond radical letter.

† This *reduplicate* form of Verbs with ו inſerted in *Kal*, the Hebrew Grammarians have called the conjugation *Poel*; and they add, that Verbs *defective* ש borrow their *Hithpael* from the conjugation *Poel*.

SECT. VIII.

Of SYNTAX.

1. *Syntax*, from the Greek Συνταξις *Compoſition*, is that part of Grammar which teaches to *compoſe* words properly in Sentences.

2. In Hebrew the Adjective generally agrees with it's Subſtantive in gender and number, as בן חכם *a wiſe ſon*, מכות גדלת *great ſtrokes*.

3. Yet we meet with ſuch expreſſions as theſe, ערים גדלת *great cities*, Deut. i. 28. vi. 10, & al. אבנים גדלות *great ſtones*, Deut. xxvii. 2. Joſh. x. 18, 27.; תאנים טבות and רעות *good* and *bad figs*, Jer. xxiv. 2, 3.; המארת הגדלים *the great lights*, Gen. i. 16. But as to the former phraſes, it has been obſerved, § IV. 13, that the termination ים is not always maſculine; and perhaps in ſuch expreſſions as המארת הגדלים, the Adjective with a termination uſually maſculine is joined with a feminine Subſtantive, as a mark of *dignity* or *excellency*.

4. *Participles* follow the ſame Rules of Syntax as Adjectives.

5. When two Subſtantives of a different gender have the ſame Adjective, that Adjective is commonly of the *maſculine* gender, as Job i. 13, בניו ובנתיו אכלים *His ſons and his daughters eating*.

6. When two Subſtantives have one Adjective, that Adjective is put in the *plural* number, as, 1 K. i. 21, אני ובני שלמה חטאים *I and my ſon Solomon* (ſhall be) *ſinful*.

7. The ſame rules of Syntax hold good of Pronouns, Gen. i. 27, זרכ ונקבה ברא אתם *male and female created he them*, maſc.

8. *Collective Nouns*, or *Nouns of multitude*, though ſingular, may have an Adjective or Participle plural, as העם רבים *the people* (are) *many*, Exod. v. 5; כל יהודה באים *all Judah coming*, Jer. vii. 2; העם מחללים *the people piping*, 1 K. i. 40.

9. An Adjective ſingular is ſometimes joined to a Noun plural in a *diſtributive* ſenſe, as Pſal. cxix. 137, ישר משפטיך *right are thy judgments*, i. e. *every one of them*; Gen. xxvii. 29, ארריך ארור *they that curſe thee* (are) *curſed*, i. e. *each one of them*. Comp. Gen. xlvii. 13. Exod. xvii. 12.

10. The *Cardinal* Nouns of Number (as *one*, *two*, *three*, &c.) from *one* to *ten*, when maſculine have a feminine termination; when feminine, a maſculine one.

11. *Cardinal* Nouns of Number which have a plural termination are *moſt uſually* joined to Subſtantives in the ſingular, but thoſe that have a ſingular termination to Subſtantives in the plural: שלשה אנשים *Three* (or *a trinity of*) *men*, Gen. xviii. 2; ארבעה מלכים *Four* (or *a quaternion of*) *kings*, Gen. xiv. 9; שבע מאות שנה, חמש מאות שנה *Five,—Seven hundreds of years*, Gen. v. 26, 32, are Examples of both theſe laſt Rules. Comp. Job i. 2.

12. The *Cardinal* Nouns of Number are ſometimes uſed for the *Ordinals*, as *one* for *firſt*, *three* for *third*, *ten* for *tenth*, &c. See Gen. i. 5. Eſth. i. 3. Gen. viii. 4. 2 Chron. i. 3.

13. The Plurals in ים—of Nouns of Number from *three* to *nine* incluſive ſignify *ten times* as much as the ſingular. Thus שלש is *three*, but שלשים *thirty*; ארבע *four*, but ארבעים *forty*.

14. The Nominative or Noun to a Verb is known by aſking the queſtion *who* or *what?* with the Verb; thus in the ſentence, *God created the heavens*, the word *God* anſwering the Queſtion *who created?* is the Noun to the Verb *created*; ſo in this ſentence *The ſun ſhines*, *the ſun* is the Noun to the Verb *ſhines*.

15. All Nouns, whether ſingular or plural, are of the *third* Perſon, except when they are joined with the pronouns of the *firſt* and *ſecond* Perſons, *I*, *thou*, *we* or *ye*.

16. The Verb uſually agrees with it's Noun in gender, number, and perſon, as נגלו האלהים *The Aleim were revealed*, Gen. xxxv. 7; הארץ היתה *the earth was*, Gen. i. 2.

17. Yet we find, Gen. i. 14, יהי מארת, *there ſhall be lights*, where מארת feminine and plur. is joined with the Verb יהי maſculine and ſingular. But יהי ſeems here to be uſed *imperſonally*, as in *many other* inſtances.

18. When two Nouns of a *different* Gender have or govern the ſame Verb, that Verb is generally put in the *maſculine* gender, as Gen. ii. 1, ויכלו השמים והארץ *and the heavens and the earth were finiſhed*. Comp. above Rule 5.

19. When ſeveral Nouns ſingular have the ſame Verb, that Verb is ſometimes put in the *plural* number, as Gen. xiv. 1, 2; אריוך—כדרלעמר—ותדעל—עשו מלחמה *Arioch—Chederlaomer—and Tidal—made war*. See Gen. ix. 23. Comp. above Rule 6, and 7.

20. *Nouns of Multitude*, though ſingular, *may* have a Verb plural, and though feminine, a Verb maſculine, as Gen. xli. 7, וכל הארץ באו מצרימה *and all the earth came to Egypt*; Deut. ix. 28, פן יאמרו הארץ *leſt the land ſhall ſay*; Job xxx. 12, פרחה יקומו *the youth roſe up*. See Exod. xiii. 6, 47. xvi. 1, 2. xvii. 1. xxxv. 20. 1 Chron. xiii. 3. Comp. above Rule 8.

21. A Verb ſingular joined with a Noun plural, or a Verb plural with a Noun ſingular, often ſignify *diſtributively*, as Joel i. 20, בהמות השדה תערוג *the beaſts* (i. e. *each of the beaſts*) *of the fields ſhall cry*; Prov. xxviii. 1, נסו—רשע *the wicked* (*every wicked man*) *flee*. See Gen. xliii. 22. Exod. i. 10. Job xii. 7. Jer. ii. 15. xxxv. 14. Comp. above Rule 9.

22. The Noun maſculine *plural* אלהים, when meaning *the true God, Jehovah the ever-bleſſed Trinity*, is often joined with Verbs ſingular, to expreſs the *Unity of Eſſence and Operation*, as Gen. i. 1, ברא אלהים *The Aleim created*. But comp. Rule 16, and Lexicon, p. 19, col. 2.

23. The Pronoun relative אשר *who, which*, agrees with it's Subſtantive or Subſtantives in gender, number, and perſon, and governs it's Verb accordingly, as Ezek. xiii. 19, להמית נפשות אשר לא תמותנה—*to ſlay the ſouls which ſhould not die*. Here אשר agrees with it's Subſtantive feminine plural נפשות, and accordingly תמותנה, the Verb it governs, is put in the *feminine plural third perſon*. So Iſa. lx. 12, כי הגוי והממלכה אשר לא יעבדוך יאבדו, *for the nation and the kingdom, which ſhall not ſerve thee, ſhall periſh*. Here אשר having two Subſtantives, one maſculine, and the other feminine, it's Verb יעבדו is put in the *maſculine plural third perſon*. See Rule 18, 19.

24. The Pronoun relative אשר *who, which*, is often underſtood, and that not only when it is governed by the Verb or by a Particle (underſtood) as in Engliſh, but alſo when itſelf governs the Verb; Iſa. xlii. 16, *I will cauſe the blind to go in a way* לא ידעו (*which*) *they knew not*; Exod. vi. 28, *and it was in the day* דבר יהוה (*in which*) *Jehovah ſpake to Moſes*; Lam. iii. 1, *I am the man* ראה עני (*who*) *hath ſeen affliction.*

25. When the connective Particle ו, *and*, is prefixed to a Verb in the *future* tenſe, that Verb ſignifies future in reſpect to the Time *of* (not to the Time *in*) which the hiſtorian is writing, or the perſon ſpeaking, as Gen. i. 1, *The Aleim* ברא *created the heavens and the earth*, ver. 2, ויאמר *and then the Aleim ſaid*, ver. 4, וירא *and then the Aleim ſaw*, &c. Gen. ix. 27, *The Aleim* יפת *ſhall perſuade Japhet*, וישכן *and then he* * *ſhall dwell*—ויהי *and then Canaan ſhall be a ſervant to them*. So that when a number of facts are recorded or foretold, the ו with the ſign of the future prefixed to a *ſeries of Verbs* denotes the *ſucceſſive order* of the facts †.

26. The future is ſometimes uſed in this ſenſe, even where the ו is not immediately prefixed to the Verb, but other words come between, as 2 Sam. xii. 31, וכן יעשה *And thus he afterwards did*.

27. Yea where ו doth not precede at all, as Job i. 5, ככה יעשה איוב כל הימים *thus ſucceſſively did Job all the days*; Iſa. vi. 2, בשתים יכסה פניו *with two he then covered his face*. Comp. Exod. xix. 19. Job i. 7, 11. Eccleſ. xi. 5.

28. ו connective prefixed to Verbs often ſupplies the place of the ſigns of Perſons, Moods, Tenſes, and Numbers, and makes them take in ſignification thoſe of a preceding Verb, as *and* often doth in Engliſh; thus Gen. i. 28, *and* מלאו *fill ye the earth*, וכבשה

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* We have no *one* tenſe in Engliſh which will expreſs this *Hebrew future*.

† Thus the future is uſed after אז *then*, Exod. xv. 1. Joſh. x. 12.

and ſubdue it, for כבשוה *ſubdue* ye *it*. (Comp. Jud. iv. 6, 7. Ruth iii. 3.). Exod. xii. 23, ועבר יהוה *and Jehovah ſhall paſs*—the tenſe of עבר being here taken from the future לא תצאו *ye ſhall not go out*, in the preceding verſe; Jud. i. 16, *and the ſons of Keni* עלו *they came up* וילך *and went*, וישב *and dwelt*, for ילכו *they went*, and ישבו *they dwelt*. Comp. Joſh. x. 4. 1 Sam. ii. 28, where ובחר is for ובחרתי, ſee the preceding verſe.

29. *Verbs Infinitive* are often uſed as our Engliſh *verbal Nouns* in—*ing*; as Gen. ii. 4, ביום עשות יהוה *in the day of Jehovah*'s making, i. e. *when Jehovah* made.

30. *Verbs Infinitive* thus applied admit the ſame *Pronoun Suffixes* as Nouns (comp. § V. 5.), as Gen. iii. 5, ביום אכלכם *in the day* of your eating.

31. *Verbs Infinitive* admit before them the Particles ב, כ, ל, מ, in the ſenſes explained under theſe Particles in § IX. and more fully in the Lexicon.

32. *Hebrew* Verbs are frequently joined with their Infinitives, which latter may then be rendered as Participles active, or as the Latin Gerunds in *do*. This ſort of expreſſions generally, if not always, denote ſucceſſion or continuance, as Gen. xxii. 17, ברך אברכך והרבה ארבה את זרעך *bleſſing* or *in bleſſing* (Lat. benedicendo) *I will bleſs thee, and in multiplying* (Lat. multiplicando) *I will multiply thy ſeed*, i. e. *I will* continually *bleſs thee, and multiply thy ſeed*; Iſa. vi. 9, שמעו שמוע ואל תבינו וראו ראו ואל תדעו *hear ye in hearing*, i. e. *be* continually *hearing, and ye ſhall not perceive*; *and ſee ye in ſeeing*, i. e. *be* continually *ſeeing, and ye ſhall not know*. So Gen. ii. 16, 17, *of every tree of the garden* אכל תאכל *thou ſhalt* or *mayeſt* continually *eat*; *but of the tree of knowledge of good and evil, thou ſhalt not eat of it*; *for in the day thou eateſt thereof* מות תמות *dying thou ſhalt die*, i. e. *thou ſhalt* begin *to die*, and ſo continue *liable to death temporal and ſpiritual*.

33. The Subſtantive Verb היה *is, was*, &c. is often omitted in Hebrew, as Gen. i. 2, &c.

34. *Particles* in Hebrew have often other Particles prefixed; or ſeveral Particles are joined together in one word.

SECT. IX.

Of the USE of the SERVILES.

1. א. 1. Prefixed, from אני *I*, forms the firſt perſon ſingular future of all Verbs, as אפקד *I will viſit*, from פקד.

2. Prefixed, forms many Nouns, as אכזב *a lie*, from כזב *to deceive*; אזרח *a native* tree, from זרח *to ſpread*.

2. ב. Prefixed only, *In, for*, &c. See Lexicon.

3. ה. 1. Prefixed, denotes the conjugation *Hiphil* or *Huphal*.

2. ——— is emphatical, *The, this*.

3. ——— is vocative or pathetic.

4. ——— expreſſes a queſtion or doubt.

For inſtances of the three laſt uſes ſee the Lexicon in ה.

5. Poſtfixed, is the ſign of a *feminine* Noun, as אשה *a woman*; טובה *good* (bona). Comp. § IV. 7.

6. Poſtfixed, denotes the third perſon feminine ſingular preter of Verbs, as פקדה *ſhe viſited*.

7. Poſtfixed to a Verb or Noun, from היא, or הוא, *ſhe*, it denotes *her*; as פקדה *he viſited her*, ידה *her hand*: and ſometimes to a Noun, *his*, as Gen. xlix. 11, עירה his *foal*, סותה his *garment*; Exod. xxii. 3, בעירה his *beaſt*; ver. 26, כסותה his *covering**.

8. Poſtfixed, *to* or *towards*, of place or time. See Lexicon under ה 7.

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* See *Noldii* Annot. in Partic. 1392.

4. ו. 1. Prefixed, a connective particle, *and*, &c. See Lexicon.

2. Inſerted after the firſt radical, it denotes the action ſignified by the Root to be *preſent* and *continued*; hence it forms the *Participle active*, as פוקד *viſiting*, and many Nouns in which ſuch action is implied, as סוחר *a trader*, or *perſon trading*; רוח *the ſpirit* or *air breathing* or *in motion*; יום *the day* or *light in agitation* (namely by being reflected from the earth); and this not only without, but often with other Serviles to the word; thus מארת Gen. i. 14, are *inſtruments* or *ſconces of light*, but מאורת, ver. 15, *thoſe ſconces actually giving light*.

3. Inſerted after the ſecond radical, it denotes an *action paſt*, and ſo forms the *Participle paſſive*, as פקוד *viſited*, and many Nouns in which ſuch action is implied, as רכוש *wealth acquired*, from רכש *to acquire*.

4. Poſtfixed to a Noun, it ſignifies *his*, as דברו *his word*; to a Verb, *him*, as זכרו *he remembered him*. Alſo ſometimes *their* or *them*. See Exod. xxiii. 23. Deut. iv. 37. vii. 10. xxi. 10. Joſh. ii. 4. Pſ. xlvi. 4. Iſa. v. 25.

5. Poſtfixed, denotes the third, or in the *Imperative Mood*, the ſecond, perſon plural of Verbs.

6. Poſtfixed, forms the collective Noun חיתו *beaſts*, from חיה (comp. ידו Ezek. i. 8, and פנו in פנואל, for פניאל, Gen. xxxii. 31; comp. ver. 30; and ſee Lexicon under אנה II.); alſo ſome other Nouns of a paſſive ſignification, as ענו *humble*, *meek*, from ענה; בהו *hollow*, from בה; תהו *waſte*, from תה.

5. י. 1. Prefixed to the third perſons maſc. future ſing. and plur. of all Verbs.

2. Prefixed, forms ſome appellative Nouns, and many proper Names, as ילקוט *a ſcrip*, from לקט *to collect*; יצחק *Iſaac*, from צחק *to laugh*; יעקב *Jacob*, from עקב *to ſupplant*.

3. Inſerted, forms many Nouns; and after the firſt radical, denotes the *effect* or *conſequence* of the *Participle active* of the Verb; for inſtance, from רוח *air breathing* or *in motion*, comes ריח *odour* or *exhalation* (ſee רח in the Lexicon). Inſerted after the ſecond radical, denotes the *effect* or *conſequence* of the *Participle paſſive*, as קציר *harveſt*, from קצור *cut down*.

4. Inſerted before the laſt radical, it denotes the *Hiphil* conjugation.

5. Poſtfixed, denotes a national name, as עברי *an Hebrew*, כנעני *a Canaanite*.

6. ——— the ordinal Numbers, שלישי *third*, רביעי *fourth*, *&c.* And obſerve, that in theſe ordinal Nouns of Number, י is not only poſtfixed, but frequently, as here, *inſerted* alſo before the laſt radical.

7. ——— the ſecond perſon feminine future and imperative, as תפקדי *thou* (woman) *ſhalt viſit*; פקדי *viſit thou* (woman), and ſometimes the ſecond perſon fem. preter, as שמתי, and ירדתי, Ruth iii. 3; למדתי Jer. xiii. 21. Comp. Jer. xxii. 23. xxxi. 21, and Ezek. xvi. 19, נתתי; ver. 20, ילדתי; ver. 37, קבצתי and גליתי; ver. 43, זכרתי and עשיתי; ſo ver. 47, 51.

8. ——— is the ſign of the maſculine plural *in regimine*, as מלכי הארץ *kings of the earth*. Comp. § IV. 15.

9. ———, is formative in ſome Nouns, both ſubſtantive, as ארני *Lord*, פרי *fruit*; and adjective, as חפשי *free*, אכזרי *violent*, עני *afflicted*, *poor*.

10. ——— to a Noun, *my*, as דברי *my word*; to a Verb, *me*, as פקדי *he viſited me*.

6. כ. 1. Prefixed, a particle of ſimilitude, *like*, *as*. See Lexicon.

2. Poſtfixed to a Noun, *thy*, as דברך *thy word*; to a Verb, *thee*, as פקדך *he viſited thee*.

7. ל. Prefixed only, *To*, *for*, &c. See Lexicon.

8. מ. 1. Prefixed, a particle, *From*, &c. See Lexicon.

2. Denotes the participle of *Hiphil* and *Huphal* (and with ת added, of *Hithpael*), whence

3. It forms many Nouns, ſignifying the *inſtrument*, or *mean*, or *place* of action,

as from גן *to protect*, מגן *a ſhield, inſtrument of protection*; from זבח *to ſacrifice*, מזבח *an altar*; ſo with ה or ת poſtfixed, many feminine nouns, as ממשלה *inſtrument* or *mean of ruling*.

4. Poſtfixed to a noun, *their*, as דברם *their word*; to a verb, *them*, as פקדם *he viſited them*.

5. Poſtfixed with ו, forms the noun פדיום *redemption*, from פדה *to redeem*.

6. Poſtfixed, forms ſome adverbs, as יומם *by day*, from יום *day*; חנם *gratis*, from חן *to be kind, gracious*; אמנם *truly*, from אמן *truth*; ריקם *vainly*, from ריק *vain*.

9. נ. 1. Prefixed, forms the preter and participle of the conjugation *Niphal*.

2. ——— the firſt perſon plural future of all verbs.

3. ——— ſome few appellative nouns, as נמלה *an ant*, from מל *to crop*; נרגן *a mutterer, whiſperer*, from רגן *to whiſper*.

4. Poſtfixed, *them* and *their*, feminine.

5. ——— forms many nouns, as קרבן *an offering*, from קרב *to approach*; eſpecially with ו preceding, as זכרון *a memorial*, from זכר *to remember*; שכרון *drunkenneſs*, from שכר *to inebriate*.

10. ש. 1. Prefixed only, denotes the relative *who, which*.

2. ——— the particle *that, becauſe*. See Lexicon.

11. ת. 1. Prefixed, denotes a noun, as maſc. תלמיד *a diſciple* or *ſcholar*, from למד *to teach*; maſculine plural תרפים *Teraphim*, from רפה *to venerate*; feminine תחנה *a prayer, means of obtaining favour*, from חן *to be gracious*: alſo a particle, as תחת *under*, from נחת *to deſcend*.

2. Prefixed to the ſecond perſon future of both numbers and genders; and to third perſon future feminine ſing. and plur.

3. Poſtfixed, denotes the ſecond perſon preter ſing. of all verbs.

4. ——— in regimine for ה fem. See § IV. 16.

5. ——— forms many nouns feminine, as קטרת *incenſe*, from קטר *to fumigate*.

12. The above Table of the Serviles ſhould be carefully peruſed by the learner, and continually conſulted by him, when in words he meets with letters for which he cannot account.

SECT. X.

Rules for finding the ROOT in the enſuing * *LEXICON.*

1. Reject all affixes, and letters acquired in forming; if *three* letters remain, that is generally the root: thus in the word בראשית, Gen. i. 1, ב is a particle or affix ſignifying *in*, § IX. 2. ית a termination of nouns, ſee § IV. 6, therefore ראש is the root.

2. But if, after rejecting the affixes and formative letters, the word hath ו or י inſerted

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* As I would wiſh the reader, who has opportunity and abilities, to conſult *other* works of this kind, and particularly the highly valuable Lexicon and Concordance of *Marius de Calaſio*, I here ſubjoin

Some ſhort Rules for finding the Root in other *Lexicons.*

1. Reject all affixes, and letters acquired in forming; if *three* letters remain, that is the root.

2. If only *two*, add י or נ in the beginning (and in the deflections of לקח *to take*, ל), י or ו in the middle, ה or א at the end, or double the ſecond radical letter—for inſtance, if the word סבב occurs, סב is the root.

3. Obſerve י is to be added at the beginning, ו in the middle, or ה at the end, much more frequently than the other.

4. If, after rejecting the affixes and formative letters, only *one* letter ſhould remain, add י or נ to the beginning, and ה at the end. Thus for תגיון, ſee יגה; for אך, ſee נכה.

(unleſs before * ה), you muſt reject them alſo, and then you will †*generally* find it under the *two* remaining letters. (Comp. § VII. 16.) Thus in להאיר, Gen. i. 17, ל is a particle *to* or *for*, § IX. 7. ה the ſign of conjugation Hiph. § IX. 3. איר then remaining, I alſo reject י, and look for root אר.

3. If, after rejecting the affixes and formative letters, only *two* letters remain, that is frequently the root. Thus in השמים, Gen. i. 1, ה is a particle emphatic, *the*, by § IX. 3. ים is the termination of a noun maſculine plural, by § IV. 9. שם therefore remains for the root.

4. But if, in this caſe, you cannot find it as a *two-lettered* root, add י or נ to the beginning of the word, and to the deflections of לקח *to take*, ל (comp. § VII. 7, 8, 11, 12, 13.) or ה, and more rarely א to the end. (Comp. § VII. 20, 21, 22.) Thus in הדעת Gen. ii. 9, ה is emphatic, *the*, § IX. 3. ת is a feminine termination, § IX. 11; theſe then being rejected, דע remains; but not finding this in a two-lettered form, I add י *Yod* to the beginning, and find it under root ידע. Again, in ויקח *and he took*, Gen. ii. 15; ו is a particle *and*, § IX. 4; י is the ſign of the third perſon maſculine future, § IX. 5; קח then remaining, I add ל to the beginning, and look for לקח. In פני, Gen. i. 2, י is the ſign of the N. maſc. plur. in regimine, § IV. 15; this therefore being rejected, and not finding the root פן in a two-lettered form, I add ה to the end, and look for פנה.

5. If, after rejecting the affixes and formative letters, only *one* letter ſhould remain, add י or נ to the beginning, and ה to the end. Thus Gen. xiv. 15, in ויכם, ו is a connective particle *and*, § IX. 4; י the ſign of the third perſon maſculine future, § IX. 5; and ם a ſuffix, *them*, § V. 5, and IX. 8; there remaining then only the letter כ, prefix נ to the beginning, and add ה to the end, and look for the root נכה. Comp. § VII. 25.

6. Nouns or particles of two letters ending in י muſt uſually be ſought under roots with ה for the final letter, as for פי *the mouth*, ſee פה; but for כי *that*, ſee כהה; and ſometimes ſuch nouns belong to roots with ו for the middle letter, as כי *a burning* to כוה.

7. Reduplicate words muſt be ſought under their ſimple ones; thus, for גלל and גלגל ſee גל, for הפכפך ſee הפך. Comp. § VII. 27, 28.

SECT. XI.

A GRAMMATICAL PRAXIS or EXERCISE on the Firſt Chapter of GENESIS.

ſubſtance the and ,heavens the of ſubſtance the Aleim the created beginning the In
1. בראשית ברא אלהים את השמים ואת
: earth the of
הארץ׃

בראשית ſee § X. 1. ברא third perſon maſculine ſingular preter in *Kal* of the verb ברא, and conſequently the ‡ root itſelf, and joined with the noun אלהים, though plural, by § VIII. 22. אלהים a noun maſculine plural, § IV. 9, from the root אלה, § X. 1. את, a particle, *the*, from root אתה, § X. 4. השמים, ſee § X. 3. ואת, ו a particle, § IX. 4. את as before. הארץ, ה is emphatic, ארץ a noun with a formative א, § IX. 1, from the root רץ.

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* Obſerve that when ו or י is the middle, and ה the final letter of the root, the ו or י is retained, as in כוה, חיה, רוה.

† In ſome Verbs the ו in the middle is radical and immutable, as in צות; שוע.

‡ N. B. The Grammarians and Lexicographers always conſider the third perſon maſc. ſing. preter in *Kal*, as the *root* in ſuch words as occur in a verbal form.

deep the of ſaces the upon darkneſs and ,hollow and unformed was earth the And
2. והארץ היתה תהו ובהו וחשך על פני תהום
.waters the of ſaces the upon motion a cauſing Aleim the of ſpirit the and
ורוח אלהים מרחפת על פני המים:

ו *and*, הארץ juſt explained. היתה, third perſon feminine ſingular preter of the verb הוה, § VII. 20, 21; and agreeing with ארץ in gender, number, and perſon, § VIII. 15, 16. תהו a noun adjective, § IX. 4. ובהו, ו *and*, בהו a noun adjective, § IX. 4. חשך a noun from the root חשך. על a particle from the root עלה. פני a noun maſculine plural *in regimine*, from the root פנה, ſee § X. 4. תהום a noun, § IX. 11, from the root הם, § X. 2. רוח a noun, § IX. 4. of the root רח, § X. 2. מרחפת a participle feminine in *Hipbil*, from the root רחף, by § VI. 17, 24, and agreeing in gender and number with רוח, by § VIII. 2, 4; the verb ſubſtantive being omitted by § VIII. 33. המים, מים a noun maſculine plural, from the root ים. See Lexicon.

.Light was there then and ,Light be ſhall there Aleim the ſaid then And
3. ויאמר אלהים יהי אור ויהי אור׃

ויאמר, ו *and*, יאמר a verb third perſon maſculine ſingular future in Kal, § VI. 12, from root אמר § X. 1. ſee alſo § VIII. 25. יהי third perſon maſculine ſingular future, from root היה, for יהיה, § VII. 20, 21. אור a noun, § IX. 4, from the root אר, § X. 2.

between Aleim the divided then and ,good that Light the Aleim the ſaw then And
4. וירא אלהים את האור כי טוב ויבדל אלהים בין
.Darkneſs the between and Light the
האור ובין החשך:

ירא third perſon maſculine ſingular, from root ראה, for יראה, § VII. 20, 21. כי a particle, from the root כהה, § X. 6. טוב a noun, § IX. 4, from the root טב, § X. 2. יבדל third perſon maſculine ſingular of the root בדל, § X. 1. בין a particle of the root בן, § X. 2.

called he Darkneſs the (to) and Day Light the (to) Aleim the called then And
5. ויקרא אלהים לאור יום ולחשך קרא
.firſt the Day Morning was there and Evening was there and ; Night
לילה ויהי ערב ויהי בקר יום אחד:

יקרא third perſon maſculine ſingular future, from the root קרא, § X. 1. לאור, ל a particle following the verb קרא, ſee Lexicon. יום a noun, § IX. 4. from the root ים, § X. 2. לילה a noun feminine, § IV. 6, from the root לל, § X. 2. ערב a noun maſculine ſingular, from the root ערב. בקר a noun maſculine ſingular, from the root בקר. אחד a noun maſculine ſingular, from the root יחד, § X. 4.

waters the of midſt the in Expanſe an be ſhall there Aleim the ſaid then And
6. ויאמר אלהים יהי רקיע בתוך המים
.waters to waters between diviſion a cauſing be ſhall it and
ויהי מבדיל בין מים למים:

רקיע a noun maſculine, § IX. 5. from the root רקע, § X. 1. בתוך, ב a particle *in*, תוך a noun, § IX. 4, from the root תך, § X. 2. מבדיל a participle maſculine ſingular in *Hipbil*, from the root בדל, § VI. 17.

which waters the between divided he and Expanſe the Aleim the made then And
7. ויעש אלהים את הרקיע ויבדל בין המים אשר
,Expanſe the (to) above (at) which waters the between and ,Expanſe the (to) under (at)
מתחת לרקיע ובין המים אשר מעל לרקיע
.(mechanized or) ſo was it and
ויהי כן;

ויעש

יעש third perſon maſculine ſingular future, for יעשה, from the root עשה, § VII. 20, 21. אשר the pronoun relative (ſee § V. 2.) *which*, from the root אשר. מ a particle, *at*, joined by § VIII. 34, with another particle תחת, from the root נחת, § IX. 11. So מעל compounded of מ, *at*, and על *upon*, from the root עלה. כן ſee Lexicon.

was there and ,(placers) Heavens expanſe the (to) Aleim the called then And
8. ויקרא אלהים לרקיע שמים ויהי
.ſecond the Day morning was there and evening
ערב ויהי בקר יום שני :

שני an ordinal noun of number, § IX. 5. from the root שנה, § X. 4.

appear ſhall then and ,one place to * waters the tend ſhall Aleim the ſaid then And
9. ויאמר אלהים יקוו המים אל מקום אחד ותראה
.ſo was it and ,(land) dry the
היבשה ויהי כן :

יקוו third perſon maſculine plural future in *Kal* or *Niph.* from the root קוה, § VII. 20, 21, agreeing with the noun maſculine plural מים. אל a particle, *to*, from the root אל. מקום a noun, § IX. 8, from the root קם, § X. 2. תראה third perſon feminine ſingular future in *Niphal*, from the root ראה, § VII. 21, agreeing with the feminine noun יבשה, with ה emphatic prefixed, from the root יבש.

tending of place the (to) and ,earth (land) dry the (to) Aleim the called then And
10. ויקרא אלהים ליבשה ארץ ולמקוה
.good that Aleim the ſaw then and ſeas called he waters the of
המים קרא ימים וירא אלהים כי טוב :

ולמקוה, ו *and*, ל a particle, *to*, after the verb קרא, as in ver. 5. מקוה a noun of place, § IX. 8, from the root קוה, § X. 2, and note. ימים a noun maſculine plural, § IV. 9, from the root ים, § X. 3.

,ſeed ſeeding herb of bud the earth the forth ſhoot ſhall Aleim the ſaid then And
11. ויאמר אלהים תדשא הארץ דשא עשב מזריע זרע
.ſo was it and ,earth the upon it in ſeed it's which ,kind it's for fruit bearing fruit of tree the
עץ פרי עשה פרי למינו אשר זרעו בו על הארץ ויהי כן :

תדשא third perſon feminine ſingular future in *Kal*, of the root דשא, § X. 1, agreeing with the noun feminine ארץ. עשב, a noun, from the root עשב. מזריע a participle maſculine ſingular, in *Hiphil*, from the root זרע, § VI. 17, and § IX. 8, פרי a noun maſculine ſingular, § IX. 5, from the root פרה, § X. 4. עשה a participle maſculine *Benoni*, or active, in *Kal*, from the root עשה, § VI. 17, 20. למינו, ל a particle, *for*, ו an affix, *his*, or *it's* (maſculine) § IX. 4. מין a noun maſculine ſingular, from root מנה, ſee § X. 4. בו, ב a particle, *in*, prefixed to the pronoun ſuffix ו, *him*, or *it* maſculine, § V. 5, 6.—אשר זרעו בו *which it's ſeed in it*, an Hebraiſm for *whoſe ſeed in it*.

tree the and ,kind it's for ſeed ſeeding herb of bud the earth the forth brought then And
12. ותוצא הארץ דשא עשב מזריע זרע למינהו ועץ
.good that Aleim the ſaw then and kind it's for it in ſeed it's which fruit bearing
עשה פרי אשר זרעו בו למינהו וירא אלהים כי טוב :

תוצא third perſon feminine ſingular future in *Hiphil* of the root יצא, ſee § VII. 7, 8, and § VI. 24, agreeing with the noun feminine ארץ. למינהו, למין, before explained, הו a pronoun ſuffix, *bis*, § V. 5.

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* This ſtroke ⏜ over ſeveral *Engliſh* and *Hebrew* words denotes that you muſt begin to read the *Engliſh* word or words anſwering to thoſe *Hebrew* ones which are placed at the end of the ſtroke towards the left hand; as here, for inſtance, the *Engliſh*, to make ſenſe, muſt be read, *the waters ſhall tend*.

.third the Day morning was there and evening was there And
13. ויהי ערב ויהי בקר יום שלישי:

שלישי an ordinal noun of number, § IX. 5, from the root שלש, § X. 1.

expanſe the in light of inſtruments be ſhall there Aleim the ſaid then And
14. ויאמר אלהים יהי מארת ברקיע
be ſhall they and,night the between and day the between diviſion a cauſe to for heavens the of
השמים להבדיל בין היום ובין הלילה והיו
.years and days for and ſeaſons for and ſigns for
לאתת ולמועדים ולימים ושנים:

יהי See § VIII. 17, מארת a noun feminine plural, § IV. 11, from the root אר, § X. 3, with מ, denoting the inſtrument, § IX. 8. להבדיל, ל *for*, prefixed by § VIII. 31, to הבדיל, Infinitive *Hiphil* of the root בדל, § VI. 17. והיו See § VIII. 28. לאתת, ל *for*, אתת feminine plural of אות, from the root אתה, § X. 4. מועדים a noun maſculine plural, § IV. 9, from the root יעד of the form of a participle *Hiphil*, ſee § VII. 7, 8, and § IX. 8. ימים plural of יום, dropping the ו. Comp. § IX. under ו 2, and § VII. 16, 17, 18.

upon light give to for heavens the of expanſe the in lights for be ſhall they And
15. והיו למאורת ברקיע השמים להאיר על
.ſo was it and ,earth the
הארץ ויהי כן:

מאורת, ſee § IX. 4. להאיר, ל *for*, joined by § VIII. 31, to האיר infinitive *Hiphil* of the verb אר, § VII. 16. Comp. § X. 2.

great light the great light of inſtruments two the Aleim the made then And
16. ויעש אלהים את שני המארת הגדלים את המאור הגדל
.ſtars the and night the of rule the for little light the and ,day the of rule the for
לממשלת היום ואת המאור הקטן לממשלת הלילה ואת הכוכבים:

שני a noun maſculine, from the root שנה, § X. 4. הגדלים, ה is emphatic, ſee § VIII. 3. מאור a noun maſculine, from the root אר, § IX. 8. לממשלת, ל *for*, ממשלת a noun feminine ſingular in regimine, § IV. 16, from the root משל, § IX. 8. כוכבים a noun maſculine plural, from the root כבב, § IX. 4.

light give to for heavens the of expanſe the in Aleim the them placed then And
17. ויתן אתם אלהים ברקיע השמים להאיר
.earth the upon
על הארץ:

יתן third perſon maſculine ſingular future in *Kal*, from the verb נתן, § VII. 26.

between diviſion a cauſe to for and night the in and day the in rule to for And
18. ולמשל ביום ובלילה ולהבדיל בין
.good that Aleim the ſaw then and ,darkneſs the between and light the
האור ובין החשך וירא אלהים כי טוב:

משל infinitive of the verb משל, with ל prefixed, by § VIII. 31.

.fourth the Day morning was there and evening was there And
19. ויהי ערב ויהי בקר יום רביעי:

רביעי an ordinal noun of number, § IX. 5, of the root רבע, § X. 1.

20. ויאמר

,living a creature reptile the waters the abundantly produce ſhall Aleim the ſaid then And
20. ויאמר אלהים ישרצו המים שרץ נפש חיה
.heavens the of expanſe the of faces the upon earth the above flutter ſhall fowl and
ועוף יעופף על הארץ על פני רקיע השמים :

ישרצו third perſon maſculine plural future in *Kal* of the root שרץ, agreeing with מים, § VIII. 16. נפש a noun feminine ſingular, from the root נפש. חיה a noun adjective feminine ſingular, agreeing with נפש, from the root חיה, § X. 4. יעופף third perſon maſculine ſingular future in *Kal*, agreeing with the noun עוף, of the reduplicate verb עפף, § VII. 30, from the root עף, § VII. 27, and § X. 7.

living creature every the and ,great whales the Aleim the created then And
21. ויברא אלהים את התנינם הגדלים ואת כל נפש החיה
fowl every the and ,kind their for waters the abundantly produced which ,creeping
הרמשת אשר שרצו המים למינהם ואת כל עוף
.good that Aleim the ſaw then and ,kind his for wing of
כנף למינהו וירא אלהים כי טוב :

תנינם a noun maſculine plural, § IV. 9, of the reduplicate word תנין from the root תנה. See § VII. 28. הרמשת, ה emphatic, prefixed to רמשת, the participle feminine *Benoni* in *Kal*, of the root רמש, § VI. 17. See Lexicon under ה 3.

ye multiply and fruitful ye be (ſaying) ſay to Aleim the them bleſſed then And
22. ויברך אתם אלהים לאמר פרו ורבו
.earth the in multiply ſhall fowl the and ,ſeas the in waters the ye fill and
ומלאו את המים בימים והעוף ירב בארץ :

יברך third perſon maſculine ſingular future in *Kal* of the root ברך. לאמר, ל prefixed to an infinitive, *to, for to,* ſee Lexicon. פרו ſecond perſon maſculine plural imperative in *Kal*, of the verb פרה, ſo רבו of רבה, § VII. 20. בימים, ב a particle, *in*, prefixed to ימים maſc. plural of the noun ים. ירב third perſon maſculine future in *Kal* of the root רבה, § VII. 20, 21, agreeing with the maſculine noun עוף.

.fifth the Day morning was there and evening was there And
23. ויהי ערב ויהי בקר יום חמישי :

חמישי an ordinal noun of number, § IX. 5, from the root חמש, § X. 1.

,kind it's for living creature the earth the forth bring ſhall Aleim the ſaid then And
24. ויאמר אלהים תוצא הארץ נפש חיה למינה
.ſo was it and ,kind it's for earth the of beaſts wild and reptile and cattle
בהמה ורמש וחיתו ארץ למינה ויהי כן :

למינה, למין above explained, ה a pronoun ſuffix, *her* or *it's*, feminine, § IX. 3. בהמה a noun fem. of the root בהם. ורמש, ו *and*, רמש a noun maſculine ſingular of the root רמש. וחיתו, ו *and*, חיתו a collective noun ſingular from the root חיה, ſee § IX. 4.

cattle the and ,kind it's for earth the of beaſt wild the Aleim the made then And
25. ויעש אלהים את חית הארץ למינה ואת הבהמה
Aleim the ſaw then and ,kind it's for ground the of reptile every the and ,kind it's for
למינה ואת כל רמש האדמה למינהו וירא אלהים
.good that
כי טוב :

חית a noun feminine ſingular *in regimine*, § IV. 16, of the root חיה, § X. 4.

,likeneſs our according to image our in man make will we Aleim the ſaid then And
26. ויאמר אלהים נעשה אדם בצלמנו כדמותנו
cattle the over and heavens the of fowl the over and ſea the of fiſh the over rule ſhall they and
וירדו בדגת הים ובעוף השמים ובבהמה
.earth the upon creeping reptile the every over and earth the all over and
ובכל הארץ ובכל הרמש הרמש על הארץ:

נעשה firſt perſon plural future in *Kal*, from the root עשה. אדם a noun maſculine ſingular, from the root דמה, § X. 4. בצלמנו, ב *in*, נו a pronoun ſuffix *our*, § V. 5. צלם a noun maſculine ſingular, from the root צלם. כדמותנו, כ a particle *as*, *according to*, נו a pronoun ſuffix *our*, דמות a noun feminine ſingular, ſee § IV. 6, from root דמה, § X. 4, ſee Lexicon. וירדו, ו *and*, ירדו third perſon maſculine plural future in *Kal*, of the root רדה, § X. 4. בדגת, ב *in*, דגת a collective noun feminine ſingular *in regimine*, § IV. 16, from the root דג, § X. 3.

Aleim the of image the in ,image his in man the Aleim the created then And
27. ויברא אלהים את האדם בצלמו בצלם אלהים
.them created he female and male ,him created he
ברא אתו זכר ונקבה ברא אתם:

אתו from the particle את, and ו, *him*. זכר a noun maſculine from the root זכר. נקבה a noun feminine from the root נקב. אתם from את and ם *them*. See § VIII. 7.

fruitful ye be Aleim the them to ſaid then and Aleim the them bleſſed then And
28. ויברך אתם אלהים ויאמר להם אלהים פרו
ſea the of fiſh the over ye rule and ,it ſubdue and earth the ye fill and ye multiply and
ורבו ומלאו את הארץ וכבשה ורדו בדגת הים
.earth the upon moving beaſt every over and heavens the of fowl the over and
ובעוף השמים ובכל חיה הרמשת על הארץ:

להם, ל a particle *to*, § IX. 7, prefixed to הם *them*. כבשה, ה *it* feminine. See § VIII. 28.

ſeed ſeeding herb every the you to given have I behold Aleim the ſaid then And
29. ויאמר אלהים הנה נתתי לכם את כל עשב זרע זרע
tree a of fruit the it in which tree every the and ,earth the all of faces the upon which
אשר על פני כל הארץ ואת כל העץ אשר בו פרי עץ
.food for be ſhall it you to ,ſeed ſeeding
זרע זרע לכם יהיה לאכלה:

הנה a particle from the root הנה. נתתי firſt perſon preter of the verb נתן, § VII. 26. לכם, ל *to*, prefixed to כם *you*, § V. 5. אכלה a noun feminine, § IV. 6, from the root אכל, § X. 1.

creeping (thing) every to and heavens the of fowl every to and earth the of beaſt every to And
30. ולכל חית הארץ ולכל עוף השמים ולכל רומש
.ſo was it and ,food for herb green every the ,life of breath the it in which earth the upon
על הארץ אשר בו נפש חיה את כל ירק עשב לאכלה ויהי כן:

ירק a noun from the root ירק.

very good behold and made had he which whole the Aleim the ſaw then And
31. וירא אלהים את כל אשר עשה והנה טוב מאד
.ſixth the Day morning was there and evening was there and
ויהי ערב ויהי בקר יום הששי:

מאד a particle from the root מאד. הששי, ה emphatic prefixed to ששי an ordinal noun of number, § IX. 5.

THE END.

The Hebrew Grammar, at One View.

I. OF THE LETTERS AND READING.

Name.	Form.	Finals.	Sound.
Aleph	א		a in *all*
Beth	ב		b
Gimel	ג		g hard
Daleth	ד		d
He	ה		a, or e in *where*
Vau	ו		u (as *oo*) or *w*
Zain	ז		z
Heth	ח		h aſpirate
Teth	ט		th
Yod	י		ee, or y
Caph	כ	ך	k
Lamed	ל		l
Mem	מ	ם	m
Nun	נ	ן	n
Samech	ס		ſh
Oin	ע		o long
Pe	פ	ף	p
Jaddi	צ	ץ	j ſoft
Koph	ק		q *or* qu
Reſh	ר		r
Shin	ש		ſ
Tau	ת		t

1. *Hebrew* is read from the right hand to the left.
2. Of the Letters theſe five, א, ה, ו, י, ע, are Vowels; all the reſt are Conſonants.
3. Where there is no vowel between two Conſonants, ſupply in reading a ſhort *e* or *a*, as דבר pronounce *dĕbĕr*, פקד, *pĕquĕd*.
4. Always pronounce the written vowels *long* and *ſtrong*, the ſupplied ones *ſhort* and *quick*.
5. A *Root* or *Radix* is a word *uſually* of *three* Letters, whence others are formed.
6. The eleven letters forming the words איתן משה וכלב are *ſervile*, or *ſerve* for the grammatical Inflexions, Particles, *&c*.
7. The other eleven are *radical*, or *always* make part of the *Root*.
8. *Servile* letters are *often radical*, but *radical* ones *never ſervile*.
9. Except ט when uſed for ת, ſee § IV. 9.

II. OF NOUNS.

1. *Nouns* or *Names* are of two kinds: *Subſtantive*, which denote a *ſubſtance* or *thing*, as איש *a Man*, בר *Purity*; and *Adjective*, which denote ſome *Quality* of the *Subſtantive*, as טוב *good*, גדל *great*.

2. *Nouns* in *Hebrew* have two Genders, maſculine and feminine; and two Numbers, ſingular (denoting *one*) and plural (denoting *more than one*).

3. *Moſt* feminine Nouns end in ה or ת *ſervile*, *moſt* others are maſculine.

4. Feminine Nouns are formed by adding ה, and ſometimes ת, to the maſculine; as טוב *good*, טובה fem. מצרי *an Egyptian man*, מצרית *an Egyptian woman*.

5. The plural maſculine is formed by adding ים, and ſometimes only ם, to the ſingular; as מלך *a king*, plur. מלכים or מלכם *kings*.

6. The plural feminine is formed by adding ות to the ſingular, as ארץ *a land*, ארצות *lands*; or by changing ה or ת into ות, as תורה *a law*, תורות *laws*; or ית into יות, as מצרית, plur. מצריות; but in feminine plurals the ו is often dropt.

7. Feminine Nouns have another plural formed by changing ה into תים, as רחמה *a damſel*, plur. רחמתים: This plural hath often a *dual* ſignification, or denotes *only two*.

8. Nouns feminine ſingular *in Regimine* change ה into ת, as תורה *a law*, תורת יהוה *the law of Jehovah*, אשה *a woman*, אשתו *his wife*.

9. Nouns maſculine plural *in Regimine* drop their ם, as מלכים *kings*, מלכי ארץ *kings of the earth*, מלכינו *our kings*. So Nouns fem. plur. in תים, when *in Regimine*, drop their ם.

III. OF PRONOUNS.

1. *Pronouns* ſtand *inſtead of Nouns*, and are of three *Perſons*:

Iſt. אני, אתי ſing. *I*, whence א prefixed forms firſt perſon ſing. fut. of verbs.
תי poſtfixed firſt perſon ſing. preter.
י or ני poſtfixed *me* and *mine*.
אנו plur. *We*, whence נ prefixed forms firſt perſon plur. fut.
נו poſtfixed firſt perſon plur. preter.
נו poſtfixed *us* and *our*.

IId. את, אתי, ſing. *Thou*, whence ת prefixed forms ſecond perſon ſing. fut.
ת poſtfixed ſecond perſon ſing. preter.
י poſtfixed to ſecond perſon fem. ſing. fut.
י poſtfixed forms ſecond perſon fem. ſing. imperative.
אתך ſing. *Thee*, whence ך poſtfixed *thee* and *thy*.
אתם maſc. plur. *Ye*, whence ת prefixed to ſecond perſon maſc. plur. fut.
תם poſtfixed forms ſecond perſon maſc. plur. preter.
אתן, אתנה fem. plur. *Ye*, whence ת prefixed and נה poſtfixed form ſecond perſon fem. plur. fut.
תן poſtfixed ſecond perſon fem. plur. pret.
אתכם maſc. plur. *You*, whence כם poſtfixed *you* and *your*, maſc.
אתכן fem. plur. *You*, whence כן poſtfixed *you* and *your*, fem.

IIId. הוא, היא ſing. *He*, *ſhe*, whence י prefixed forms third perſon maſc. ſing. fut.
נו, הו, ו, poſtfixed *him* and *his*.
ה poſtfixed forms third perſon fem. ſing. preter.
נה, ה, poſtfixed *her*.
הם, מו maſc. plur. *They*, whence ו poſtfixed to third perſon plur. preter and future.
מו, הם, ם, poſtfixed, *them*, *their*, maſc.
הן, הנה, fem. plur. *They*, whence נה poſtfixed to third perſon fem. plur. fut.
הן, ן or נה poſtfixed, *them* and *their*, fem.

2. The Parts of *Pronouns poſtfixed* to Nouns and Verbs, and denoting *my*, *me*, *thy*, *thee*, *his*, *him*, and their plurals, *our*, *us*, &c. are called *Pronoun Suffixes*.

3. The Parts of Pronouns forming the *Perſons*, &c. of Verbs are called *Perſonal Affixes*.

N. B. Compare this Table of the Pronouns with the following Example of a Regular Verb in *Kal*, § IV. 4.

IV. OF VERBS.

1. *Verbs* ſignify *to do* or *to be*.

2. In *Hebrew* they have three Conjugations, *Kal*, *Hiphil*, and **Hithpael**.

3. *Kal* denotes ſimply *to do*, as פקד, *be viſited*; it's paſſive is *Niphal*, which prefixes נ in the Preter-tenſe (ſee below 4, and 6.), and ſignifies *to be done*, as נפקד *he was viſited*. *Hiphil* prefixes ה in the Preter, and inſerts י before the laſt radical, and ſignifies, *to cauſe another to do*, as הפקיד *he cauſed to viſit*; it's paſſive *Huphal* generally drops the י. *Hithpael* is formed from *Kal* by prefixing הת in the Preter, and ſignifies *to act upon oneſelf*, as התפקד *be viſited himſelf*; but is often *paſſive*.

4. Verbs in each Conjugation have three moods, two tenſes or times, one participle (*Kal* has two), two numbers, three perſons, two genders, as in the following

EXAMPLE of the Regular Verb פקד *To viſit*, in *Kal*, with the Perſonal Affixes and other Serviles printed in *hollow* Letters, and the word פקד to be ſupplied for the *Daſh*.

INDICATIVE MOOD.

Preter or *Paſt Tenſe.*

Plur.	*Sing.*		
פקדו They	She ה— פקד He	3.	*Perſon.*
Fem. תן— פקדתם Ye	פקדת Thou	2.	
פקדנו We	פקדתי I	1.	

Future Tenſe.

Plur.	*Sing.*		
Fem. ת—נה יפקדו They	She ת— יפקד He	3.	*Perſ.*
Fem. ת—נה תפקדו Ye	Fem. ת—י תפקד Thou	2.	
נפקד We	אפקד I	1.	

IMPERATIVE MOOD.

Plur.	*Sing.*
Fem. —נה פקדו Ye	Fem. —י פקד Viſit thou, 2d *Perſ.*

INFINITIVE MOOD.

פקוד and פקד To viſit.

Participle active, or Benoni.

Plur.	*Sing.*
Fem. —ות פוקדים	Fem. ת— and ה— פוקד Viſiting.

Participle paſſive, or Paoul.

Plur.	*Sing.*
Fem. —ות פקודים	Fem. ת— and ה— פקוד Viſited.

5. Throughout all the Conjugations the Perſonal Affixes are added, and the Participles declined, as in *Kal*.
6. In *Niphal* the נ is prefixed only to the Preter and to the Participle, but ה to the Imperative and Infinitive.
7. In *Hiph. Huph.* and *Hith.* the Formative ה is always dropt after another ſervile, ſo throughout the future, and מ is prefixed to the Participles of each.
8. *Huph.* is the ſame as *Hiph.* the Formative י being dropt, as it alſo often is in *Hiph.*
9. In the *Hith.* of Verbs beginning with ש or ס, ת is tranſpoſed, as in השתמר for התשמר; and in thoſe with צ, ת is moreover changed into ט, as in נצטדק for נתצדק.

V. OF IRREGULAR VERBS.

1. *Irregular* Verbs are either *Defective*, which ſometimes *drop* a radical Letter; or *Reduplicate*, which *double* one or more Radicals.
2. *Defectives* have either but two Radicals, or י or נ for their firſt Radical, or ה for their laſt.
3. Verbs of but two Radicals oftentimes take ו before the latter, as ישום from שם, and in *Huph.* before the former, as הוקם from קם.
4. Verbs with י for the firſt Radical, often drop it in the Future, Imperative, and Infinitive of *Kal*, to which laſt they poſtfix ת (לקח *to take* follows this form), and in *Niph.* and *Hiph.* they change their י into ו.
5. Verbs with נ for their firſt Radical, drop it in the Future, Imperative, and Infinitive of *Kal* (to which laſt they poſtfix ת), and in the Preter of *Niph.* and throughout *Hiph.* and *Huph.*
6. In *Hith.* the two latter kinds of verbs are generally regular.
7. Verbs with ה for their laſt Radical, often drop it, or change it into י, and before a ה ſervile into ת, and generally form the Infinitive by changing ה into ות.
8. Verbs that have י or נ for the firſt Radical, and ה for the laſt, are *doubly defective*, i. e. *ſometimes* drop *both* the firſt and the laſt Radical.
9. The verb נתן *to give*, often drops both it's נ's.
10. In verbs א is often dropt after a ſervile א; and נ and [illegible], before נ and ת ſervile.
11. *Reduplicate* Verbs are declined regularly.
12. Except that thoſe reſembling גלל in ſome Forms uſe ו inſtead of the laſt letter, as סבותי, for סבבתי; and in *Hith.* and ſometimes in other Conjugations, take ו after the firſt Radical, as in התבונן from בנן, in יעופף from עפף.

VI. OF SYNTAX.

1. The Adjective *generally* agrees with it's Subſtantive in gender and number, as איש טוב *a good man*, מכות גדלות *great ſtrokes*.
2. A Verb *generally* agrees with it's Noun in gender, number, and perſon, as הנחש היה *the ſerpent was*.
3. ו *and*, prefixed to Verbs in the Future, denotes *ſucceſſion*.
4. ו *and*, prefixed to Verbs, often ſupplies the ſigns of the grammatical Inflexions, as וכבשה *and ſubdue (ye) it*, Gen. i. 28.
5. Infinitive Verbs have ſometimes the particles ב, כ, ל, מ, prefixed, of which particles ſee § VII. 2, 6, 7, 8, and Lexicon.

VII. OF THE USE OF THE SERVILES.

1. א prefixed, forms firſt perſon ſingular Future of Verbs, alſo Nouns.
2. ב prefixed, *In*, &c.
3. ה prefixed, ſign of Conjugation *Hiph.* or *Huph.*
   alſo emphatical, pathetic, or interrogative.
   poſtfixed, denotes a Noun feminine; alſo third perſon feminine Preter of Verbs; likewiſe *her*, *to*, *towards*.
4. ו prefixed, *and*.
   inſerted after firſt radical, forms participle active.
   after ſecond radical, participle paſſive.
   poſtfixed, *him*, *his*; third perſon plural of Verbs; alſo forms Nouns.
5. י prefixed, third perſon maſculine Future ſingular and plural of Verbs; alſo forms Nouns.
   inſerted, forms Conjugation *Hiph.* and Nouns.
   poſtfixed, denotes national names; maſculine plural *in Regimine*; *me*, *mine*; alſo ſecond perſon feminine Future and Imperative of Verbs.
6. כ prefixed, *like*, *as*.
   poſtfixed, *thee*, *thine*.
7. ל prefixed, *To*, *for*.
8. מ prefixed, participle *Hiph.* and *Huph.* whence it forms Nouns; alſo *from*.
   poſtfixed, *them*, *their*, maſculine.
9. נ prefixed to Preter and Participle *Niph.* alſo forms firſt perſon Future plural of Verbs, and Nouns.
   poſtfixed, *them*, *their*, feminine.
10. ש prefixed, *who*, *which*, alſo the particle *that*.
11. ת prefixed, denotes ſecond perſons Future ſingular and plural of Verbs; alſo forms Nouns.
   poſtfixed, ſecond perſon ſingular Preter of Verbs, alſo uſed *in Regimine* for ה (ſee § II. 8.); and forms Nouns.

VIII. OF FINDING THE ROOT.

1. Reject all Affixes nd formative Letters. If *three* Letters remain, that is the Root.
2. Except that ו and י iſerted (unleſs before ה), muſt alſo be generally rejected.
3. If after rejecting he Affixes and formative Letters, only *two* Letters remain, that is *freq ently* the Root.
4. But if you find it not in this two-lettered form, add י or נ to the beginning (and to the deflexions of לקח *to take*, ל), or ה to the end.
5. If only *one* Letter emain, add י or נ to the beginning, and ה to the end.

This Epitome *not only ſhows in how narrow a Compaſs the moſt neceſſary Rules of the* Hebrew *Language may be compriſed, but alſo may* well *ſerve as a Grammar to be le rned* by heart *(except* § III. *and* VII. *which however ſhould be attentively peruſed, and continually conſulted) by the younger* Hebreans, *and per aps may not be unprofitable as a conſtant Companion to more advanced Stu ents.*

A SHORT
CHALDEE GRAMMAR,
WITHOUT POINTS,
DESIGNED FOR THE USE OF THOSE WHO ALREADY UNDERSTAND HEBREW.

THE THIRD EDITION, CORRECTED AND IMPROVED.

Sanè Chaldæam *aut* Syriacam Linguam *etiam nunc experimur* omnium minimè *ab* Hebræâ Linguâ *differre, ita ut* Dialectus *potius* & variata Elocutio, *quàm* Lingua, ab Hebræâ diverſa, *habenda ſit.*

" In truth we even now find that of *all* Languages the *Chaldee* or *Syrian* differs *the leaſt* from the *Hebrew,* ſo that it is rather to be eſteemed a *Dialect* or *varied Pronunciation* than a different Language."

C. VITRINGA, Obſervat. Sacr. lib. i. cap. v. § v. edit. 4tæ.

BRITISH MUSEUM

PREFACE.

THE want of a *Chaldee Grammar*, in the firſt Edition of this Work, ſeemed a real deficiency. This I have now endeavoured to ſupply in the following pages; with which however I would by no means adviſe the Learner to concern himſelf, till in his courſe of reading the Original Scriptures he comes to ſuch parts of them as are written in *Chaldee*, or, at ſooneſt, till he has well maſtered the *Hebrew*; and then he may be aſſured that the enſuing Grammar will be found, though conciſe, yet extremely eaſy, and ſufficiently copious to inſtruct him in the *Grammatical Inflexions* of the *Chaldee*, as extant in the ſacred writings, and even (ſpeaking generally) in the earlieſt *Targums* or *Chaldee* Paraphraſes; I mean thoſe of *Onkelos* and *Jonathan*. For the Biblical and more ancient *Chaldee (as to it's external form)* differs not more from the *Hebrew* than the modern *Spaniſh* from the *Latin*, or even than the *Doric* from the *Attic* or *Ionic Dialect* in *Greek*.

In compoſing this little Tract, I have been chiefly indebted to *Maſclef*'s Grammatica Chaldæa; but as upon a cloſe inſpection that work appeared not to have been drawn up with the accuracy that might have been wiſhed, ſuch miſtakes and overſights as were obſerved in it have been carefully corrected.

Beſides ſome *Chaldee* Words occaſionally inſerted in the hiſtorical and prophetical Books, after the Iſraelites became acquainted with the *Aſſyrians* and *Babylonians*, the following Parts of Scripture are written in the *Chaldee Dialect*: namely,

Jeremiah, chap. x. ver. 11.

Daniel, from ver. 4 of the ſecond to the end of the ſeventh chapter.

Ezra, chap. iv. from ver. 8 to chap. vi. ver. 19, and chap. vii. from ver. 12 to ver. 27.

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A SHORT
CHALDEE GRAMMAR.

SECT. I.

Of the LETTERS *and* READING.

1. THE Letters and Manner of Reading are the ſame as in Hebrew.

2. There is the ſame Diſtinction of the *Chaldee* Letters as of the *Hebrew*, into *Radicals* and *Serviles*.

3. But obſerve that ד, which in *Hebrew* is *radical*, is in *Chaldee ſervile*; and, vice versâ, ש, which is in *Hebrew ſervile*, is in *Chaldee radical*.

SECT. II.

Of the WORDS *in* CHALDEE.

1. Many of the Words in *Chaldee* are exactly the ſame as in *Hebrew*.

2. Many others are formed either by *adding* ſome letter at the beginning of a *Hebrew* word, as

From { Heb. דם *Blood*, Chald. אדם,
Heb. עבד *to ſerve*, Ch. שעבד;

or at the end, as

From { Heb. אם *a mother*, Ch. אמא,
Heb. עם *people*, Ch. עמא;

or even in the middle, as

From { Heb. אתה *thou*, Ch. אנתה,
Heb. כסא *a throne*, Ch. כרסא,
Heb. פנק *to delight*, Ch. פרנק,
Heb. שבט *a ſceptre*, Ch. שרבט;

or both in the middle and at the end, as

From { Heb. יד *a band*, Ch. אידא,
Heb. יקר *glory*, Ch. איקרא.

3. Some *Chaldee* words are formed by *dropping* a letter from the *Hebrew*, as

From { Heb. אחד *one*, Ch. חד,
Heb. אנש *a man*, Ch. נש.

4. Some by *tranſpoſing* a letter, as

From Heb. חלק *a portion*, as of land, Ch. חקל *a field*.

5. Many by *changing* ſome letter: thus

ב in Heb. is in Chald. *changed* into פ: as

From
Heb. ברזל *iron*, Ch. פרזל.
Heb. בקע *to break*, Ch. פקע.
Heb. בקעה *a valley*, Ch. * פקתא;

צ into ע, as

From
Heb. ארץ *the earth*, Ch. ארע,
Heb. צאן *ſheep*, Ch. עאן,
Heb. ביצה *an egg*, Ch. ביעא;

ש into ס, as

From
Heb. שמר *to keep*, Ch. סמר,
Heb. בשר *fleſh*, Ch. בסר,
Heb. עשר *ten*, Ch. עסר.

6. But the moſt frequent changes of Letters are of the Heb. *ſibilant* or *hiſſing* Letters into the Chaldee *Dentals* or *Teeth-letters*: thus

ז is often changed into ד, as

From
Heb. זהב *gold*, Ch. דהב,
Heb. זבח *to ſacrifice*, Ch. דבח,
Heb. זכר *to remember*, Ch. דכר;

צ into ט, as

From
Heb. קיץ *ſummer*, Ch. קיט,
Heb. יעץ *to conſult*, Ch. יעט,
Heb. צבי *an antelope*, Ch. טביא;

ש into ת, as

From
Heb. שוב *to return*, Ch. תוב,
Heb. שבר *to break*, Ch. תבר,
Heb. עשר *to be rich*, Ch. עתר.

7. There are ſome other, but leſs uſual, changes of the *Conſonants* in *Chaldee* Words derived from the *Hebrew*, as of ג into כ, ד into ט, כ into ק, ל into ר, &c.

8. Of the *Vowels*, א is often changed into י, as

From
Heb. ראש *a head*, Ch. ריש,
Heb. שאול *the grave*, Ch. שיול,
Heb. מאמר *a word*, Ch. מימר;

ה into א, as

in forming nouns feminine and the *Aphel (Hiphil)* and *Ithpehal (Hithpael)*, Conjugations of Verbs;

ה into י or א, as

in Chaldee verbs derived from Hebrew ones ending in ה, thus from Heb, אבה *to be willing*, Ch. אבי and אבא;

ו into א, as

From Heb. טוב *good*, Ch. טאב, &c,

ו into י, as

in the *Pehil* or participle paſſive of verbs.

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* This word moreover drops the ע.

SECT. III.

Of the DIVISION of WORDS, and firſt of NOUNS.

1. Words in *Chaldee*, as in *Hebrew*, may be divided into *Nouns* or *Names*, *Verbs* and *Particles*.

2. *Chaldee* Nouns are likewiſe diſtinguiſhed into *Subſtantives* and *Adjectives*; and have two *Genders*, *maſculine* and *feminine*; and two *Numbers*, *ſingular* and *plural*.

3. The *Gender* of Chaldee Nouns is known either by their *ſignification*, as in Hebrew and other Languages; or by their *Termination*.

4. * *Chaldee* nouns ending in א, ו and י *ſervile* are *feminine*; moſt others are *maſculine*.

5. *Chaldee* nouns *feminine* ending in א, are plainly formed by imitation of Hebrew ones ending in ה, as Ch. חכמא *wiſdom*, of Heb. חכמה.

6. Thoſe in ו or י are formed from the Hebrew ones by dropping a final ſervile ת, as מַלְכוּ *a kingdom*, from מלכות; אחרי *another* (fem.), from אחרית.

7. The *plural* of *maſculine* nouns is formed by adding ין to the ſingular, as מלך *a king*, plur. מלכין *kings*.

8. The *plural* of *feminine* nouns is formed by adding ן to the ſingular, as ארע *a land*, plur. ארען *lands*; or by changing א final into ן, as שפירא fem. *beautiful*, plur. שפירן; or תא, into אן, as מטרתא *a watch*, plur. מטראן *watches*.

9. The above are the moſt uſual forms of *plural* nouns both *maſculine* and *feminine*; but there are alſo others which may be better learned by uſe and obſervation in reading, than by having the memory loaded with a multiplicity of rules.

Of NOUNS in REGIMINE or CONSTRUCTION.

10. Nouns maſculine ſingular *in regimine* ſuffer no change, but nouns maſculine plural *in regimine* drop their final ן, as בנין *ſons*; בני אנשא *ſons of man*, Dan. ii. 38. Comp. *Heb. Grammar*, § IV. 15.

11. Nouns feminine ſingular *in regimine* change their final א into ת, as עבידת בית *the work of the houſe*, for עבידא, Ezra vi. 7; thoſe ending in תא drop the א, as מלת מלכא *the word of the king*, for מלתא; comp. *Heb. Gram.* § IV. 16.

12. Feminines plural in ן, do when *in regimine* change their final ן into ת, as אצבעת רגליא *the toes of the feet*, for אצבען, Dan. ii. 42.

13. Thus far may be obſerved a great reſemblance between the *Chaldee* and *Hebrew* nouns; we muſt now take notice of a circumſtance wherein they differ, namely,

Of the EMPHATIC Form of Chaldee Nouns.

14. As ה *prefixed* to a *Hebrew* noun often denotes the *emphatic* or *definitive* article, *The*, ſo does א *poſtfixed* to a *Chaldee* noun, as מלך *a king*, מלכא The *king*; but in Dan. and Ezra ה is often poſtfixed inſtead of א, as מלכה The *king*, Dan. ii. 11. Comp. Ezra v. 1, 2.

15. Nouns maſculine ſingular *emphatic* only poſtfix א; but nouns maſculine plural *emphatic* moreover drop their ן, as מלכין *kings*, emphat. מלכיא The *kings*.

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* I conſider the *feminine* nouns in Daniel and Ezra, which end in ה, as *Hebrew* ones.

16. Nouns feminine ſingular ending in א do in the *emphatic* form change א into תא; as חכמא *wiſdom*, emphat. חכמתא The *wiſdom* (or in Dan. into תה); but nouns feminine ſingular in תא ſuffer no change when *emphatic*.

17. In nouns feminine plural the *emphatic* form is made from the abſolute by changing ן into תא, as from אצבען *toes*, emphat. אצבעתא The *toes*, Dan. ii. 41.

SECT. IV.

Of PRONOUNS.

1. The *primitive Pronouns* in Chaldee are,

Of the Firſt Perſon, אנא, and אנה ſingular, *I*; אנחנא, and נחנא, and ſometimes אנהנה and נהנה, and ſometimes even אנן and הנן plural, *We*;

Of the Second, אנת את, and אנתה ſingular, *Thou*; אתון and אנתון (maſc.) and אתין and אנתין (fem.) plural, *Ye*;

Of the Third, הוא *He*, and היא *She*, ſingular; אנון, and ſometimes אינן, הנון, הם, הום and המון plural maſc. *They*; אנין and ſometimes אינין and הנין plural fem. *They*.

2. The *Pronoun Suffixes* to nouns and verbs in Chaldee are very like thoſe in Hebrew, thus we have,

Of the Firſt Perſon { ſingular, ני *me* poſtfixed to a verb, י *my*, to a noun,
plural, נא *us* and *our*.

Of the Second { ſingular, ך *thee* and *thy*, generally maſc. יך and יכי *thee* and *thy*, generally fem.
plural, כון *you* and *your*, maſc. כן *you* and *your*, fem.

Of the Third { ſingular, יה *him* and *his*, ה *her* and *hers*,
plural, נון *them*, maſc. and fem. הון *their*, maſc. הן *their*, fem.

3. The above are the moſt uſual *Pronoun Suffixes*; but obſerve, that for י *my*, is ſometimes uſed א, as Targ. Joſh. ii. 13, ית אבא וית אמא my *father and* my *mother*; for נא *our*, often נן and ן; for כון ſometimes כום and כם; for כן often כין; for יה very often ה, הי, והי, and וי; for ה ſometimes הא; for הון often הום and הם, and ſometimes ן, and ן.

4. The *Perſonal Affixes* to verbs have a great reſemblance to thoſe in Hebrew, as will be evident from the *Example* of a *Regular Verb* in the enſuing Section.

SECT. V.

Of VERBS, and firſt of the Conjugation KAL.

1. Verbs in Chaldee have three Conjugations, *Kal*, *Hiphil* or *Aphel*, and *Hithpael* or *Ithpehal*.

2. *Kal* denotes ſimply *to do*, as פקד *he viſited*, סלק *he went up*.

3. *Aphel* generally ſignifies *to cauſe to do*, or *to cauſe to be done*, like Hiphil in Heb. as אפקד *he cauſed to viſit*; but ſometimes *Aphel* retains only the ſimple ſignification of the Verb.

4. *Ithpehal* is paſſive, or ſignifies *to be done*, as אתפקד *he was viſited*; but *Ithpehal* ſometimes denotes *reflected action* as in Hebrew. Here follows,

5. An *Example* of a *Regular Chaldee Verb* in *Kal*, with the *Perſonal Affixes* and *other Serviles* printed in *hollow* letters.

פּקַד *Viſit.*

KAL.

INDICATIVE MOOD.

Preter or *Paſt Tenſe.*

Sing.

She	פקדת	פקד	He	*viſited.*
Thou (fem.)	פקדת	פקדתא	Thou	
		פקדית	I	

Plur.

		פקדו	They	*viſited.*
Ye (fem.)	פקדתין	פקדתון	Ye	
		פקדנא	We	

Future Tenſe.

Sing.

	תפקד	יפקד	He	*ſhall* or *will viſit.*
Thou (fem.)	תפקדי	תפקד	Thou	
		אפקד	I	

Plur.

They (fem.)	יפקדן	יפקדון	They	*ſhall* or *will viſit.*
Ye (fem.)	תפקדן	תפקון	Ye	
		נפקד	We	

IMPERATIVE MOOD.

Thou (fem.)	פקדי	פקד	*Viſit* Thou
Ye (fem.)	פקדנא	פקדו	Ye

INFINITIVE MOOD.

מפקד

Participle active, or Benoni.

fem. ſing.	פקדא	פקד	maſc. ſing.	*Viſiting.*
fem. plur.	פקדן	פקדין	maſc. plur.	

Participle paſſive, or Pehil.

fem. ſing.	פקידא	פקיד	maſc. ſing.	*Viſited.*
fem. plur.	פקידן	פקידין	maſc. plur.	

Comp. § VII. 9.

OBSER-

OBSERVATIONS on the above *Example* of a *Regular Verb* in *Kal*, and firſt on the *Preter Tenſe*.

6. In the third Perſon, maſc. ſing. י is often inſerted before the laſt radical, as פקיד for פקד.

7. The third perſon fem. ſing. ſometimes poſtfixes ית, frequently א, and in Dan. and Ezra the Heb. ה, inſtead of ה.

8. The ſecond perſon ſing. maſc. in Dan. and Ezra often poſtfixes תה and ת inſtead of תא.

9. The ſecond perſon ſing. fem. ſometimes poſtfixes ית for ת.

10. The firſt perſon ſing. fem. often poſtfixes only ת for ית, particularly in Dan. and Ezra; and ſometimes תי after the *Hebrew* form.

11. The third perſon plur. often aſſumes ן paragogic after ו, and ſometimes dropping ו retains only the ן; and in Dan. often ends in ין *.

12. The third perſon plur. fem. ſometimes poſtfixes א inſtead of ו.

13. The ſecond perſon plur. maſc. as alſo all others regularly ending in ן, drop that letter before a *Pronoun Suffix.*

14. The ſecond perſon plur. fem. ſometimes ends in תון or תן inſtead of תין.

15. The firſt perſon plural ſometimes poſtfixes נן (from אנן) inſtead of נא, and before pronoun affixes drops it's א, or changes it into ו or י.

OBSERVATIONS on the *Future Tenſe*.

16. In the future tenſe of verbs, ו is often inſerted before the laſt radical, as in *Hebrew*.

17. The third perſon plur. fem. inſtead of the affix י ſometimes aſſumes ה.

18. The ſecond perſon fem. ſing. often ends in ין, and ſometimes dropping the י in ן.

19. The third perſon maſc. plur. ſometimes ends in ין inſtead of ון.

20. The ſecond and third perſon plur. fem. often end like the maſc. in ון, eſpecially in Dan. and Ezra, and, with *Pronoun Suffixes* following, in ו.

21. After א of the firſt perſon ſing. fut. י is often inſerted.

OBSERVATIONS on the IMPERATIVE.

22. In the ſing. fem. א is ſometimes poſtfixed inſtead of י.

23. The plur. fem. ſometimes drops it's final א, and ends in ן.

OBSERVATIONS on the INFINITIVE.

24. In Dan. Ezra and the Targums we meet with ſeveral Infinitives without the formative מ prefixed.

25. In Infinitives ו is ſometimes inſerted before the laſt radical.

26. א is often poſtfixed to the Infinitive, and in Dan. and Ezra, ה.

27. Some Infinitives as well of regular as of defective verbs are formed in ות, or the ו being dropped, in ת.

OBSERVATIONS on the PARTICIPLE PASSIVE or PEHIL.

28. This Participle often inſerts ו before the laſt radical, like the Hebrew Participle Paſſive or *Paoul*, as fem. באושתא *abominable*, Ezra iv. 12.

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* If words of this form ſhould not rather be regarded as Participles *Benoni* maſc. plur. uſed for Verbs, as in Ith. מתקטלין Dan. ii. 13.

SECT.

SECT. VI.

Of the Conjugation APHEL.

1. The Conjugation *Aphel* prefixes א to the preter, imperative, and infinitive, and מ to the participle.

2. The perſons of *Aphel* are formed, and the participle declined, in the ſame manner as in *Kal.*

3. It will be ſufficient therefore to ſet down
The firſt word of every tenſe and mood in the conjugation *Aphel,*

אפקד	Pret. *He cauſed to viſit.*
יפקד	Fut.
אפקד	*IMPERAT.*
אפקדא	*INFINIT.*
מפקד	*Participle* Benoni.

4. *Aphel* ſometimes inſerts י before the laſt radical, as *Hiphil* in *Hebrew.*

5. In Dan. and Ezra the *Hebrew* characteriſtic ה is generally uſed for א, both in *Aphel* and *Ithpehal.*

6. This characteriſtic ה is ſometimes in Chaldee retained after a ſervile, both in the *Future* and in the *Participle,* as in יהשפל *he ſhall humble,* Dan. vii. 24; מהחצפה *urging,* Dan. ii. 15.

7. The infinitive often occurs without the final א.

8. In Dan. and Ezra ה is often both prefixed and poſtfixed to infinitives in *Aphel* and *Ithpehal,* as in להשמדה *for to deſtroy,* Dan. vii. 26; להנסקה *for to bring up,* Dan. vi. 23, or 24.

9. Sometimes the infinitive of *Aphel* ends in ות, as of *Kal.* Comp. § V. 27.

SECT. VII.

Of the Conjugation ITHPEHAL.

1. The Conjugation *Ithpehal* prefixes את to the *Preter, Imperative* and *Infinitive,* מת to the *Participle,* and in the *Future* the formative א is dropped.

2. The perſons are formed, and the participle declined as in *Kal.*

אתפקד	Pret. *He was viſited.*
יתפקד	Fut.
אתפקד	*IMPERAT.*
אתפקדא	*INFINIT.*
מתפקד	*Participle.*

3. In *Ithpehal* the characteriſtic ת is generally tranſpoſed and placed after the firſt radical in verbs beginning with ש and ס, as in אשתכח *he was found,* for אתשכח, from שכח *to find*; אסתכר *he was ſhut,* for אתסכר, from סכר *to ſhut.*

4. In the *Ithpehal* of verbs beginning with ז, the ת is not only tranſpoſed, but changed into ד; ſo in thoſe beginning with צ into ט; as in הזדמנתון (Marg. and *Complut.*) from זמן, Dan. ii. 9; יזדעזעון *they ſhall be moved,* from זעזע, Targ. Iſa. xxviii. 16; יצטבע *he ſhall be wetted,* from צבע, Dan. iv. 12.

5. In the *Ithpehal* of verbs beginning with ת, ט or ד, the characteriſtic ת is generally dropped.

6. In *Ithpehal* אית is often prefixed inſtead of את, as in איתעקרו (*Walton* &c.) *were plucked up*, Dan. vii. 8. Comp. § V. 21.

7. In Dan. and Ezra the *Hebrew* הת is more frequently uſed than את for the characteriſtic of *Ithpehal*.

8. In Dan. and Ezra occur many *paſſive* verbs exactly of the ſame form as the Hebrew *Niphal* and *Huphal*.

9. In Dan. and Ezra there is alſo another paſſive verb, formed as it were from the participle paſſive *Pehil*, as follows:

She	פקידת	פקיד	He	*was viſited.*
Thou (ſem.)	פקידת	פקידתא	Thou	
		פקידית	I	
		פקידו	They	*were viſited.*
Ye (ſem.)	פקידתין	פקידתון	Ye	
		פקידנא	We	

10. The characteriſtic of this conjugation is י inſerted before the laſt radical.

11. This י is ſometimes dropped, as in כפתו *they were bound*, Dan. iii. 21.

12. Beſides the above ſtated conjugations of *Chaldee* verbs, there are two others uſed in the *Targums*, which have been denominated *Shaphel*, and *Iſhtbapal*; the former prefixes ש, the latter אשת, to the ſimple verb, as שעבד, אשתעבד, from עבד *to ſerve.*

13. *Shaphel* is nearly of the ſame import as the Heb. *Hiphil*, as שעבד *he cauſed to ſerve*; *Iſhtbapal* is it's paſſive אשתעבד *he was cauſed to ſerve.*

14. The perſons, infinitives and participles in *Shaphel* and *Iſhtbapal*, are formed as in *Aphel* and *Ithpehal*; the formative א in *Iſhtbapal* being dropped after another ſervile.

SECT. VIII.

Of DEFECTIVE *and* REDUPLICATE VERBS.

1. *Defective* Verbs in *Chaldee* greatly reſemble thoſe in *Hebrew.*

2. Verbs *defective in the firſt radical* are thoſe beginning with י, נ or א; hence called, as in Hebrew, *defective Pe Yod,—Pe Nun,* or—*Pe Aleph.*

3. An Example of a Verb *defective Pe Yod.*

ידע *To know.*

ITHPEHAL.	APHEL.	KAL.	
אתודע	אודע	ידע	*Preter.*
יתודע	יודע	ידע	*Future.*
אתודע	אודע	דע	*IMPERATIVE.*
אתודעא	אודעא	מידע & מדע	*INFINITIVE.*
מתודע	מודע	ידע	*Benoni.*
		ידיע	*Pehil.*

4. Obſerve, that in this, and likewiſe in the following examples of *defective* Verbs, the firſt word only of each mood, tenſe, &c. is given, whence the other words are formed regularly, as in פקד, after the *Chaldee* manner.

5. Verbs *defective Pe Yod,* in Aphel or Hiphil, generally change their י into ו, but not always; thus in Ezra v. 14, we have היבל *be carried away*; in Ezra vii. 15, להיבלה *for to carry away.* Comp. § VI. 5, 8.

6. The infinitive of theſe verbs is often formed in ות or ת, as להודעה *to ſhow,* Dan. ii. 26.

7. Throughout the *Ithpehal* of theſe verbs the י is generally changed into ו, but not always; thus in Ezra iv. 20, we have מתיהב *given*; and in Targ. Deut. xxiii. 8, יתילדון *were born.*

8. An Example of a Verb *defective Pe Nun.*

נסב *To take.*

ITHPEHAL.	APHEL.	KAL.	
regular throughout, retaining the נ.	אסב	נסב	*Preter.*
	יסיב	יסב	*Future.*
	אסב	סב	*IMPERATIVE.*
	אסבא	מסב	*INFINITIVE.*
	מסב	נסב	*Benoni.*
		נסיב	*Pehil.*

9. In theſe verbs נ is ſometimes retained in the future and infinitive of *Kal,* as in ינתן *he ſhall give,* Dan. ii. 16; in לנסכה *for to pour out,* Dan. ii. 46; and in *Aphel,* as in הנפיקו *they had brought out,* Dan. v. 3; הנפק *he had brought out,* Ezra v. 14.

10. In *Ithpehal,* the נ is ſometimes dropped, as in Targ. Gen. xxxviii. 25, היא מתפקא *ſhe (was) brought out,* for מתנפקא.

11. Verbs with א for the firſt radical are in *Chaldee* much more frequently defective than in *Hebrew.* (Comp. *Hebrew Grammar,* § VII. 15.) Here follows therefore

12. An Example of a Verb *defective Pe Aleph.*

אבד *To deſtroy.*

ITHPEHAL.	APHEL.	KAL.	
regular throughout, retaining the א.	אובד	אבד	*Preter.*
	יובד	ייבד	*Future.*
	אובד	אבד	*IMPERATIVE.*
	אובדא	מיבד	*INFINITIVE.*
	מובד	אבד	*Benoni.*
		אביד	*Pehil.*

13. In the future and infinitive in *Kal* of theſe verbs א is generally changed into י, but not always; thus we have יאמר *he ſhall ſpeak,* or *let him ſpeak,* Dan. ii. 7; נאמר *we will ſpeak,* Dan. ii. 36; למאמר *for to ſpeak,* Dan. ii. 9.

14. In Dan. and Ezra ה is often uſed for the formative א of Aphel, as in להובדה *for to deſtroy,* Dan. ii. 12.

15. From the root אמן *to be ſteady* is formed in Hiph. or Aph. הימין.

16. Verbs of but *two radical letters,* commonly called *defective Oin Vau,* and *Oin Yod,* are thus declined:

קם *To ſtand.*

ITHPEHAL.	APHEL.	KAL.	
אתקם	אקים	קם	*Preter.*
יתקם	יקים	יקום or יקם	*Future.*
אתקם	אקים	קום or קם	*IMPERATIVE.*
אתקמא	אקמא	מקום or מקם	*INFINITIVE.*
מתקם	מקים	קם	*Benoni.*
		קים	*Pehil.*

17. The participle *Benoni* in *Kal* of theſe verbs ſometimes inſerts א and ſometimes י, as קאם or קים, ſee Dan. ii. 31. iv. 23.

18. Theſe verbs ſometimes take י after the formative מ of the infinitive *Kal*, as Targ. Gen. viii. 21, למילט *for to curſe*, from לט *to curſe*.

19. The verbs called *defective Oin Yod*, are ſuch as ſometimes aſſume a י before the ſecond radical, in all forms where the preceding Example has a ו.

20. Verbs which have א, ה, and י for the laſt radical, and are called *defective Lamed Aleph*,—*Lamed He*, and—*Lamed Yod*, often interchange thoſe letters without at all varying the ſignification, as גלא, גלה, and גלי, *to migrate*.

21. They are generally declined as in the following

Example of a Verb *defective Lamed Aleph*.

קרא *To call.*

KAL.

INDICATIVE MOOD.

Preter or *Paſt Tenſe*.

Sing.

She	קרת	קרא	He	*called.*
Thou (fem.)	קרית	קריתא	Thou	
		קרית	I	

Plur.

		קריו	They	*called.*
Ye (fem.)	קריתן	קריתון	Ye	
		קרינא	We	

Future Tenſe.

Sing.

She	תקרי	יקרא	He	*ſhall* or *will call.*
Thou (fem.)	תקרין	תקרא	Thou	
		אקרא	I	

Plur.

They (fem.)	תקרין	יקרון	They	*ſhall* or *will call.*
Ye (fem.)	תקרין	תקרון	Ye	
		נקרא	We	

IMPERATIVE MOOD.

Thou (fem.)	קרי	קרי	*Call* Thou
Ye (fem.)	קרנא	קרו	*Call* Ye.

INFINITIVE MOOD.

מקרא

Participle active, or Benoni.

fem. ſing.	קריא	קרי	maſc. ſing.	*Calling.*
fem. plur.	קרין	קרין	maſc. plur.	

The *Participle paſſive*, or Pehil, differs not from Benoni.

22. The third perſon ſing. fem. preter of theſe verbs often ends in א, as קרא *ſhe called*, Targ. Gen. xxxviii. 3; ſometimes in ית, as כהית *was darkened*, Targ. Job xvii. 7. So in *Ithpehal*, אתכרית *it* (fem.) *was grieved*, Dan. vii. 15.

23. The ſecond perſon ſing. maſc. preter ſometimes ends in ית, as הוית *thou waſt*, Dan. ii. 31; רבית *thou waſt grown*, Dan. iv. 19.

24. The firſt perſon ſing. preter often ends in תי, as בראתי *I have created*, Targ. Gen. vi. 7; הויתי *I was*, Targ. Gen. xxviii. 16.

25. The third perſon plur. preter ſometimes has only ו poſtfixed, as שנו *were changed*, Dan. iii. 27; and ſometimes ends in יאו, as בליאו *grew old*, Targ. Iſa. lxiv. 4; חדיאו *they rejoiced.*

26. The third perſon plur. preter, when conſtrued with a noun fem. ſometimes ends in אן; as in חזאן *have ſeen* (fem.) Deut. iv. 3.

27. The third perſon fut. maſc. ſing. is terminated indifferently in א, ה, or י; and ſo the participle *Benoni*.

28. The infinitive in *Kal* of theſe verbs are not only of the form מקרא, but alſo of קרא, מקרי, קרי and קראה (as לאסאה Targ. Hoſ. v. 13.), and ſometimes they end in יה, as Dan. iii. 19, למזה *to beat*; (Qu.) ſo in Hiph. or Aph. Dan. ii. 10, להחויה *to tell.*

29. APHEL.

אקרי *Preter.*
יקרי *Future.*
אקרי *IMPERAT.*
אקראה *INFINIT.*
מקרי *Benoni.*

30. *Ithpehal* is declined as *Kal*, prefixing it's characteriſtic את; as in פקד, § VII. 2.

31. Verbs *doubly defective* are ſuch as have י, נ or א for their firſt radical letter, and א, ה or י for their laſt.

32. Theſe verbs, as to their firſt radical, follow the rules of verbs *defective Pe Yod,—Pe Nun*, and—*Pe Aleph*, above given; and as to their laſt, thoſe of verbs *defective Lamed Aleph,—Lamed He*, and—*Lamed Yod*. Comp. *Hebrew Grammar*, § VII. 25.

33. *Reduplicate* verbs, or ſuch as *double their ſecond radical*, take ו after their firſt radical in *Kal* and *Ithpehal*, after the manner of the *reduplicate Hebrew* verbs. Comp. *Hebrew Grammar*, § VII. 30.

SECT. IX.

Of the CHANGES made in Verbs on account of the PRONOUN SUFFIXES.

1. The perſons of verbs ending in ון often drop the ו before the pronoun ſuffix, as Dan. ii. 9, תהודענני *ye ſhall cauſe me to know*, or *tell me*, for תהודעונני, as it is written ver. 5; Dan. iv. 3, יהודענני *they might tell me*, for יהודעונני; ſo ver. 2, יבהלנני; and ver. 16, יבהלנה. Comp. *Hebrew Grammar*, § VI. 28.

2. Verbs *defective Lamed Aleph,—Lamed He*, and—*Lamed Yod*, generally drop their laſt letter before a pronoun ſuffix, as Targ. Gen. xxxii. 2, חזנון *he ſaw them*; 2 Sam. i. 7, חזני *he ſaw me*; Iſa. xlv. 18, ברה *he created it.*

3. נ or ין are frequently inſerted between a verb future and the pronoun ſuffix, and more rarely between a verb preter and the ſuffix; as ישזבנכון *he ſhall deliver you*, Dan. iii. 15; ישזבנך *he will deliver thee*, Dan. vi. 16, or 17; ישאלנכין *he ſhall aſk of you*, Ezra vii. 21.

SECT. X.

Of SYNTAX, of the USE of the SERVILES, and of finding the ROOT.

The rules relating to each of theſe particulars in *Chaldee* are ſo nearly the ſame as in *Hebrew*, that it ſeems ſufficient to refer the Reader, who has carefully peruſed the preceding part of this Grammar, to what is ſaid on theſe points in the *Hebrew Grammar*, § VIII. IX. X. I proceed therefore to remove ſuch remaining difficulties as may be moſt apt to puzzle the Learner, by

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SECT. XI.

A Short GRAMMATICAL PRAXIS on the CHALDEE of Jeremiah and Daniel.

JER. X. 11.

made have not earth the and heavens the who Aleim the them to ſay ſhall ye Thus
כדנה תאמרון להום אלהיא די שמיא וארקא לא עבדו

.theſe heavens under from and earth the from periſh ſhall
יאבדו מארעא ומן תחות שמיא אלה׃

כדנה *Thus*, a compound particle from כ *like, as*, and דנה *this*. תאמרון, a verb ſecond perſon maſc. plur. fut. from root אמר by § V. 5, and VIII. 13. להום, ל a particle *to*, and הום a pronoun ſuffix *them*, by § IV. 3. אלהיא a noun maſc. plur. emphatic by § III. 15, from root אלה. די the pron. relative *who*. שמיא a noun maſc. plur. emphatic. ארקא *the earth*, a noun fem. ſing. emphatic by § III. 14. See Lexicon. יאבדו *ſhall periſh*, after the Heb. form. מארעא, מ *from*, ארעא a noun fem. ſing. emphatic. See Lexicon.

DANIEL, Chap. II.

Ver. 4. Then ſpake the Chaldeans to the king ארמית *(in) Aramitiſh* or *Chaldee*,

.ſhew will we interpretation the and ,ſervants thy to dream the tell ; live ages for king O
מלכא לעלמין חיי אמר חלמא לעבדיך ופרשא נחוא׃

מלכא a noun maſc. ſing. emphatic, the poſtfixed א being here uſed as a ſign of the vocative, as ה prefixed in Heb. לעלמין, ל *for*, עלמין a noun maſc. plur. by § III. 7, from root עלם. חיי a verb ſecond perſon maſc. ſing. imperat. in Kal, from root חיה or חיא by § VIII. 21. חלמא a noun maſc. ſing. emphatic, from root חלם. נחוא a verb firſt perſon maſc. plur. fut. in Kal, from root חוה or חוא, by § VIII. 21.

not If : gone is me from thing the ,Chaldeans the to ſaid and king the Anſwered
5. ענה מלכא ואמר לכשדיא מלתה מני אזדא הן לא
houſes your and ,made be ſhall ye pieces ,interpretation it's and dream the me tell ſhall ye
תהודעונני חלמא ופרשה הדמין תתעבדון ובתיכון
.made be ſhall confiſcate
נולי יתשמון׃

מלתה a noun fem. emphatic for מלתא (ſee § III. 14, and comp. ver. 8.) from root מל *to ſpeak*, ſo properly *a word*, uſed for *a thing* as Heb. דבר. אזדא a verb third perſon ſing. preter by § V. 7, from root אזד. תהודעונני, ני a pronoun ſuffix *me* by § IV. 2. תהודעון a verb ſecond perſon maſc. plur. fut. in Hiph. or Aph. from root ידע by § V. 5. VI. 6. VIII. 3. פרשה, ה a pronoun ſuffix *it's* (maſc.) for the more uſual יה by § IV. 3. הדמין a noun maſc. plur. by § III. 7. תתעבדון a verb ſecond perſon maſc. plur. fut. in Ith. from root עבד. בתיכון, בתי a noun maſc. plur. in Reg. by § III. 10. כון a pronoun ſuffix maſc. plur. *your* by § IV. 2. נולי a noun fem. by § III. 4. See Lexicon. יתשמון a verb third perſon maſc. plur. fut. in Ith. from the root שם, and obſerve this is an inſtance where ש and ת are not tranſpoſed, as they uſually are according to § VII. 3.

great honour and reward a and gifts ,tell ſhall ye interpretation it's and dream the if And
6. והן חלמא ופרשה תהחון מתנן ונבזבה ויקר שגיא
.me ye tell interpretation it's and dream the therefore ,me before from receive ſhall ye
תקבלון מן קדמי להן חלמא ופרשה החוני׃

תהחון a verb ſecond perſon maſc. plur. fut. in Hiph. or Aph. from root חוא or חוה by § VI. 6. VIII. 21, for תהחוון, the two ו's coaleſcing into one, as in החוני at the end of the verſe. מתנן a noun fem. plur. from ſing. מתן by § III. 8, of root נתן. נבזבה a noun fem. after the Heb. form. See Note on § III. 4, and Lexicon. החוני, ני a pronoun ſuffix *me*, החו a verb ſecond perſon plur. imperat. in Hiph. or Aph. from root חוה or חוא, for החוו, the two ו's coaleſcing into one.

,ſervants his to tell will dream the king the ,ſaid and (time) ſecond a anſwered They
7. ענו תנינות ואמרין מלכא חלמא יאמר לעבדוהי
.tell will we interpretation it's and
ופרשה נהחוה׃

אמרין third perſon maſc. plur. preter, or rather the participle *Benoni* maſc. plur. uſed for the verb, from root אמר, ſee § V. 11, and note. לעבדוהי, ל *to*, עבדוהי *his ſervants*, והי here denoting both the noun maſc. *plur*. and the pronoun *his*.

gaining (are) ye time that I know truth a of ,ſaid and king the Anſwered
8. ענה מלכא ואמר מן יציב ידע אנא די עדנא אנתון זבנין
.the thing me from gone is that ſee ye as for as much
כל קבל די חזיתון די אזדא מני מלתא׃

ידע a participle maſc. ſing. Benoni in Kal of root ידע uſed for the preſent tenſe. See *Hebrew Grammar*, § VI. 7. עדנא a noun fem. חזיתון a verb ſecond perſon maſc. plur. preter in Kal, from root חזא or חזה, by § VIII. 21.

Ver. 9. תהודענני *ye ſhall tell me*, for תהודעונני by § IX. 1. מלה כדבה *a deceitful word*. See note on § III. 4. הזמנתון *ye have prepared*, a verb ſecond perſon maſc. plur. preter in Hiph. or Aph. from root זמן. למאמר *for to ſpeak*, ל *for*, מאמר a verb infinitive in Kal, from root אמר by § VIII. 13. ישתנא *ſhould be changed*, a verb third perſon maſc. ſing. fut. in Ith. from root שנה or שנא, ש and ת being tranſpoſed by § VII. 3. אנדע *I ſhall know*. See Lexicon in ידע VII.

Ver. 10. איתי *is*, *are*, a verb imperſonal, like Hebrew יש, ſee Lexicon under ית II. יבשתא *the dry land*, a noun fem. ſing. emphatic by § III. 16. מלת *the word*, a noun fem. ſing. in Reg. after the Hebrew form.

Ver. 11. מלכה *the king* ,a noun maſc. ſing. emphatic, for מלכא by § III. 14. איתוהי *it is*, from the imperſonal verb, אית and והי poſtfixed *him*, comp. איתי ver. 10.

Ver. 12. להובדה *for to deſtroy*, ל a particle *for*, הובדה, a verb infinitive Hiph. or Aph. from root אבד by § V. 26, and VIII. 14. לכל *all*, ל is often expletive in *Chaldee*, as it is ſometimes in *Hebrew*, or it may be regarded only as the ſign of the accuſative caſe.

Ver. 13. מתקטלין *ſlain,* a participle maſc. plur. Ith. from root קטל, for third perſon plur. preter *were ſlain.* להתקטלה, ל *for,* התקטלה *to be ſlain,* a verb infinitive Ith. for אתקטלא by § VI. 5, 8.

Ver. 14. באדין *then,* from ב *in* and אדין *then.* התיב *cauſed to return,* a verb third perſon ſing. preter in Hiph. or Aph. by § VIII. 16. VI. 5.

Ver. 15. מהחצפה *urging,* a participle fem. ſing. in Aph. or Hiph, by § VI. 6, with ה poſtfixed, after the Hebrew form, for א, from root חצף.

Ver. 16. להחויה, an infinitive verb by § VIII. 28, with ל uſed elliptically, ſee Lexicon under ל 21.

Ver. 18. יהובדון, a verb third perſon maſc. plur. fut. in Hiph. or Aph. from root אבד, ſee § VIII. 12. VI. 5, 6.

Ver. 20. די חכמתא for, or on account of, *the wiſdom,* for this ſeems the force of ד in this place.

Ver. 22. עמיקתא *the deep things,* a participial noun fem. plur. emphatic by § III. 17 So מסרתא.

Ver. 23. אבהתי *of* my *fathers,* אבהת a noun maſc. plur. with a fem. *Hebrew* termination, like the Hebrew אבות or אבת and the radical ה retained from root אבה *to deſire.* בעינא, a verb firſt perſon plur. preter in Kal, from root בעא or בעה by § VIII. 21.

Ver. 25. בהתבהלה, ב *in,* התבהלה *haſtening*; which word may be conſidered either as a verb infinitive in Ith. or as a noun fem. ſing. from root בהל *to haſten.* לדניאל *Daniel,* with the ל redundant, as very uſual in Chaldee. Comp. ver. 12, 48, and לצלמא ver. 35, and Lexicon under ל 22.

Ver. 26. להודעתני *for to tell me,* הודעת a verb infinitive Hiph. or Aph. from root ידע by § VI. 5. VIII. 6.

Ver. 31. דכן *this.* See Lexicon in דך. קאם a participle *Benoni* maſc. ſing. in Kal from root קם by § VIII. 17.

Ver. 34. המון *them,* by § IV. 1.

Ver. 35. השתכח *was found,* a verb third perſon maſc. ſing. preter in Ith. from root שכח, ש and ת being tranſpoſed by § VII. 3.

Ver. 39. מלכו אחרי, two fem. nouns ſing. by § III. 4, 6.

Ver. 41. חזיתה a verb ſecond perſon maſc. ſing. from root חזא or חזה *to ſee,* by § VIII. 21, and V. 8. אצבעתא *the toes,* a noun fem. plur. *emphatic,* from ſing. אצבע by § III. 17. להוא *for, to be,* הוא a verb infinitive from root הוא by § VIII. 28.

Ver. 43. להון, ל *for,* ן *them,* and הו *to be,* infinitive, from הוא or הוה by § VIII. 28. IX. 2. Comp. alſo Lexicon under ל 21. כדי from כ *like, as,* and די *that.*

Ver. 45. מהימן *faithful,* a participial noun in the Hiph. or Aph. form, from the root אמן *to be ſteady,* by § VI. 6. VIII. 15.

THE END.

THE
HEBREW AND ENGLISH
LEXICON,
WITHOUT POINTS.

ERRATA IN THE LEXICON.

Page	Col.	Line	For	Read
61	2	5	Iſa. xxxi. 2, 9.	Iſa. xxxii. 9.
71	1	29	Υιος VII.	Υιος VIII.
283	2	41	2 Chron. v. 14.	2 Chron. x. 14.
519	1	51	Iſa. xiii. 11.	Iſa. xxiii. 11.
604	1	10	Coptite	Coptites.
652	2	20	of	or
682	1	23	*of*	*out of.*
709	1	20	Job xvii. 13, 19.	Job xvii. 13, 16.
—	—	—	Pſalm lxxxix. 46.	Pſalm lxxxix. 49.
—	—	33	Pſalm lxxxviii. 9.	Pſalm lxxxviii. 4.
—	—	—	Pſalm lxxxix. 44.	Pſalm lxxxix. 49.

DIRECTIONS TO THE BINDER.

The Plate ſhewing the Manner of forming Hebrew Letters in Writing, to be placed immediately after the Table of Contents of the Hebrew Grammar, and facing Page 1ſt of the Grammar.

The Hebrew Grammar at One View, to face the End of the Methodical Hebrew Grammar, viz. p. 24.

The Plate of the Cherubim to be placed facing p. 340 of the Lexicon.

AN
HEBREW AND ENGLISH
LEXICON.

אב *To ſwell, heave, diſtend.* It occurs not however as a Verb in this ſenſe; but hence,

I. As a N. fem. plur. אבות *Bottles of ſkin, ſkin-bottles*, ſo called from being remarkably capable of *diſtenſion* or *ſwelling*, Sacculi. occ. Job xxxii. 19; where it ſeems evident from the context, particularly from the mention of *wine, which has no vent*, in the former part of the verſe, that this is the true ſenſe of the word; and accordingly one of the Septuagint tranſlations (for, in this place, as in ſome others, there are two) ſeems to explain it by Ασκος, and *Montanus* renders it Utres. אבות חדשים may perhaps mean bottles of *new wines*, i. e. bottles with new wines or fermenting liquors in them. See *Scott*'s note. It is too well known to be inſiſted on, that the ancients made uſe of *bottles of ſkin* to hold their *wine*, as is uſual in many countries to this day. Thus *Hômer* mentions *wine* being brought ασκῳ εν αιγειῳ *in a goat's ſkin*, Il. iii. lin. 247. Odyſſ. vi. lin. 78. ix. lin. 196, 212. *Herodotus*, ii. 121, ασκȣς πλησαντα οινȣ, having filled *ſkins with wine*. And *Maundrell**, ſpeaking of the Greek convent at *Bellmount*, near *Tripoli*, in *Syria*, ſays, "the ſame perſon, whom we ſaw officiating at the altar in his embroidered ſacerdotal robe, brought us, the next day, on his own back, a kid, and *a goat's ſkin of wine*, as a preſent from the convent." Comp. Joſh. ix. 4, 13. Mat. ix. 17, and *Wetſtein*'s note there.

From Heb. אבה may be derived the Latin *Obba*, "a bowl *with a great belly*, a bottle, a jug." *Ainſworth*.

II. As a N. maſc. אב *State of ſwelling, greenneſs, viridity*; ſpoken of a plant while growing and *dilating*. occ. Job viii. 12. As a N. maſc. plur. in Regim. אבי *Fruits* when in this *expanding* ſtate. occ. Cant. vi. 10, or 11.

III. As a N. fem. אבה ſeems uſed Job ix. 26, for the *Egyptian Papyrus*, a plant remarkable for its *vigorous thriving*. *My days are paſſed away as the ſhips or veſſels of* Papyrus. Comp. Iſa. xviii. 2, and under גמא II. and *Schultens* and *Scott* on Job.

IV. As a N. maſc. אוב, and fem. plur. אבות and אבת, are words often uſed in S. S. when ſpeaking of the heathen *conjurations*. On an attentive review I think the ſingular אוב *muſt*, in the following texts, Lev. xx. 27. Deut. xviii. 11. 1 Sam. xxviii. 7, 8, denote the *evil ſpirit himſelf*, the πνευμα πυθωνος *ſpirit of divination*, as St. Luke calls him, Acts xvi. 16; and that it *may* ſo ſignify in every other paſſage where it occurs, namely 2 K. xxi. 6. 1 Chron. x. 13, 2 Chron. xxxiii. 6. Iſa. xxix. 4. *Bate*, Crit. Heb. places theſe words under אבה *to be willing*, and ſays, "this is a very proper word for a *familiar ſpirit*, from the *affection* he was ſuppoſed to have taken to the perſon he attended." But ſince the fem. plur. אבת or אבות in this view always denotes *the perſons* or *women who had the evil ſpirit*, or who were בעלת אוב *miſtreſſes of the* אוב, as it is expreſſed 1 Sam. xxviii. 7; (ſee Lev. xix. 31. 1 Sam. xxviii. 3, 9. Iſa. xix. 3.) I apprehend that both אוב and אבת may better be referred to the *ſwelling* or *inflation* with which the perſons who had the אוב *in them* בהם (ſee Lev. xx. 27.) were affected. Thus אוב will be literally the *inflater*, and אבות *the woman inflated*. *Virgil* has deſcribed an *inflated* Propheteſs of this kind, Æn. vi. 46. & ſeq.

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* Journey, March 12.

——*Ait, Deus, ecce Deus! Cui talia fanti*
Ante fores, ſubitò non vultus, non color unus,
Non comptæ manſere comæ; ſed pectus anhelum,
Et rabie fera corda tument, majorque *videri,*
Nec mortale ſonans: adflata *eſt numine quando*
Jam propiore Dei.

The *Virgin* cries, The God, behold the God!
And ſtraight her viſage and her colour change,
Her hair's diſhevell'd, and her *heaving* breaſt
And *lab'ring* heart are *ſwol'n* with ſacred rage;
Larger ſhe ſeems, her voice no mortal ſound,
As the *inſpiring* God near and more near
Seizes her ſoul.——

This ſhews what the Heathen meant when they ſpoke of their Diviners being pleni Deo, *full of the God:* "And although in thoſe frantic fits of the Heathen *Diviners* there might frequently be much *affectation* and *impoſture*, yet no doubt in many ſuch inſtances, there was a *real poſſeſſion by an evil ſpirit*. This is too plain to be denied in the caſe of the *divining damſel*, Acts xvi. 16, 18 *."

אבב occurs not as a V. but hence,

As a N. maſc. אביב *New corn ſtill green, corn ſwollen* or *dilated* to it's full ſize. Exod. ix. 31. Lev. ii. 14.

חדש האביב *The month of green corn*; LXX, των νεων, *of new fruits*. Exod. xiii. 4. xxiii. 15. xxxiv. 18. Deut. xvi. 1. It anſwered nearly to our *March*, O. S. and had this name becauſe in *Egypt* and *Paleſtine* corn, particularly † *barley*, was in *ear* at that time. So *April* among the *Romans* was called ab *aperiendo* terram, *from* opening *the earth*. The Author of the *Ceremonies and Religious Cuſtoms of all Nations* obſerves, Vol. iii. p. 108, that the year among the *Hurons*, and ſeveral other nations of *Canada* and *Miſſiſippi*, is compoſed of twelve ſynodical lunar months, and that all the lunar months have names *ſuitable* to them. They give the name of the *worm moon* to the month of *March*, becauſe thoſe reptiles begin to diſcover themſelves at that time; that of the *moon of plants* to the month of *April*; the *moon of ſwallows* to that of *May*, and ſo on. The *Flemings* have the ſame form of ſpeech in their tongue; the month of *February* is by them called ‡ *the month in which they crop or prune the trees*; the month of *April*, that § *in which the meadows are fit for mowing* ‖. The *ſigns* of the *Zodiac* alſo received their names in much the ſame manner, as may be ſeen in *Pluche*'s Hiſt. du Ciel, Vol. i. p. 11, & ſeq.

אבד *To be loſt, periſh.*

I. *To be loſt*, as cattle which go aſtray. 1 Sam. ix. 3, 20. Pſ. cxix. 176. Jer. l. 6. Ezek. xxxiv. 4, 16.—or other things which are miſſed by the owner. Deut. xxii. 3. As a N. fem. אבדה, and in Regim. אבדת *A thing loſt*. Exod. xxii. 9. Deut. xxii. 3. & al.

II. *To be loſt, undone, nigh to periſhing.* Exod. x. 7. Num. xxi. 29. Deut. xxvi. 5. Job xxix. 13.

III. *To be loſt, be deſtroyed, periſh.* Lev. xxvi. 38. Num. xvi. 33. Comp. Pſ. xxxi. 13. In Kal and Hiph. *To cauſe to periſh, to deſtroy.* Deut. xii. 2, 3. 2 K. xxi. 3. Num. xxiv. 19. xxxiii. 52. As a N. אבדון *Deſtruction.* Job xxviii. 22. xxxi. 12. Pſ. lxxxviii. 12. & al. So אבד occ. Num. xxiv. 20, 24.

The name Αβαδδων, Rev. ix. 11, is plainly the Hebrew word אבדון in Greek letters, only doubling the δ for the ſake of pronunciation.

IV. In a moral or ſpiritual ſenſe, *To deſtroy, corrupt, pervert*. Eccleſ. vii. 7. Alſo, *To*

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* *Greek* and *Engliſh* Lexicon to New Teſtament under Μαντευομαι, where ſee more.

† Dr. *Shaw* ſays, that in Egypt *barley* is uſually ripe about the beginning of April (O. S.) and *in the ear* the beginning of March. Travels, p. 406, 7. 2d Edit. Comp. under אפל.

‡ Snoeimaand. § Graſmaand. ‖ Our *Saxon* Anceſtors, in like manner, gave *deſcriptive* Names to the Months. See *Verſtegan*'s Antiquities, p. 64.

be corrupt, profligate. Job xxx. 2, where ſee *Schultens* and *Scott.*

אבה with a radical, (ſee Exod. x. 27. Deut. ii. 30. x. 10.) but mutable or omiſſible ה.

It denotes, in general, *acquieſcence,* and is oppoſed to מאן *refuſing,* Iſa. i. 19, 20. "אבה *to acquieſce* is one thing, אוה *to deſire* is another," ſays *Cocceius.*

I. *To acquieſce, be willing, ſubmit.* Iſa. i. 19. with an Infinitive V. following. Job xxxix. 9. In this ſenſe it is generally preceded by the negative Particle לא *not,* and frequently followed by an Infinitive V. with ל prefixed. Gen. xxiv. 5, 8. Exod. x. 27. Lev. xxvi. 21. & al. freq.

II. Tranſitively, or with ל and a N. or Pron. following, *To acquieſce with, conſent to.* Prov. i. 25, 30. Deut. xiii. 8. Pſ. lxxxi. 12.

III. Abſolutely, *To acquieſce, reſt content.* Prov. vi. 35. In Prov. i. 10, thirty-ſix of Dr. *Kennicott*'s Codices for תבא have תאבה, and the LXX and Vulg. appear to have followed the ſame reading. However the common reading אל תבא *go not,* makes a very good ſenſe.

IV. As a N. maſc. ſing. אב

1. *A father,* from his στοργη or *natural affection* to his children, in whom he *delighteth.* See Pſ. ciii. 13. Prov. iii. 12. Mal. iii. 17. Mat. vii. 9, 10, 11. Hence,

2. *A fore-father, progenitor, anceſtor.* Gen. xxviii. 13. xxxi. 42. xlvi. 34. & al. freq.

3. *A firſt author, origin.* Gen. iv. 20, 21.

4. *A father, in honour* or *dignity, a governour, protector,* or the like. 2 K. v. 13. vi. 21. Iſa. xxii. 21.

An inſtructer, teacher. Jud. xvii. 10. xviii. 19. 1 K. xiii. 11, 12. 2 K. ii. 12. vi. 21. xiii. 14. Iſa. xliii. 27, אביך הראשון Thy chief Father *hath ſinned,* i. e. the High Prieſt, Urijah. See 2 K. xvi. 10—16.

A tender and conſtant benefactor. Job xxix. 16. Comp. Job xxxi. 18.

5. This title is aſcribed to God;

1ſt, With reſpect to men, as being their *father* by *creation,* Iſa. lxiv. 8. Mal. i. 6. ii. 10.—by *redemption* and *protection,* ſee Deut. xxxii. 6. Iſa. lxiii. 16.

2dly. With reſpect to the *human nature of Chriſt.* See Pſ. lxxxix. 27.

3dly, It is alſo aſcribed to *Chriſt God-Man,* Iſa. ix. 6. Comp. John xiv. 6—11.

To denote that this N. אב *a father* is derived from the root אבה, it is, when in conſtruction, always (except in two paſſages, Gen. xvii. 4, 5.) written אבי (the י being ſubſtituted for the ה) and to diſtinguiſh it from אבים *green fruits,* it always forms its plural in ־ות or ־ת as אבות, or אבת, never in ־ים.

In 2 Chron. iv. 16, אביו *his Father* ſeems hardly intelligible. The LXX render the word by και ανηνεγκε *and brought,* ſo appear to have read ויביא which makes a good ſenſe.

Hence Syr. *Abba,* Eng. *Abbot, abbeſs, abbey.*

V. As a N. אביון *Acquieſcent* or *ſubmiſſive from poverty, poor* in this ſenſe, like Lazarus in our Lord's parable. Exod. xxiii. 6, 11. Deut. xxiv. 14. Job xxix. 16. xxx. 25. & al. freq.

VI. As a N. fem. אביונה *Acquieſcence, acquieſcent ſatisfaction.* occ. Eccleſ. xii. 5, *And* ſatisfaction *ſhall be aboliſhed.* The old man, as in the caſe of Barzillai, 2 Sam. xix. 35, or 36, has no *ſatisfaction* in any thing.

Juvenal, Sat. x. lin. 203,

> *Non eadem vini, atque cibi, torpente palato,*
> *Gaudia.*
>
> Nor wine, nor food, his torpid palate pleaſe.

Comp. Sat. vii. lin. 34.

The evil days are now come, in which he muſt ſay I have no *pleaſure* in them.

In the two firſt editions of this work, I was prevailed on by the authority of the LXX and Vulg. and by the comment of Dr. *Smith,* to render this word the *caper-tree,* or *-fruit;* and in the ſecond edition, I endeavoured to explain the ſentence as well as I could on that interpretation; but I muſt now confeſs, that I cannot approve that explanation, and am inclined to ſay with *Cocceius,* "What the LXX mean by καππαρις let others gueſs."

VII. אבוי An Interjection of ſorrow or lamentation, *Alas!* occ. Prov. xxiii. 29. It ſeems formed, like many other Interjections, and like אוי in the ſame verſe, by an onomatopœia, and like that is uſed as a N. Αιβοι, *Alas!* is almoſt the ſame word in Greek letters.

אבח occurs not as a V. but as a N. fem. in Reg. אבחת is uſed once, Ezek. xxi. 15, or 20, and is variouſly rendered *the point, the terrour,* or *the glittering* of the ſword.

Schultens, in his MS. Orig. Heb. obſerves that the Arabic V. ובח or אבח ſignifies crepare *to make a noiſe, to rattle*, alſo increpare *to chide with noiſe*; whence, ſays he, אבחת חרב Ezek. xxi. 15, increpatio gladii, includes both the proper and improper ſignification, as denoting both the *noiſe* made by the ſword, and alſo the *rebuke* which accompanies it. Perhaps the phraſe may beſt be rendered in Engliſh, *the noiſe*, or *noiſy rebuke of the ſword.* The Vulg. tranſlates אבחת by conturbationem *the diſturbance.*

אבך In Hith. *To mount up*, or, according to others, *to be diſperſed*, or *diſſipated*, like ſmoke. Once Iſa. ix. 17 or 18; where Bp. *Lowth*, *And* they ſhall mount up *in volumes of riſing ſmoke.*

אבל

I. In Kal, *To be deſolate, waſte.* Iſa. xxiv. 7. Jer. iv. 28, & al. Alſo, *To lay waſte, make deſolate*; ſo *Montanus* deſolavit, and French tranſlat. Il a deſolé. Lam. ii. 8.

II. In Kal, *To mourn.* Hoſ. x. 5. Joel i. 9. Amos viii. 8. In Hith. *To bemoan oneſelf.* Ezek. vii. 12, 27. Alſo, *To make* or *pretend oneſelf a mourner.* See Exod. xxxiii. 4. 2 Sam. xiv. 2. As a N. אבל *A mourning.* Gen. xxvii. 41. l. 11.

III. אבל A particle of ſorrowful, and thence of ſerious or earneſt affirmation.

1. *Alas indeed! oh indeed!* Gen. xlii. 21. 2 Sam. xiv. 5, where the Vulg. Heu! *Alas!* Comp. 1 K. i. 43. 2 K. iv. 14.
2. *Indeed, in truth.* Gen. xvii. 19. Dan. x. 21.
3. *But indeed, yet indeed.* 2 Chron. i. 4. xix. 3. xxxiii. 17. Ezra x. 13. Dan. x. 7.

The above-cited are all the texts where אבל occurs as a Particle; and thence plainly the Greek Particle Αβαλε *Alas! O that!*

אבן See under בנה

אבס *To ſtuff, cram*, or *fill with food.* Hence as a Particip. paoul. אבוס *Stuffed, crammed, fatted.* occ. 1 K. iv. 23, or v. 3. Prov. xv. 17.

As a N. אבוס *A ſtall, crib*; a place where cattle are *fed.* Job xxxix. 9. Prov. xiv. 4. Iſa. i. 3.

As a Participial N. maſc. plur. in Reg. מאבסי, *Store-houſes, magazines of proviſions.* So LXX, αποθηκας. But as the richer and more pampered Babylonians are in the next verſe deſcribed under the image of *young bulls*, perhaps we may, with Dr. *Blayney*, better render מאבסי *fattening ſtalls*, underſtanding by that term their ſumptuous houſes and palaces, which had been the ſcenes of their luxury. occ. Jer. l. 26.

Der. Lat. *Obeſus*, whence in Eng. *Obeſity.* *Booſe*, a Stall, ſee *Junius*'s Etymol. Anglic.

אבק

I. In Kal and Niph. *To collide, wreſtle, ſtruggle.* occ. Gen. xxxii. 24, 25.

II. As a N. אבק *Small duſt*, or *powder*, ſuch as is formed by the *colliſion* of larger portions of matter. Exod. ix. 9. & al. As a N. fem. אבקה *Small duſt* or *powder* of aromatics, made by *colliſion* or pounding. occ. Cant. iii. 6.

אבר

I. As a N. אביר *Strong, ſtout, mighty.* Job xxiv. 22. Jer. xlvi. 15. As a N. maſc. plur. אבירים is uſed for *bulls*, Iſa. xxxiv. 7. Pſ. xxii. 13. l. 13. lxviii. 31.—for *horſes*, Jud. v. 22. Jer. viii. 16. xlvii. 3. l. 11, from the great *ſtrength* of thoſe animals. In Jer. xlvi. 15, forty-eight of Dr. *Kennicott*'s Codices read אבירך *thy ſtrong*, or *mighty one*, in the ſingular. The LXX explain the word by ὁ Απις, ὁ μοσχος ο εκλεκτος σȣ, *Apis, thy choſen calf*, as if that idol were particularly intended. But we may perhaps better underſtand it of *the mighty king of Egypt.*

אבירי לב *Stout-hearted*, Eſprits forts. Pſ. lxxvi. 6. Iſa. xlvi. 12. *Symmachus* in the former text renders it ὑπερηφανοι την καρδιαν, *proud*, or *haughty, in heart*; in the latter, σκληροκαρδιοι, *hard-hearted.*

II. *The material heavens* are called by this name, Pſ. lxxviii. 25; for what is in that verſe expreſſed by לחם אבירים *bread of the* ſtrong ones, is called in the preceding ſentence דגן שמים *corn of the* heavens.

It would be an affront to the reader's underſtanding, to go about to perſuade him that Angels do not eat manna, any more than any thing elſe. But that the *Phenicians* or *Canaanites* worſhipped their God, *the heavens*, under this name, or attribute of אבירים *the ſtrong ones*, is highly probable from the plain remains of a *Phenician* temple at *Abiry* (אבירי) in *Wiltſhire*, which ſtill retains the name. For an accurate and ingenious account of which, I refer to the reverend Mr. *Cooke*'s *En-*

quiry into the *Patriarchal* and *Druidical Religion, Temples, &c.* though I muſt, with due deference, diſſent from that learned gentleman's ſuppoſition, that this temple was erected to *Jehovah*, the ever bleſſed Trinity, as I believe it was dedicated to the material trinity of the *heavens*, which the *Phenicians* worſhipped.

III. As a N. maſc. אבר, and fem. אברה *The wing* or *pinion* of a bird, in which their *ſtrength* conſiſts. Deut. xxxii. 11. Pſ. lv. 7. It is once uſed as a Verb, Job xxxix. 26, *To wing, move the wings.*

אגד occurs not as a V. in Heb. but in Chaldee ſignifies *to bind, bind together, collect*; and that this is nearly the idea of the Hebrew word appears from the things to which it is applied, for hence,

I. As a N. fem. in Reg. אגדת *A bunch* or *bundle* of herbs, as of hyſſop. occ. Exod. xii. 22. So the LXX. *δεσμην*, and Vulg. faſciculum.

II. As a N. fem. plur. אגדות *The bunches* or *knots* of a yoke, formed, I ſuppoſe, by the cords inſerted into the wooden part of it. occ. Iſa. lviii. 6.

III. As a N. fem. אגדה *A cloſe body*, or *knot* of men, Manipulus. occ. 2 Sam. ii. 25. LXX, *Συναντησιν, a collected band.*

IV. As a N. fem. ſing. אגדת occ. Amos ix. 6. *He who buildeth his lofts in the heavens* (ſee Pſ. civ. 3, 13.) ואגדתו על ארץ יסדה and (*as for*) *his* troop (Eng. Tranſlat.) *hath founded it upon the earth.* What can אגדתו here mean, but, as the *Geneva* tranſlation renders it, "*his globe of elements*," or the *celeſtial fluid compreſſing itſelf and the earth on every ſide?* Mr. *Bate* queries whether אגדת in Amos ix. 6, may not mean the *mountains*; but as the word is *ſingular*, I think it cannot: let the attentive Reader, however, conſult his *Critica Hebræa*, and judge for himſelf.

אגג See under גג

אגל See under גל

אגם See under גם

אגן See under גן

אגף See under נגף

אגר

I. *To gather, collect.* occ. Deut. xxviii. 39. Prov. vi. 8. x. 5.

II. As a N. fem. אגרת pl. אגרות *An epiſtle, a letter*, "perhaps from its being *rolled* or *folded together*." *Bate.* "* The (modern) *Arabs roll up* their letters, and then flatten them to the breadth of an inch, and paſte up the end of them inſtead of ſealing them." The *Perſians* make up their letters in † "a *roll* about ſix inches long, and a bit of paper is faſtened round it with gum, and ſealed with an impreſſion of ink, which reſembles our printers' ink, but not ſo thick."

Sanballat appears to have ſent his letter to Nehemiah (ch. vi. 5.) *open*, i. e. *uninclosed*, in contempt, as the Turks do to this day when they write to a mean or common perſon; but when they write to their ſuperiours, *they incloſe their letters in a handſome bag*, with a paper tied to it directed and *ſealed*. See Mr. *Harmer*'s Obſervations, Vol. ii. p. 129. To what he has produced I add from *Niebuhr*, as above, "The Turks ſend their letters *to their equals in long purſes of ſilk*." freq. occ.

III. Chald. As a N. fem. אגרא The ſame. Ezra iv. 8. and in the emphatic form, אגרתא. Ezra iv. 11. v. 6.

IV. As a N. fem. in Reg. אגורת *A ſmall piece* or *coin* of ſilver, (ſo *Montanus* minuto) probably from the root גרה, which therefore ſee.

Der. Gr. *αγειρω*, to gather, Lat. *agger*, a heap, whence Eng. *aggerate*, to heap up, *exaggerate*, &c.

אד See under ידה

ארב See under רב

אדם

I. In Kal, Hiph. and Hith. *To be red, reddiſh, ruddy.* Lam. iv. 7. Iſa. i. 18. Prov. xxiii. 31. As a N. אדם, fem. אדמה *Red, reddiſh.* occ. Gen. xxv. 30. Num. xix. 2. 2 K. iii. 22. Iſa. lxiii. 2. Zech. i. 8. vi. 2. Dr. *Shaw*, Travels, p. 140, 2d Edit. informs us, that the inhabitants of *Barbary* ſtill make of *lentils*, boiled and ſtewed with oil and garlick, a pottage of a *chocolate* colour, and adds, "this we find was the *red pottage* for which Eſau, from thence called *Edom*, ſold his *birth-right*. Gen. xxv. 30, 34." As a Participial N. אדום *Ruddy.* occ. Cant. v. 10. As a N. אדמוני *Red, ruddy.* Gen. xxv. 25. 1 Sam. xvi. 12.

II. As a N. אדם *A ruby*, a beautiful gem of a *red* colour, with an admixture of purple. occ. Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.

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* *Niebuhr*, Deſcription de l'Arabie, p. 90.

† *Hanway*'s Travels, Vol. i. p. 317.

III. As a N. fem. אדמה *Ground, vegetable mould.* Gen. ii. 5. ix. 4. 3, & al. freq. It is thus denominated, ſay ſome weakly enough, becauſe the beſt vegetable mould is of a *reddiſh* colour. So *Joſephus*, Ant. lib. i. cap. i. § 2. ſpeaking of אדמה, which he calls *πυῤῥας γης*, *reddiſh earth*, ſays, "*τοιαυτη γαρ εϛιν ἡ παρθενος γη και αληθινη*, true virgin earth is of this colour." But is this true? Or, when man is turned again to his earth, is that *red?* See therefore under דמה.

IV. אדם *Man*, ſee under דמה.

אדמדם (the doubling of the laſt ſyllable heightening the idea as uſual) *Very* or *intenſely red.* Lev. xiii. 19, 24, 42.

אדן

I. As a N. *A ruler, a ſocket.* See under דן.

II. Chald. As a Particle, אדין, from the Heb. אז, (ז as uſual, being changed into ד, and the ſyllable ין added) *Then, at that time.* Dan. ii. 14, 15. & al. freq.

With ב *in* or *at* prefixed, באדין *At that time.* Dan. iii. 3, 13. & al. freq.

אדר

I. In Niph. *To be* or *become magnificent, pompous, illuſtrious, glorious.* occ. Exod. xv. 6, 11. In נאדרי ver. 6, the final י is a poetic addition*, as in אסרי Gen. xlix. 11. In Hiph. *To magnify, glorify.* occ. Iſa. xlii. 21. As a N. אדיר *Magnificent, pompous, illuſtrious, goodly, glorious.* It is ſpoken of God, 1 Sam. iv. 8.—of Men, Jud. v. 13.—of Waters, Exod. xv. 10.—of Cattle, Jer. xxv. 34, 35.—of Trees or Plants, Ezek. xvii. 8, 23. freq. occ.

Hence Gr. *αδρος*, great, rich, ſtrong; and Lat. *adorea*, glory, praiſe, renown.

II. As a N. maſc. אדר, and more commonly fem. אדרת, *A magnificent mantle* or *robe.* Jonah iii. 6. Theſe were frequently then made of, as they are now adorned with, ſkins, furs, ermine, &c. See Gen. xxv. 25. The prophets uſed to be clothed with them on a religious account. See 2 K. i. 8. Zech. xiii. 4. Mat. iii. 4. This word is uſed for *Elijah*'s hairy garment, 1 K. xix. 13, 19, & al. Micah ii. 8, *Ye ſtrip* אדר the cloak or burnooſe *from off the hyke.* The *burnooſe* or upper garment (ſee 2 K. ii. 13.) was, I ſuppoſe, called אדר, from it's being more *ſhewy* than the hyke, as it is among the Moors in Barbary to this day†.

III. Chald. As a N. maſc. plur. in Reg. אדרי *Threſhing-floors*, perhaps ſo called, by a ſlight variation from the idea of the Hebrew, from their *abounding* in corn. So the LXX. *αλωνος*, and Vulg. areæ. occ. Dan. ii. 35. The Targums often uſe the word in the ſame ſenſe. Hence the Lat. *Ador*, a kind of corn.

IV. Chald. As a N. אדר *Adar*, the name, after the Babyloniſh captivity, of the twelfth month, nearly anſwering to our *February*, O. S. and perhaps ſo called from the *richneſs* or *exuberance* of the earth in plants and flowers at that ſeaſon in the warm eaſtern countries. Ezra vi. 15. Eſth. iii. 7. & al. Comp. 1 Mac. vii. 43.

"As *February* [N. S.] advances, the fields, which were partly green before, now, by the ſpringing up of the latter grain, *become entirely covered with an agreeable verdure*; and though the trees continue in their leafleſs ſtate till the end of this month or the beginning of March, [N. S.] yet the almond, when lateſt, being in bloſſom before the middle of *February*, and quickly ſucceeded by the apricot, peach, &c. gives the gardens an agreeable appearance. The ſpring now becomes *extremely pleaſant.*" Thus Dr. *Ruſſell*, Nat. Hiſt. of Aleppo, p. 13. and to the ſame purpoſe, p. 30, 31. Comp. *Haſſelquiſt*'s Travels, p. 27, 28.

אהב *To love.* It denotes the *affection of love* in general, *ϛεργειν, αγαπᾳν.* See Gen. xxii. 2. xxiv. 67. xxv. 28. xxvii. 4. Lev. xix. 18, 34. As a N. fem. אהבה *Love, affection*, Prov. x. 12. xvii. 9.

אהה An Interjection or natural exclamation in fear or grief, *Ah!* Jud. vi. 22. Joſh. vii. 7. & al. freq.

אהל

I. *To pitch* or *ſpread a tent.* Gen. xiii. 12, 18. As for Iſa. xiii. 20, which is uſually placed under this root, Mr. *Bate* juſtly remarks, that "יהל may be regularly from נהל *to drive cattle*," *neither ſhall the Arabian* drive (his cattle) *there*; and this interpretation is confirmed by what follows, *neither ſhall the ſhepherds cauſe (their flocks) to lie down there.* As a N. אהל *A tent.* Gen. xviii. 1, 2. It is often applied to the *tent* or *tabernacle conſecrated to divine worſhip*, and called אהל מועד *Tabernacle of meeting* (ſee under יעד III.) Exod. xxviii. 43. xxix. 4. & al. freq. Fem. אהלה The ſame. Gen. xii. 8. ix. 21, *Noah was uncovered* or *rolled himſelf* בתוך אהלה *in the midſt of* (not *his* but) *the* tent, i. e. *of the tent* or *tabernacle* conſecrated to God's worſhip, whither, after drinking the wine, he had retired in expectation of a *prophetic dream*, which it appears he had; *and therefore he was not drunk*; for doth God *inſpire* drunkards in their very ſtate of drunkenneſs? As the *Cherubim* were inſtituted at the fall of man, (Gen. iii. 24.) ſo no doubt a *ſacred tabernacle* was then alſo prepared for their reception, and continued in the believing line; and it is plain, from Exod. xxxiii. 7—9, that the Iſraelites had a *ſacred tabernacle* before that erected by Moſes. See note under שכן I.

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* See *Lowth* Prælect. iii. Note p. 34. edit. *Oxon.* p. 42. edit. *Gotting.*

† See *Shaw*'s Trav. p. 225. and *Stewart*'s Journey to Mequinez, ch. i.

* *Michaelis* obſerves, that "beſides the general and well known ſignification of אהל, it has another ſpecial one, peculiar to Moſes, in deſcribing the *Tabernacle of meeting*, and to the Book of Job. Moſes in the tabernacle juſt mentioned diſtinguiſhes, 1ſt, משכן *the dwelling*, i. e. the ten inner and more elegant curtains, which were hung over the boards; and 2dly, אהל the ten other curtains made of goat's hair, which were put over the former. Exod. xxvi. 1, 7, (לאהל על המשכן) 14. xxxvi. 8, 14, 19. xl. 2, 18, 19. In the ſame manner the magnificent tent of the unjuſt is in Job xxi. 28, called אהל משכנות, i. e. *the covering of the* (richer) *curtains of the inner tent*."

Hence Gr. Αυλη, Lat. Aula, Eng. *Hall.* Alſo Gr. Αυλαια, Lat. *Aulæum*, a curtain, hangings.

II. Becauſe thoſe ancients who dwelt in tents uſually *abode* a conſiderable time where they encamped, hence אהל is uſed for any *ſettled habitation* or *dwelling place.* See Joſh. xxii. 4, 6, 7, 8. 2 Sam. xviii. 17. xix. 8. 1 K. xii. 16. Pſ. lii. 7. xci. 10. cxxxii. 3. Lam. ii. 4. Mal. ii. 12.

III. In Hiph. It is ſpoken of the ירח, or *lunar light*, Job xxv. 5, *Behold even to the light of the moon*, ולא יאהיל *and he* (God) *hath not* fixed it's tent. It is ſaid of שמש the *ſolar light*, Pſ. xix. 5, *In them* (the heavens) *hath he ſet* לשמש *for the ſolar light* אהל a tent or tabernacle, namely the orb or body of the ſun, *fixed* like a *tabernacle* in the centre, from whence the light is on all ſides perpetually ſpringing forth, enlightening and enlivening the univerſe. But as for the *lunar light*, that has no *fixed tabernacle*, but the orb which reflects it †, revolves round the ſun in company with the earth, and, from this complex motion, is to the inhabitants of the earth ſometimes luminous, ſometimes partly dark, and ſometimes totally ſo. If then, to return to our paſſage in Job, the *lunar light*, that beauteous and even idolized object, (ſee Job xxxi. 26.) *thus changeth and decreaſeth in*, or *upon, her perfection*, or rather *till it diſappears* ‡, (Ecclus. xliii. 7.) *and the ſtars be not pure in his ſight*, how much leſs ſhall man be *perfect and ſinleſs? Man that is a worm, and the ſon of man which is a worm?*

IV. As a N. maſc. plur. אהלים *Aloe-trees*, or *lign-aloes*, as our tranſlation rightly renders it. "A ſort of tree," ſays *Calmet*, "which comes from the *Indies*, of about eight or ten feet high. At the head of it is a large bunch of leaves, which are thick and indented, broad at bottom, but growing narrower toward the point, and about four feet in length." It is manifeſt that a number of theſe trees growing regularly together, and viewed from an eminence, would look not unlike an *encampment*; and to theſe Balaam compares the *tents* of Iſrael. occ. Num. xxiv. 6.

As a N. maſc. plur. אהלים and fem. אהלות are mentioned among other *aromatics* or *perfumes*. Pſ. xlv. 9. Prov. vii. 17. Cant. iv. 14. In which laſt paſſage the LXX

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* Supplementa ad Lex. Heb. in אהל.

† The reader who deſires ſatisfactory information concerning the *motions* of the *moon*, and their true phyſical cauſe, I with great pleaſure refer to Mr. *Spearman*'s excellent treatiſe, entitled, *An Enquiry after Philoſophy* and *Theology*, &c. page 210, &c. Edit. *Edinburgh*.

‡ See French tranſlat. and *Arnald*'s Comment on the place.

(according to ſome copies) and *Aquila* render it αλωη, as our tranſlation does in all the three, *aloes*, plainly meaning the *lign-aloes*, *aloes wood*, or *agallochum*; the fineſt ſort of which "* is the moſt reſinous of all the woods we are acquainted with.—Its ſcent, while in the maſs, is *very fragrant* and *agreeable*. The *ſmell* of the common *Aloe-wood* is also *very agreeable*, but not ſo ſtrongly perfumed as the former." The Texts juſt cited are all wherein the word denotes a ſpecies of wood or tree.

אוב See under **אב**

אוד See under **ידה**

אוה with a radical, but mutable or omiſſible **ה**.

I. In Kal and Hith. *To deſire, covet, luſt after, chooſe*. Deut. xii. 20. Num. xi. 4. In Niph. *To be deſirable, beautiful, comely, exciting affection*. Iſa. lii. 7. Cant. i. 5, 10. As a Participial N. fem. plur. **נאות** *Deſirable things*, *Symmachus* ὡραιοτητων ſpecioſitatibus, *ſhewy things, jewels*. Pſ. lxxiv. 20, *for the dark or obſcure places of the land are filled with* **נאות חמס** valuable plunder. Alſo, *Pleaſant, deſirable places*, Pſ. xxiii. 2. Jer. xxv. 37. Amos i. 2, where Vulg. ſpecioſa. **נאות מדבר** *Pleaſant places*, or *ſpots*, *of the deſert*. Pſ. lxv. 13. Jer. ix. 10. xxiii. 10. Joel i. 19, 20. ii. 22. In all which texts, except Jer. xxiii. 10, the Vulg. renders the words ſpecioſa deſerti, ſo LXX in Joel i. 19, 20, τα ὡραια της ερημȣ, *the beautiful places of the wilderneſs*. And theſe places are in moſt of the paſſages mentioned as proper for *paſturing cattle*. This circumſtance may be illuſtrated from Dr. *Shaw*'s Travels, p. 9, note. "By *deſert*, or *wilderneſs*, the reader is not always to underſtand a country altogether barren and unfruitful, but ſuch only as is rarely or never ſown or cultivated; which, though it yields no crops of corn or fruit, yet *affords herbage more or leſs for the grazing of cattle, with fountains or rills of water*, though more ſparingly interſperſed than in other places." Comp. **מדבר** under **דבר**.

In Pſ. lxxxiii. 13. *Jerome* renders **נאות** by pulchritudinem *the beauty*; where LXX (MS. Alexand.) explain it by ἁγιαστηριον, and ſo Vulg. by ſanctuarium, *the ſanctuary*. Comp. under **חדר** I. As a N. **או** *Deſire*. occ. Prov. xxxi. 4, *It is not for kings to drink wine, nor for rulers* **או** the deſire *of ſtrong drink*; or elſe **או** may be here rendered as a Particle *or*, *It is not for kings to drink wine, or for rulers*; or (to drink) *ſtrong drink*. As a N. maſc. plur. in Reg. **מאוי**, or rather as ten of Dr. *Kennicott*'s Codices read, **מאוי**, *Deſires*. occ. Pſ. cxl. 9. As a N. fem. in Reg. **אות** *Deſire, appetite, concupiſcence*. See Deut. xii. 15, 20. xviii. 6. Jer. ii. 24. As a N. **תאוה** *Somewhat deſired* or *deſirable, an object of deſire*. Gen. iii. 6, xlix. 26. Prov. xiii. 12. Alſo, *Deſire* or *luſt*. Num. xi. 4.

Hence Latin *aveo*, to deſire; whence *avidus*, *avaritia*, and Eng. *avidity*, *avarice*, &c.

II. **או** A Particle implying *choice*; as the Lat. vel *or*, from the Verb velle *to deſire, chooſe*.

1. *Either, or*. Lev. xxv. 49. Exod. v. 3. xxii. 1. & al. freq.

2. *Whether, or*. Exod. xxi. 31. Lev. v. 1.

3. *Or elſe, otherwiſe*. 2 Sam. xviii. 13, Otherwiſe, *I ſhould have wrought falſehood againſt* mine own *life*, Eng. tranſlat. In this verſe not only the *Keri*, but ſixteen of Dr. *Kennicott*'s Codices read **בנפשי** *againſt* my own *life*, ſo Vulg. contra vitam *meam*. But if we follow the printed textual reading **בנפשו** we may with *Bate* render the words, Nor (ſupplying the negative from the preceding **ולא**) *would I play falſe with his life*, "i. e. he would not deſtroy him *privately* any more than openly."

4. Interrogative, Lat. An? Ezek. xxi. 10, or 15.

III. As Particles **אוי**, and **אויה** (Pſ. cxx. 5.) Interjections, or natural exclamations in threatening or grief. *Oh! ah! woe!* Ουαι, Væ! Num. xxi. 29. xxiv. 23. 1 Sam. iv. 8.

IV. As a Particle of deſiring or aſking, **אי** *Ha! what!* Jer. v. 7. comp. **איך**.

As Particles of place **אי**, and **איה** *Where*. See under **אי**.

V. As an Interjection or natural exclamation of grief or concern, with **ל** following **אי**. *Ah! alas! woe!* Ai. occ. Eccl. iv. 10. x. 16. So LXX. Ουαι, and Vulg. Væ! Obſerve that in Eccleſ. iv. 10, twenty-three of Dr. *Kennicott*'s Codices read in two words, אי לו.

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* New and Complete Dictionary of Arts in *Xylo-aloes*, where ſee more.

VI. As a N. איה A ſpecies of *unclean bird*, remarkable for it's ſharp ſight. occ. Job xxviii. 7. Lev. xi. 14. Deut. xiv. 13. In the firſt paſſage the Engliſh tranſlation renders it *a vulture*, in the two latter, *a kite*. I ſhould rather think it means *a vulture*, and that this bird was ſo called either from its *ravenouſneſs*, or from the *cry* it makes.

VII. As a N. maſc. plur. איים. According to *Bochart*, vol. ii. 842, it ſignifies *jackals*, in Iſa. xiii. 22. xxxiv. 14. Jer. l. 39; but by the ſeveral contexts, particularly the laſt, it may as well denote a kind of *unclean birds*, and ſo be the plural maſc. of the preceding word איה.

VIII. As a N. אי *A country*. See אי

אול with a ו radical, fixed and immutable as in שוע, עות, עור, נוע.

It occurs not as a V. in Heb. but the learned *Albert Schultens* in his Comment on Prov. xiv. 24, and more diſtinctly in his *Manuſcript* Origines Hebraicæ, from the Arabic uſe of the root אול ("Incraſſuit *liquor*," *Caſtell*) propoſes for the primary notion of the Hebrew, "craſſus fuit, ſpiſſatus fuit, cum ſpiſſatione quâdam eminuit, prominuit, *to be groſs, thickened, to be extant* or *prominent with ſome degree of ſpiſſitude* or *thickneſs*;" whence it is applied *to thickneſs, groſſneſs, ſottiſhneſs, ſtupidity* of mind, by a metaphor, ſays he, taken, after the oriental manner, from tranſparent or milky liquors, which, when they *grow thick* and *turbid*, with their beauty loſe alſo their taſte. He remarks that the Greeks have ſomewhat like this in their uſe of ϖαχυς *groſs* for *ſtupid, ſottiſh*; and ſo, it is obvious to add, have the Latins in their ſimilar application of craſſus, pinguis. Hence he explains אול Pſ. lxxiii. 4, as referring to the *groſſneſs* both of *body* and *mind*, and tranſlates אויל Job v. 3, by ſtultum divitem *the fooliſh rich man*; and obſerves that *Lucian*, in like manner, unites the two ſignifications of the Greek ϖαχυς, when he ſays, Τȣς ϖαχεις των ανθρωπων—αποκειροντες*, fleecing the *fat* fellows," meaning thoſe who were both *rich* and *ſtupid*. And hence he excellently interprets a paſſage which on the common expoſition ſeems merely tautological, namely Prov. xiv. 24, עטרת חכמים עשרם אולת כסילים אולת *The crown* or *diadem of the wiſe* (*is*) *their riches*, (*but*) *the opulence of fools* (*is*) *groſs folly*; ſince they abuſe their affluence, and ſo appear more and more fooliſh; and to make ſomething like a tranſlation, we might render the words—*but the abundance of fools is abundant folly*. I would juſt add, that as in the latter part of the verſe there is an *antanaclaſis*, (as in Jud. xv. 16. & al.) or the ſame word אולת is uſed in different ſenſes, ſo in the former part there is a *paronomaſia* or turn upon the words עטרת and עשרם. Comp. under ירא III.

I. As a N. אול *Groſſneſs*, both of body and mind. occ. Pſ. lxxiii. 4, בריא אולם, *Their* groſſneſs *is plump*, i. e. they are *very plump, groſs*, and *ſtupid*—pingues—Epicuri de Grege Porci. Comp. ver. 7. As a N. maſc. plur. in Regim. אולי is uſed for the *rich* and *affluent*, ϖαχεις. occ. 2 K. xxiv. 15, where LXX, ισχυρȣς, *ſtrong*, Eng. tranſlat. *mighty*. But it ſhould be remarked that the *Keri* and twenty-four of Dr. *Kennicott*'s Codices have here אילי *Leaders*.

II. As a N. אויל *Groſs, ſtupid, ſottiſh, fooliſh*. See Job v. 3. Pſ. cvii. 17. Prov. i. 7. x. 21. xi. 29. xv. 21. Iſa. xxxv. 8. In ſeveral of which paſſages, as well as in others, it implies the *groſſneſs, ſtupidity*, or *inſenſibility* induced by vicious habits. Comp. under שפש.

Hence Teut. *Uvel*, and Eng. *Evil*.

As a N. אולי *Stupid, fooliſh*. occ. Zech. xi. 15. But between ſixty and ſeventy of Dr. *Kennicott*'s Codices here read אוילי. Qu. Was not the original reading אויל?

As a N. fem. אולת *Groſſneſs, ſtupidity, ſottiſhneſs, fooliſhneſs, folly*. Prov. v. 23. xiv. 3. xv. 21. xix. 3. xiv. 24, above explained. It is frequently joined with כסיל *ſtupid, inſenſible*, which confirms the ſenſe here aſſigned to it. See Prov. xii. 23. xiii. 16. xiv. 8. xv. 2. In Prov. xiv. 1, אולת ſeems uſed for *a fooliſh woman*. So LXX ἡ αφρων, and Vulg. inſipiens.

III. As a Particle denoting an *ignorant, uninformed, uncertain, dubious* ſtate of mind. אולי *Perhaps, may be*. Gen. xvi. 2. xviii. 24. xxiv. 5.

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* Pſeudomant. 6. or Tom. i. p. 863. Edit. *Bened.* Comp. *Wetſtein*'s Note of Matt. xiii. 15.

xxiv. 5. xxvii. 12. In *one* paſſage, Gen. xxiv. 39, the printed copies have this word without the ו, אלי; but the Samaritan Pentateuch and four of Dr. *Kennicott*'s Codices expreſs it fully אולי, which ſeems the true reading. Comp. ver. 5, in Heb.

אז occurs not as a V. but as a N. and Particle denotes a particular *point of time*.

I. With מן *from* prefixed, מן אז *From the point of time, from the*, or *that, time.* occ. Jer. xliv. 18, where Vulg. ex eo *tempore*, Targ. מן עדן. So with מ prefixed, מאז Pſ. lxxvi. 8. מאז אפך From (or at) the time of *thy wrath*, where Targum מעדן. See Ruth ii. 7. Exod. iv. 10. Joſh. xiv. 10. Pſ. xciii. 2. Prov. viii. 22. Iſa. xlv. 21. xlviii. 8. *From ſuch a time.* 2 Sam. xv. 34, French tranſlat. dès longtemps, *for a long time*.

II. And moſt generally, as a Particle אז *At that time, then.* Gen. iv. 26. xii. 6. & al. freq. So אזי Pſ. cxxiv. 3, 4, 5.

III. *At this time, now.* Joſh. xxii. 31.

IV. *At that point of time, inſtantly, immediately.* Pſ. lxix. 5.

אזא, אזה, and אזי Chald. *To heat, make hot* with fire. occ. Dan. iii. 19, 22. Hence Gr. *αζω, to dry, dry up*; *αζα, ſoot.*

אזב See under זב

אזד Chald. *To eſcape, get away.* occ. Dan. ii. 5, 8. So *Theodotion απεςη*, and Vulg. receſſit.

אזל

I. *To go away, go off, fail.* 1 Sam. ix. 7. Job xiv. 11. Prov. xx. 14. In Deut. xxxii. 36, אזלת may either be a Participle fem. benoni in Kal, *Failing*; or, a N. fem. in Reg. *A failing, failure.*

II. Chald. *To go away, go.* occ. Ezra iv. 23. v. 8, 15.

אזן

I. *To weigh, try the weight of* any thing. It occurs not as a Verb in Heb. ſimply in this ſenſe, but in Arabic the cognate Verbs וזן, and יזן ſignify *to weigh, balance*, (ſee *Caſtell*); and in Heb. as a N. maſc. plur. מאזנים *A pair of ſcales, an inſtrument of weighing*, called likewiſe in Lat. bilanx (whence Eng. balance), from its *two ſcales* or *baſins*. Lev. xix. 36. Jer. xxxii. 10. Ezek. v. 1.

Chald. As a N. maſc. plur. emphat. מאזניא *The ſcales* or *balances*. occ. Dan. v. 27.

II, As a N. אזן *The ear*, from its *weighing* ſounds, as it were, or wonderfully accommodating itſelf to their various impreſſions. freq. occ. Comp. בחן. See Job xii. 11. xxxiv. 3; in both which paſſages, however, it denotes the *ear of the mind*, i. e. the faculty of underſtanding, and *attentively conſidering and diſtinguiſhing*, of which the *bodily ear* is a very proper and inſtructive emblem. Comp. Mat. xi. 15, & al. It ſeems odd to mention, Amos iii. 12, בדל אזן *a piece of an ear*, as what a ſhepherd reſcues from a lion; but Dr. *Ruſſell*, Nat. Hiſt. of Aleppo, p. 53, informs us, that about that city they have one ſpecies of *goat*, whoſe *ears* are conſiderable things, *being "often a foot long, and broad in proportion."* Comp. *Harmer*'s Obſervations, vol. iv. p. 162. As a V. in Hiph. *To hearken, attend to.* So perhaps our Eng. *to hear*, from the N. *ear*. Gen. iv. 23. & al. freq. The א is dropt, Prov. xvii. 4. Job xxxii. 11. But in Prov. two of Dr. *Kennicott*'s Codices read מאזין and four in Job אאזין. For אזן Deut. xxiii. 14, ſee under זנה.

III. As a V. in Kal, *To weigh mentally, conſider with attention, ponder.* Eccleſ. xii. 9.

אזק See under זק

אזר

I. In Kal and Hiph. *To ſurround, encompaſs.* Pſ. xxx. 12. Iſa. l. 11, מאזרי זיקות Putting *flames* around. *Vitringa* on the place, and *Schultens* (Orig. Heb. lib. i. cap. 2. § 31. whom ſee) refer theſe words to the *ſeditions* and *rebellions* of the Jews againſt the Romans, after they had rejected the true Meſſiah.

II. *To bind round, to gird.* As a N. אזור *A girdle.* 2 K. i. 8. & al. freq.

III. Becauſe from the length and looſeneſs of the ancient garments, it was neceſſary to bind them cloſe with a girdle, when they wanted to exert ſtrength or activity; hence, *to bind*, or *gird up the loins*, is to prepare oneſelf for action. Job xxxviii. 3. xl. 2. Jer. i. 17. Comp. Exod. xii. 11. Epheſ. vi. 14. 1 Pet. i. 13. And

IV. Becauſe this was eſpecially the *military* habit (ſee Iſa. v. 27. viii. 9. xlv. 5.) *girding* is applied to *warlike ſtrength* and *fortitude*. Pſ. xviii. 33, 40, & al. freq. Comp. *Greek* and *Eng.* Lexicon, in Αναζωννυμι and Περιζωννυμι, *Shaw*'s Trav. p. 224.

p. 224, 226. 2d Edit. and Bp. *Lowth*'s Note on Iſa. v. 27.

אחד See under יחד

אחה occurs not as a V. in Heb. but in Chaldee denotes *to join, connect, conſociate*, and in Arabic the cognate V. אחי ſignifies *to bind, faſten by binding*, "vinxit, vinciendo nexuit." *Schultens.* Hence

I. As a N. maſc. אח and in Regim. אחי *A perſon connected* or *conſociated* with us in whatever manner, *A brother by nature*, Gen. iv. 2. *A relation, couſin*, Gen. xiv. 14. *A countryman*, Lev. xxv. 46, 47. Num. xxv. 18. *One conſociated* by a ſimilarity of condition or manners, Job xxx. 29. *One connected* with us by partaking of the ſame nature, Lev. xix. 17. (comp. Luke x. 29, 30. & ſeq.) *Like, ſimilar*, Prov. xviii. 9. Ezek. xviii. 10. Fem. אחות or אחת *A ſiſter*, &c. Gen. iv. 22. Num. xxv. 18. Fem. plur. in Reg. אחיתי *Siſters*, Job i. 4. xlii. 11. 1 Chron. ii. 16; the radical ה being ſupplied by י, as in אבי, אחי in Reg. and the ו plur. dropped, which is however retained in all the three texts by many of Dr. *Kennicott*'s Codices. As a N. fem. אחוה *Brotherhood* or *connection.* occ. Zech. xi. 14. The LXX have in this paſſage given the idea of the word, rendering it by κατασχεσιν *cloſe connection.*

II. As a N. maſc. אח Eng. tranſlat. *A hearth*, LXX, εσχαρα, Vulg. arula, *a little altar*. occ. Jer. xxxvi, 22, 23. In all probability the word means a kind of *braſier* or *portable machine, to keep* fuel *together* for burning, ſuch as are ſtill uſed in the Eaſt to warm their rooms in winter. See *Harmer*'s Obſervations, vol. i. p. 215, &c.; to which I add, that ſuch contrivances were in uſe among the ancient Greeks, and are called by *Homer* Λαμπτηρες, Odyſſ. xix. lin. 63, 64; where he ſays that *Penelope*'s maids "threw the embers out of the *braſiers* upon the floor, and then heaped freſh wood on them, to afford both light and *warmth.*

> Πυρ δ' απο ΛΑΜΠΤΗΡΩΝ χαμαδις βαλον· αλλα δ' επ' αυτης
> Νηησαν Ξυλα ϖολλα, φοως εμεν ηδε ΘΕΡΕΣΘΑΙ.

Comp. Odyſſ. xviii. lin. 306—310, 342. Il. ix. lin. 467—9.

The modern Greeks imitate their anceſtors. "There are *no chimneys*," ſays Monſ. *de Guys**, "in the Greek houſes. *A braſier* is placed in the middle of the room, that thoſe who are not ſufficiently warmed at a diſtance may more conveniently draw near it. *This is a very ancient cuſtom all over the Eaſt.* The Romans had no other, and the Turks adhere to it. This *braſier*, called Λαμπτηρ, ſays *Heſychius*, quoted by Madame *D'Acier*, was placed in the middle of the chamber, on which they burnt wood to heat the room, and torches to light it. *It ſtood on a tripod as at preſent.* Lamps were not uſed till a long time after."

Monſ. *Martin*'s French tranſlation very properly renders אח in Jer. xxxvi. 22, 23, by *Braſier.*

III. As a N. אחו, *A ſpecies of plant, a flag, ſedge*, or *reed*, ſo called from its fitneſs for making *ropes*, or the like, to *connect* or *join* things together. Thus the Latin juncus, *a bull-ruſh*, à jungendo, from *joining*, for the ſame reaſon. occ. Gen. xli. 2, 18. Job viii. 11. I ſuſpect אחו to be that ſort of *reed* growing near the Nile, which *Haſſelquiſt* (Travels, p. 97,) deſcribes as "having ſcarce any branches, but numerous leaves, which are narrow, ſmooth, channelled on the upper ſurface, and the plant about eleven feet high. The Egyptians (ſays he) make *ropes* of the leaves. They lay them in water like hemp, and then make *good* and *ſtrong cables* of them."

IV. A Particle or natural exclamation of grief or threatening, אח *Ah! hah!* occ. Ezek. vi. 11. xxi. 15, or 20. Hence,

V. As a compound Particle אחלי from אח *Ah! alas!* and לי *to me, Ah me! oh that!* occ. 2 K. v. 3. Pſ. cxix. 5. Hence alſo,

VI. As a N. maſc. plur. אחים, Iſa. xiii. 21. *Bochart* (vol. ii. 865) agreeably to the LXX verſion ηχȣ, interprets it the *howling* or *yells* of wild beaſts; but by the company they are joined with, the word ſhould rather mean *animals* or *birds* ſo called from their *doleful cry*. Eng. tranſlat. *doleful creatures*, Bp. *Lowth*, *howling monſters.* Comp. Hoſ. xiii. 15, and under פרא I.

אחז

I. *To catch, ſeize, lay hold on.* Gen. xxii. 13. Exod. iv. 4. 1 K. vi. 6.

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* *Sentimental Journey through Greece*, cited in *Critical Review* for June 1772, p. 457.

II. In Niph. *To be poſſeſſed* or *ſeized of* (as we ſay) i. e. *to poſſeſs, have in poſſeſſion.* Gen. xxxiv. 10. Num. xxxii. 30. Joſh. xxii. 9, 19.

אחר It denotes *behind*, *after*, either of *place* or *time*.

I. As Particles of *place*, אחר and אחרי

1. *Behind.* Gen. xxii. 3. xviii. 10. xix. 17. xxii. 13.

2. *After.* Gen. xxxvii. 17. Exod. xiv. 10, 17. Num. xxv. 8.

3. As a N. maſc. plur. אחרים *The hinder* or *back parts.* Exod. xxvi. 12. xxxiii. 23. Ezek. viii. 16.

II. As a Particle אחור

1. *Behind.* 1 Chron. xix. 10. Ezekiel's Roll, ch. ii. 10, was written פנים ואחור *before and behind*, or on the *fore-ſide, and the back.* This was not uſual in the ancient *volumes* or *rolls*, which were commonly written only on *one* ſide, though ſometimes, from the abundance of matter, on *both.* Theſe latter were called by the Greeks *οπισθογραφα βιϐλια* *, *Books written on the back*, or *outer ſide*, and from them by the Romans, † Libri opiſtographi, or as *Juvenal*, Sat. i. lin. 6, Scripti in tergo, *Books written on the back.* Comp. Rev. v. 1.

2. *Backwards.* Gen. xlix. 17. Jer. xv. 6.

3. אחור according to ſome as a N. *The Weſt.* Job xxiii. 8. Iſa. ix. 12; but in thoſe paſſages it may perhaps better be rendered *backward* or *behind*, as in our tranſlation. But Qu? and comp. Senſe V.

III. As a Particle אחרנית *Backwards.* Gen. ix. 23. 1 Sam. iv. 18. & al.

IV. As a N. fem. ſing. אחרית *The hindermoſt*, or *extreme part.* Pſ. cxxxix. 9.

V. As a N. אחרון *The hinder* or *hindermoſt*, i. e. ſince the Earth moves from Weſt to Eaſt, *the weſtern.* Deut. xi. 24. xxxiv. 2, Joel ii. 20. So קדם the *foremoſt* (which ſee) denotes the *Eaſt.* Plur. אחרנים, *After, hindermoſt.* Gen. xxxiii. 2.

VI. As Particles of *time*, אחר, and אחרי, joined with a N. *After.* Gen. ix. 28. xvii. 7, 8.—with a V. *After, afterwards.* Exod. v. 1. *After that.* Gen. v. 4. 7. Lev. xiv. 43. & al. Alſo, *Beſides.* Neh. v. 15.

VII. As a V. *To delay, poſtpone, defer, ſtay.* Gen. xxxii. 4. xxxiv. 19. Jud. v. 28. & al. Hab. ii. 3, לא יאחר *It ſhall not be put off*, or *poſtponed*, i. e. beyond the appointed time. As יאחר is a different Hebrew word from that juſt before tranſlated in our verſion *tarry*, it certainly ſhould have been rendered by a different Engliſh word.

VIII. As a N. fem. אחרית *End, latter time*, or *ſtate.* Num. xxiii. 10. Deut. viii. 16. xi. 12. Eccleſ. vii. 9. Iſa. ii. 2. *Futurity.* Iſa. xlvi. 10.

IX. As a N. אחרון *Latter* or *laſt* in time. Exod. iv. 8. Deut. xxiv. 3. Iſa. xliv. 6. Hence *Acheron*, the name of one of the *infernal* rivers, in the Greek and Roman Mythology.

X. As a N. אחר *An other*, i. e. *one*, in ſome reſpect, *after*, or *poſteriour.* Gen. iv. 25. xxvi. 21, 22. xli. 3. & al. freq.

XI. As a N. maſc. plur. in Reg. אחרי *Poſterity*, Poſteri. 1 K. xiv. 10. xvi. 3. & al. Comp. Jer. l. 21. So as a N. fem. ſing. אחרית *Poſterity.* Pſ. cix. 13. Dan. xi. 4.

Der. *After, other*, Q.? Comp. under עדר.

אט with a formative א, from נטה *to incline*, as אך from נכה

I. As a N. or Particle, *In an inclined poſture, ſtooping.* occ. 1 K. xxi. 27, *And he lay in ſack-cloth and went* אט ſtooping, looking down, κατηφης, as perſons in grief and ſhame. So LXX, according to *Aldus*'s edition, κεκλιμενος *inclined*, and *Complut.* κεκυφως *ſtooping*, Vulg. *demiſſo* capite *with the head* bending downwards. Hoſ. xi. 4, *I drew them with the cords of a man, with the bands of love, and I was to them as those who lift up the yoke over their jaws* or *cheeks* (as it were to young cattle); ואט אליו אוכיל and gently, or by condeſcenſion, *I got the better of* or *prevailed over him* (Iſrael). Thus Mr. *Bate* in Crit. Heb. whom ſee.

With ל prefixed, לאט *Condeſcendingly, gently.* occ. 2 Sam. xviii. 5. לאטי, with י, perhaps for the radical ה poſtfixed, *Gently, with the body ſtooping* as a man going ſlowly and attending a flock of ſheep. Gen. xxxiii. 14. Iſa. viii. 6, *Waters of Siloh going* לאט gently; if this does not rather belong to the root לאט, which ſee.

II. As a N. maſc. plur. אטים rendered *charmers.* occ. Iſa. xix. 3. It means ſome kind of *Egyptian conjurers*, probably ſo called "from their creeping, *ſtooping*, and prying about, as diviners and ſoothſayers did." *Bate*.

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* *Lucian*, Vit. Auct. 9.

† *Pliny*, Ep. iii. 5.

אטר occurs not as a V. in Heb. but in Arabic ſignifies *to faſten* or *drive in ſtrongly*, "panxit firmius." *Schultens*.

As a N. אטר *A bramble*, or *thorn*, with *large* and *ſtrong prickles*. So both in Jud. and Pſ. the LXX, *ῥαμνος*, Vulg. rhamnus, and *Joſephus* Ant. lib. v. cap. 7. § 2. *ῥαμνος*. Η *δε ῥαμνος ακανθα μεν εϛι μεγιϛη και ιον χαλεποτατον βαλλȣσα*. The *rhamnus* is the largeſt of thorns, and furniſhed with the *moſt dreadful darts*, ſays * *Theodoret* on Pſ. lviii. 10. *Dioſcorides*, as cited by *Bochart*, vol. i. 752, remarks, that the Africans or Carthaginians called the *rhamnus* or *Chriſt's thorn*, Αταδιμ, which is the plural of אטר. occ. Jud. ix. 14, 15. Pſ. lviii. 10.

אטם *To ſhut, cloſe, ſtop*, applied to the lips, Prov. xvii. 28.—to the ears, Pſ. lviii. 5.—to windows, 1 K. vi. 4. Ezek. xl. 16.

אטן occurs not as a V. but as a N. אטון is uſually placed under this root, though it "is regularly formed from טוה *to ſpin*, with the formatives א and ן." *Bate*. So it may denote *ſomewhat ſpun, thread*. occ. Prov. vii. 16. In Chaldee it ſignifies *a rope*. Comp. under חטב.

Hence Gr. Οθονη and Οθονιον, a linen cloth.

אטר *To obſtruct, ſhut*, as the aperture, or mouth of a pit. occ. Pſ. lxix. 16. אטר יד ימינו Obſtructed *in his right hand*, i. e. not able readily to uſe it. occ. Jud. iii. 15. xx. 16. That this is the true ſenſe of the expreſſion appears, becauſe the perſon ſaid to be אטר יד ימינו Jud. iii. 15, made uſe of his *left* hand to take the dagger from his right thigh. Comp. ver. 16, 21. The Engliſh margin renders the Heb. phraſe in Jud. iii. 15, by "ſhut *of his right hand*;" the Chaldee Targum in both paſſages by גמיד ידיה דימינא contracted or impeded *in his right hand*, i. e. having *his right hand* contracted or impeded. *Le Clerc* obſerves on Jud. xx. 16, that the ſeven hundred left-handed men there mentioned ſeem to have been therefore made *ſlingers*, becauſe they could not uſe the right hand, which is employed in managing heavier arms. Hence Greek *αταρ but, ατερ without*.

אי occurs not as a V. in Heb. but the idea ſeems to be *To ſettle, to take up one's habitation*, or the like; for hence the *Arabs* appear to have had their אי or אוי *to take up one's abode*, "manſionem capere," *Caſtell*. Hence alſo the Greek Αια often uſed in *Homer*, for a *country* or *region*, and hence in Heb.

I. As a N. † אי, plur. איים, and Chald. איין (Ezek. xxvi. 18.) *A ſettlement, habitation*. Job xxii. 30, *He* (*God*) *ſhall deliver* אי נקי the habitation *of the innocent*. Iſa. xx. 6, where it denotes *Judea* or *Paleſtine* at large; and our margin tranſlates it *country*, Iſa. xlii. 4, where LXX, *εθνη nations*. The Verſions and Lexicons uſually render this word by *an Iſle*, or *Iſland*, but it may be juſtly doubted whether it ever has ſtrictly this meaning. Even when joined with ים *the ſea*, it ſeems more properly to denote ſuch *countries* or *places* as bordered on the *ſea*, as Iſa. xi. 11. xxiv. 15. Comp. Jer. xxv. 22. Ezek. xxvi. 18. Dan. xi. 18. Eſth. x. 1. In Ezek. xxvii. 6, 7, איי כתים at leaſt includes the country of *Italy*, and איי אלישה that of *Peloponneſus*; (ſee *Bochart*, vol. i. 155, 158.) and neither of theſe are *Iſlands*. In Iſa. xxiii. 2, 6, ancient *Tyre*, which was ſituated on the *continent*, is called אי. But in Iſa. xlii. 15, we read in our tranſlation, *I will make the Rivers* Iſlands, which is abſurd; but איים i. e. *habitable places* the Rivers might be made.

II. As Particles of place, אי with or without an Interrogation, *Where*. See Gen. iv. 9. 1 Sam. xxvi. 16. איה *Where?* with an Interrogation. Gen. xix. 5. xxxviii. 21. & al. freq. So איו *Where?* 2 K. xix. 13. Jer. xxxvii. 19. אי זה *Where*. See Eſth. vii. 5. 1 Sam. ix. 18. אי מזה *From whence, whence?* Gen. xvi. 8. Job ii. 2. Comp. 2 Sam. xv. 2. Jon. i. 8.

III. As a N. איה plur. איים ſee under אוה VI. VII.

איב *To be an enemy* or *adverſary to, to infeſt, perſecute*, infenſum, vel infeſtum eſſe. It is more than שנא which denotes the *averſion* or *hatred of the mind*, this rather the *external acts* of enmity. occ. Exod. xxiii. 22. As a Participle or Participial N.

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* Quoted by *Michaelis* Supplem. ad Lex. Heb. in אטר.

† On this word ſee *Joh. Dav. Michaelis* Spicilegium Geographiæ Hebræorum Exteræ. Pars I. p. 131, &c.

אויב, and איב, *An enemy, a foe.* Gen. xxii. 17. xlix. 2. & al. freq. As a N. fem. איבה *Enmity.* occ. Gen. iii. 15. Num. xxxv. 21, 22. In Reg. איבת Ezek. xxv. 15. xxxv. 5. Hence as a Participial N. איוב *Job, the perſecuted one.*

איך

I. איך As a Particle, compounded of אי a particle of *deſiring* or *aſking* (which ſee under אוה IV.) and ך a particle expreſſing *the means* or *manner.*

1. With or without an interrogation. *In what manner, By what means, How.* See Gen. xxvi. 9. 2 Sam. xi. 5. 1 K. xii. 6. Ruth iii. 18.

2. *To what a degree, how much?* 2 Sam. i. 25. Prov. v. 12.

II. איכה As a Particle compounded of אי and כה *Thus* or *here.*

1. *How, in what manner.* Deut. xviii. 21. 2 K. vi. 15.

2. *To what a degree, how much.* Jer. xlviii. 17. Lam. i. 1. ii. 1.

3. *Where.* 2 K. vi. 13. Cant. i. 7.

III. As a Particle איככה, compounded of אי and ככה *thus, How?* Cant. v. 3. Eſth. viii. 6.

איל See under אל

אים occurs not as a V. but

I. As a N. maſc. אים, fem. אימה *Terrible.* occ. Hab. i. 7. Cant. vi. 4, 10. As a N. maſc. plur. אימים *Terrible ones,* namely, *Idols* of the Chaldeans, Jer. l. 38. See ſome ſuch deſcribed in Baruch, ch. vi. 14, 15. As a N. maſc. plur. without the radical י, אמים *Terrours,* Job xx. 25; but twenty-ſeven of Dr. *Kennicott*'s Codices read אימים. So for אמיך Pſ. lxxxviii. 16, forty of his Codices have אימיך. As Ns. fem. אימה in Reg. אימת *Terrour.* Deut. xxxii. 25. Exod. xxiii. 27. Pſ. lv. 5; and, according to the common printed copies, without the י אמת Job ix. 34; but twenty-nine of Dr. *Kennicott*'s Codices here read ואימתו with the י. LXX render it by φοϐος *fear,* ſo Vulg. pavor. אימתה Nearly the ſame. Exod. xv. 16. As a N. maſc. plur. אימים The name of a people, q. d. *Terrible ones.* Gen. xiv. 5. But the Moabites called them אמים *common people,* having conquered and driven them out. See Deut. ii. 10, 11.

Is not אים formed from ים or הם, *to tumultuate,* by prefixing א, and ſo is it not expreſſive of the *tumult* or *confuſion* both of body and mind occaſioned by *terrour?*

II. Chald. As a N. אמתני *Terrible.* occ. Dan. vii. 7.

אין See under אן

איש See under ישה

אית See under ית

איתן See under אתן

אך A Particle denoting that the ſpeaker is *very earneſt, much moved,* or, as we ſay, *greatly ſtruck,* and accordingly it may be regularly deduced from נכה *to ſtrike,* as אש from נשה. It may be rendered

1. *Indeed, ſurely.* Gen. xliv. 28.

2. *At leaſt.* Exod. x. 17.

3. *Yet indeed, but yet.* 2 K. xxiii. 26.

4. *Indeed only.* Gen. vii. 23. ix. 4.

אכל

I. *To eat, eat up, devour,* as men or animals do. Gen. ii. 16. xxxvii. 20, 33. xl. 19. Joel i. 4.

As a N. אכל *The devourer,* Mal. iii. 11, a deſcriptive name of the *locuſt,* to which the Verb אכל is likewiſe applied, Joel ii. 25. Amos iv. 9.

II. *To corrode* or *conſume,* by ſeparating the parts from each other, as fire, Lev. ix. 24. 2 K. i. 10, 12, 14. Nahum iii. 15.—as a moth, Job xiii. 28.—as the ſword, 2 Sam. ii. 26. xi. 25. As a N. אכל *Food.* Gen. xli. 35. Fem. מאכלת *A large knife* or *ſword.* Jud. xix. 29. Gen. xxii. 6, 10.

III. Chald. *To accuſe.* Comp. under קרץ V.

אכן See under כן

אכף See under כפה

אכר See under כרה

אל This is one of the moſt difficult Roots in the Hebrew language, and various methods have been taken by learned men to account for its ſeveral applications. After the moſt attentive conſideration I think the notion of *interpoſition, intervention,* or the like, bids the faireſt for the ideal meaning of it, and beſt reconciles it's different uſes.

I. *To interpoſe, intervene, mediate, come* or *be between, for protection, prevention,* &c. It occurs not ſimply as a V. in this ſenſe, unleſs, perhaps, 1 Sam. xiv. 24, be an exception, ויאל את העם *And he (Saul)* interpoſed *with the people, ſaying,* &c.

II. As a N. אל. It is uſed as a name or

title of the true God, *The Interpoſer, Intervener*, or the like, Jehovah under this character. It expreſſes the *omnipreſence* of God, i. e. the *univerſal extenſion* (I will not preſume to ſay of his *ſubſtance*, but) of his *knowledge* and *power* *, according to thoſe awful queſtions in Jer. xxiii. 23, 24, *Am I a God* (מקרב) *at hand, ſaith Jehovah, and not a God* (מרחק) afar off? *Can any hide himſelf in ſecret places, that I ſhall* not ſee *him? ſaith Jehovah: Do not I* fill heaven and earth? *ſaith Jehovah*, i. e. with my *divine ſpiritual preſence*. Comp. 1 K. viii. 27. Pſ. cxxxix. 7—12. The idea of this attribute, however, is to be taken from the *celeſtial fluid*, in its three conditions of fire, light, and ſpirit, or groſs air, *intervening between* all material ſubſtances and their parts, according to the Orphic verſes cited from *Stobæus* in *Eſchenbachius*'s edit. p. 246, where the *Air* (who is there called alſo Δια or *Jupiter*) is introduced ſpeaking,

Εγω δ' ȣ̓ Θεȣ εϛιν εργον, ειμι πανταχȣ
Ενταυθ' εν Αθηναις, κ τ. λ.
——————————ȣκ εϛι τοπος
῾Ου μη ᾽ϛιν ΑΗΡ.

Where'er the work of God extends, I am;
Nor is there any place, where AIR *is not* †.

And as it will appear preſently that the Heathen worſhipped the *material* אל, we may perceive the propriety with which the diſtinctive epithet עליון *high*, or *moſt high*, is added to this word, the firſt time it is mentioned as a name of the *true God*, Gen. xiv. 18, 19; we may alſo the better underſtand Job's expreſſion, ch. xxxi. 28, that by ſhewing any religious reſpect to the light, (Heb. אור) or to the *moon*, he ſhould have denied or diſowned לאל ממעל *the God that is above*. From what is here ſaid we may further ſee how proper it was in *Abram* to give to *the moſt high* אל, the title of *poſſeſſor* קונה *of heaven and earth*, Gen. xiv. 22; and how ſignificantly the Prophets oppoſe *God*, by this name אל, to *man*. See Iſa. xxxi. 3. Ezek. xxviii. 2, 9; from which latter texts it appears that the impious Prince of Tyre aſſumed the title of אל; as we know the *heathen* Emperours of Rome afterwards did thoſe of Dominus, Divus, and Deus, *Lord* and *God* ‡. It were to be wiſhed that all ſuch blaſphemous appellations to mortals had ceaſed with Heatheniſm. But "it is ſtrange," ſays *Jortin* (Remarks on Eccleſ. Hiſt. vol. iv. p. 5.) "that Chriſtian Emperours of the fourth and fifth centuries would ſuffer themſelves to be called, *your Divinity, your Godſhip*, Numen §."

III. The LXX have in one place, Iſa. xiv. 13, rendered אל by Ουρανȣ *the heaven*; (comp. Dan. viii. 10.) and it is plain from Exod. xv. 11, (where not only the *Samaritan* Pentateuch, but alſo very many of Dr. *Kennicott*'s Heb. Codices read באלים) Deut. iii. 24. Pſ. xliv. 21. lxxvii. 14. Iſa. xliii. 10. xliv. 10, 15, 17. xlv. 20, (comp. Iſa. lvii. 5.) that the Heathen worſhipped their Arch-idol *the Heavens* (comp. שמים in שם XI.) under this attribute אל or plur. אלים. So ‖ *Damaſcius*, in the Life of *Iſidorus*, tells us that the *Phenicians* and *Syrians* call *Cronos* or *Saturn*, Ηλ *El*; and *Servius* ſpeaking of *Belus* the Phenician, affirms, "All in thoſe parts (about *Phenicia*) worſhip the *Sun*, who in their language is called *Hel*;" and again he ſays, "God is called *Hal* in the *Punic* or *Carthaginian* tongue." It appears from Joſh. xix. 38, that the *Canaanites* had a מגדל *tower* or *temple* to אל. Hence, בני אלים *Sons of* Alim, Pſ. xxix. 1. lxxxix. 7, ſeem to be thoſe kings who worſhipped theſe *material interpoſers*. It is well known how the heathen princes affected to be reckoned the *Sons of their Gods*. Thus did *Romulus*, *Alexander*, and thus did even the polite *Auguſtus*; elſe his well-bred poet *Horace* would never have called him *Filius Maiæ*, meaning *Jupiter*'s ſon by *Maia*, as he doth Lib. I. Ode 2. lin. 43. No doubt theſe whims aroſe from a perverſion of the true tradition,

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* See *Encyclopæd. Britan.* in METAPHYSICS, No. 309.

† See the learned *William Jones*'s Eſſay on the Firſt Principles of Natural Philoſophy, p. 203.

‡ See *Eachard*'s Eccleſ. Hiſt. vol. ii. p. 406, 656, *Sueton.* in Domit. c. 13. *Daubuz* on Rev. p. 559, and *Vitringa* on Rev. p. 594, edit. ult.

§ "See *Voſ.* de Idol. III. 17. *Barthius* on *Claudian*, 3 Conſul. Honor. Præf. 16. and *Le Clerc*, Parihaſian. I. 331."

‖ See *Bochart*, vol. i. 707, and 736. *Voſſius* De Orig. & Prog. Idol. Lib. ii. cap. 4. *Hutchinſon*'s Works, vol. iii. p. 50.

dition, that the *Son of God* ſhould be the *Univerſal King* and *Conqueror.*

IV. In Ezek. xxxi. 11, for אל גוים no fewer than thirty of Dr. *Kennicott*'s Codices have איל גוים the Leader *of the Nations*, meaning *Nabupolaſſar* King of *Babylon*, who, in conjunction with *Cyaxares* King of *Media*, took *Nineveh*, and overturned the *Aſſyrian* Empire. See *Lowth*'s Notes on Ezek. xxxi. 3, 11, and *Prideaux*, Connect. Book I. An. A. C. 612. And as איל ſeems here the true reading; ſo does אילי, Ezek. xxxii. 21, which is likewiſe ſupported by twenty-three Codices. Comp. below Senſe XVI.

V. As an Article or Pron. denoting ſomewhat *interpoſed*, אל *The* or *that*, ſing. 1 Sam. xiv. 32. Iſa. xxxviii. 19. Jer. x. 2. Pſ. ii. 7. See *Bate's* Crit. Heb. and comp. Jer. xxv. 9. Alſo, *Theſe*, plur. Gen. xix. 8. xxvi. 3, 4. 1 Chron. xx. 8. אלה *Theſe*, plur. Gen. ii. 14. & al. freq. *Cocceius* obſerves, that אלה denotes *the nearer*, and הם *the more remote*, as hi and illi in Latin, *theſe* and *thoſe* in Engliſh. אלה and אלה repeated, *Some*, and *ſome*, *ſome* and *others*, alii et alii. Dan. xii. 2. Pſ. xx. 8.

VI. אל As a Particle before Verbs, it denotes *interpoſition* or *prevention.*

1. And moſt generally it imports *prohibiting*, *diſſuading*, *deprecating*, or the like, joined with Verbs future, *Not*, Ne. Gen. xiii. 8. xvi. 1. xxii. 12. & al. freq. Hence אל ſeems uſed as it were τεχνικως, Job xxiv. 25; as we ſometimes apply *an if*, or *a but*, in Engliſh. *Who will make me a liar* וישם לאל מלתי *and reduce my words to* a not, or a don't, i. e. ſhew them to be ſuch as ought *not* to be uttered, or as ought to be interrupted with *a don't ſay ſo*. Comp. 2 K. iii. 13, and ſee *Guſſet* Comment. Ling. Heb. p. 41. אל is ſometimes uſed elliptically, and a Verb is to be ſupplied, as Amos v. 14, *Seek good*, ואל רע and not *evil*, i. e. ſeek not *evil*. So 1 Sam. ii. 24, אל בני (Do) not (ſo) *my ſons*.

2. But rarely, it is *negative*, *Not*, *no*, Non. 2 K. vi. 27. Prov. xii. 28. Pſ. xxxiv. 6. l. 3. Comp. Ruth i. 13. 2 Sam. xiii. 16. Jer. vii. 6.

VII. As a Particle before Nouns אל and in Regim. אלי (comp. Job xxix. 19. Zech. ii. 4, or 7.) muſt, agreeably to the genius of the Engliſh language, be rendered differently, according to the context, but ſtill the attentive reader will diſcern the leading ſenſe throughout.

1. *To*, *into*, Gen. i. 9. Exod. iii. 13. Joſh. x. 18. Gen. vi. 19.
2. *Among*, 1 Sam. x. 22. Jer. iv. 3. Ezek. ii. 6.
3. *Within*. Deut. xvii. 5.
4. *At*, *near to*. Gen. xxiv. 11. Exod. xxix. 12.
5. *Towards*. Exod. xxv. 20. Num. xxiv. 1.
6. *Againſt*, *in oppoſition to*. Gen. iv. 8. Joſh. x. 6. Iſa. ii. 4.
7. *As to*, *concerning*, quoad, de. Gen. xx. 2. 1 Sam. i. 27. xv. 35. 2 K. xix. 32. Jer. xl. 16.
8. *For*, *becauſe of*, *on account of*. Jud. xxi. 6. 2 Sam. xxi. 1. Comp. 1 K. xix. 3.

VIII. אל has ſometimes ל prefixed, and יד *the hand*, *power*, following, as Gen. xxxi. 29, *It is* לאל ידי, literally, *for*, *belonging to*, the interpoſition *of my hand*, i. e. If *I interpoſe* my hand *I can*—LXX, Νυν ισχυει ἡ χειρ μȣ, Vulg. *Valet* manus mea. The phraſe occurs alſo Deut. xxviii. 32. Neh. v. 5. Prov. iii. 27. Mic. ii. 1. And obſerve, that in the two firſt of theſe paſſages the expreſſion is *elliptical*; in the former may be ſupplied, *to prevent*, *help it*, or &c; in the latter, *to redeem them*, as in our tranſlation.

IX. As a N. fem. אלה A ſpecies of *oak*. 2 Sam. xviii. 9. Iſa. i. 30. & al. freq. plur. maſc. אלים occ. Iſa. lvii. 5. in Regim. אלי occ. Ezek. xxxi. 14; if אלי in this laſt paſſage be not a Particle, ſignifying *by* or *near*, as the LXX underſtood it. The tree may have this name from its remarkably *interpoſing* and *protecting* men and animals from ſtorms and tempeſts. The LXX have once rendered it deſcriptively by *Δενδρȣ συσκιαζοντος the* overſhadowing *tree*, Hoſ. iv. 13. Comp. Ezek. vi. 13.

X. As a N. אלון Another ſpecies of *oak*. So the LXX generally render it by Δρυς. It is mentioned together with the אלה Iſa. vi. 13. Hoſ. iv. 13; there is therefore ſome particular difference between them, though a general agreement in the idea of *interpoſing*, *protecting*, or &c.

XI. Chald. As a N. maſc. אילן, rendered by *Theodotion* Δενδρον, and by the Vulg. Arbor, *a Tree*, but conſidered as a corruption of the Heb. אלון ſeems rather to denote ſome ſpecies of *oak*. Dan. iv. 7, or 10. & al.

XII. For אול, אולי, אויל, אולת, ſee under root אול.

XIII. As a N. איל *Somewhat interpoſing effectually, defenſe, aid, aſſiſtance.* occ. Pſ. lxxxviii. 5. Thus the LXX render אין איל by *αϐοηθος unaided*, and Vulg. by ſine adjutorio *without help*. So fem. plur. אילות occ. Pſ. xxii. 20, where the LXX render the Heb. אל תרחק אילותי by *μη μακρυνῃς την βοηθειαν μȣ, do not far remove my* help; and Vulg. ne elongaveris *auxilium* tuum à me, *do not remove thy* help *far from me*.

XIV. As a N. fem, in Regim. אילת *Interpoſition*. occ. Pſ. xxii. 1. Comp. under שחר.

XV. As a N. איל *A horned animal*; *an animal furniſhed with horns for his defenſe*.

1. *A ram*, plur. אילים. Gen. xxii. 13. xxxi. 38. & al. freq.

2. *A ſtag, hart*, or *deer*. Deut. xii. 15. Pſ. xlii. 2. Iſa. xxxv. 6. Fem. אילה plur. אילות *A hind* or *doe*. Jer. xiv. 5. 2 Sam. xxii. 34. Pſ. xviii. 34. & al. The LXX renders the word, whether maſc. or fem. by ελαφος, which denotes both *a ſtag* and *a hind*. Dr. *Shaw* (Travels, p. 414. 2d edit.) underſtands איל in Deut. xiv. 5, as a name of the *genus*, including *all the ſpecies* of the *deer* kind, whether they are diſtinguiſhed by *round horns*, as the *ſtag*; or by *flat ones*, as the *fallow deer*; or *by the ſmallneſs of the branches*, as the *roe*. But Q?

XVI. As a N. maſc. plur. אילים *Leaders* who go before and conduct the people, as *rams* anciently did the flocks. Exod. xv. 15. LXX, Αρχοντες *Rulers*) Ezek. xvii. 13. (LXX, Ἡγεμονας *Leaders*, Vulg. Arietes *Rams*) Comp. Iſa. lx. 7. Thus *Homer* ſpeaking of *Ulyſſes* marſhalling the Greeks, Il. iii. lin. 196, &c.

> Αυτος δε, κτιλος ὡς, επιπωλειται ϛιχας ανδρων·
> Αρνειῳ μιν εγωγε ἐΐσκω πηγεσιμαλλῳ,
> Ὁς᾽ οἰων μεγα πωϋ διερχεται αργενναων.
>
> Nor yet appear his care and conduct ſmall;
> From rank to rank he moves and orders all.
> The ſtately *Ram* thus meaſures o'er the ground,
> And, maſter of the flocks, ſurveys them round.
> Pope.

Ariſtotle, H. A. VI. 19, ſays, Εν ἑκαϛῃ γαρ ποιμνῃ κατασκευαζȣσιν ἩΓΕΜΟΝΑ των αῤῥενων, ὁς ὁταν ονοματι κληθῃ ὑπο τȣ ποιμενος, ΠΡΟΗΓΕΙΤΑΙ. In every flock they prepare a *leader* of the males, who, when the ſhepherd calls him by name, *goes* before them."

XVII. As a N. איל, and fem. אילה *Some kind of tree*, perhaps ſo called from its *wide-ſpreading, overſhadowing branches*. The LXX render it τερεϐινθος, *the turpentine tree*. Gen. xiv. 6. It occurs alſo Iſa. i. 29. lxi. 3. Gen. xlix. 21, which laſt cited verſe may beſt be rendered, after the LXX, *Nephtali is a well-ſpread* or *flouriſhing* tree *ſhooting forth goodly branches*. See *Bochart*, vol. ii. 96. Bp. *Pearſon*, Præfat. Parænet. in LXX, and *Spearman*'s Letters on the Septuagint, Lett. iii. p. 196, and comp. Pſ. xxix. 9.

XVIII. As a N. איל, and אל is mentioned *as a part of*, or *appendage to, a building*. 1 K. vi. 31. Ezek. xl. 29, & al. freq. Mr. *Bate* ſeems to have beſt explained it of the *coins of ſtone*, or *brick-work*, or *ſmall turrets, on each ſide of the door-frames*; and to his Crit. Heb. p. 20, I refer the reader for further ſatisfaction.

XIX. אלו and אלי. See the diſtinct Roots below.

אלל occurs not as a V. but hence,

I. As Ns. אליל and אלול, *Nought, nothing, vain, nothing-worth*, Res nihili. occ. Job xiii. 4. Jer. xiv. 14. Zech. xi. 17. This application of theſe reduplicate words ſeems to be taken from that of אל VI. above.

II. As a N. maſc. plur. אלילים and אללם is ſpoken of idols, *Vain, worthleſs, things of nought, nullities*. Lev. xix. 4. 1 Chron. xvi. 26. Iſa. ii. 20. & al. So *Montanus* renders it by inutilia & vana. Comp. Acts xiv. 15. 1 Cor. viii. 4, and *Greek* and *Engliſh* Lexicon in Ειδωλον III.

III. As an exclamation of *grief* or *diſtreſs*. אללי *Wo! alas!* occ. Job x. 15. Mica vii. 1. אללי לי *Wo to me! Wo is me! I am* or *ſhall come to nought!* Heu perii!

IV. As a N. אלול *Elul*. The name of the *ſixth month*, nearly anſwering to our *Auguſt*, at which ſeaſon, in *Judea* and the neighbouring countries, the earth is burnt up and *deſolate* by the ſummer drought. See *Ruſſel*'s Nat. Hiſt. of *Aleppo*, p. 13. occ. Neh. vi. 15.

אלה

With a radical, but mutable ה

I. As a V. in Kal, *To curſe, denounce a curſe*.

curſe. occ. Jud. xvii. 2, where LXX. Vat. *με ηρασω* thou *curſedſt* me, Alex. *εξωρκισας* thou *adjuredſt.* And this is the only *undoubted* inſtance I can find where this word occurs as a Verb.

In 1 Sam. xiv. 24, יאל *may* be tranſlated either *Saul* was wilful, ſelf-willed, fooliſh *with* (from the root יאל), or he denounced a curſe *on, the people*, or laid *them* under a conditional curſe. In the printed editions of the LXX both ſenſes are retained *.

אלה and אלות Hoſ. iv. 2. x. 4, may better be conſtrued as Nouns than as Verbs.

להאלתו 1 K. viii. 31. 2 Chron vi. 22, may, without any difference in the ſenſe, be rendered either verbally in Hiph. *to cauſe him to ſwear*, or nominally, *for his oath.* As for Deut. xxxii. 17, ſee under ſenſe II. 6.

As a N. אלה *A denouncing of a curſe, a curſe denounced* either *upon oneſelf* or *others*, or *both*, ſo *an oath taken* or *given*; for what is *an oath* but a *conditional curſe* or *execration* †? See inter al. Gen. xxiv. 41. (comp. ver. 9.) Gen. xxvi. 28. Lev. v. 1. Num. v. 21, 27. Deut. xxix. 19, 20, 21. And here it muſt be obſerved, that the ancient manner of *adjuring* ſubjects or inferiours to any conditions, was by their ſuperiours *denouncing a curſe* on them in caſe they violated thoſe conditions. For proof of this I refer to Gen. xxiv. 41. Deut. xxvii. 14, & ſeq. Jer. xi. 2. &c. Lev. v. 1. Num. v. 19—21. Joſh. vi. 26. Jud. xxi. 18. 1 Sam. xiv. 24. 1 K. viii. 31. xxii. 16. Prov. xxix. 24, where our Tranſlators very properly render אלה *curſing*. To this manner of *ſwearing* our bleſſed Lord himſelf ſubmitted, Mat. xxvi. 63, 64.

And, to prevent miſtakes, let it be further remarked, that when the curſe was expreſſed in general terms, as *curſed* be *he*, i. e. *whoſoever*, doth ſo or ſo, the ſuperiour, who pronounced it, was as much bound by it, as the inferiour who heard it; thus there can be no doubt, but the curſes pronounced Deut. xxvii. 14, &c. obliged the *Levites*, who pronounced them, and thoſe alſo, Joſh. vi. 26, and 1 Sam. xiv. 24, obliged *Joſhua* and *Saul*, who pronounced them, as much as the other people. They, therefore, by pronouncing thoſe curſes, *ſware* or *took an oath* themſelves. Hence

II. As a N. maſc. plur. אלהים (with the ה retained, as in אמהות from אמה, נגהות from נגה, בלהות and מבלהים from בלה, גבהים from גבה, Iſa. v. 15. & al. freq.) *The denouncers of a conditional curſe.*

1. A name uſually given in the Hebrew Scriptures to the *Ever-bleſſed Trinity*, by which they repreſent themſelves as under the obligation of an *oath* to perform certain conditions, and as having denounced *a curſe* on ALL, men and devils, who do not conform to them.

What thoſe terms or conditions were to which the אלהים *ſware*, ſeems evident from Pſ. cx. namely, that the Man *Chriſt Jeſus*, in conſequence of his *humiliation* and *ſufferings*, (ver. 7. comp. Phil. ii. 6, 10.) ſhould be *exalted to the right hand of God till* all *his enemies were made his foot-ſtool*, (comp. 1 Cor. xv. 25.) that *the rod of his ſtrength* (his Goſpel) *ſhould be ſent out of* Sion; and that by this *he ſhould rule even in the midſt of his enemies*; that *his people* [true Chriſtians] *ſhould offer themſelves willingly in the ornaments of holineſs*; and that thoſe which ſhould be * *begotten* by him to *a reſurrection from ſin here, and from death hereafter*, ſhould be more numerous than the *drops of morning-dew.* (Comp. Iſa. xxvi. 19.) All this I take to be briefly comprehended or ſummed up in that *oath* of *Jehovah* to *Chriſt*, ver. 4, *Thou art a Prieſt* for ever *after the order of* Melchiſedec, *which by interpretation is King of Righteouſneſs*, Heb. vii. 2. As a Prieſt, Chriſt *through the Eternal Spirit* offered himſelf *without ſpot to God*, Heb. viii. 3. xi. 14; as a Prieſt ſor ever, *he is able to ſave them* to the uttermoſt (Marg. evermore) *that come unto God by him, ſeeing he* ever *liveth to make interceſſion for them*; as being *after the order of* Melchiſedec, *he is* King as well as *Prieſt*, King *of Righteouſneſs*, and King *of Peace*, Heb. vii. 2.

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* Και Σαυλ ΗΓΝΟΗΣΕΝ ΑΓΝΟΙΑΝ μεγαλην εν τῃ ἡμερᾳ εκεινη, και ΑΡΑΤΑΙ τῳ λαῳ.—*And Saul* committed a great folly *on that day, and* pronounced a curſe *to the people.*

† Thus *Plutarch*, πας ὁρκος εις καταραν τελευτα της επιορκιας. *Every oath* terminates in a *curſe* upon perjury.” Queſt. Rom. tom. ii. p. 275. C. Edit. *Xylandr.*

* ילדתך *Thy progeny.*

Hence then we learn, that *Jehovah ſware* to *Adoni* or *Chriſt*, (ſee Mat. xxii. 43.) and that this *oath* had reference to the *redemption of man by him*. The Pſalm itſelf does not indeed determine the *time when* this oath was pronounced, but other Scriptures do. For St. *Paul* ſays, that *Chriſt* was *made* a *Prieſt*, i. e. after the order of *Melchiſedec, by this very oath*, Heb. vii. 21. But *his inauguration* to the *Prieſthood* and *Kingdom* was *prior* to the *creation of the world*, Prov. viii. 23, & ſeq. (for the uſe of נסכתי ſee Pſ. ii. 6, and compare John xvii. 24.) Therefore * *this very oath*, recorded in Pſ. cx. was *prior to the creation*. Accordingly *Jehovah* is at the beginning of the creation called אלהים Gen. i. 1, which implies, that the divine perſons had ſworn *when they created*; it is evident alſo from Gen. iii. 4, 5, that both the ſerpent and the woman knew *Jehovah* by this name, אלהים, *before the fall*; and, to cite but two paſſages out of many that might be produced from the *New Teſtament* to this purpoſe, St. *Peter* is expreſs, 1 Ep. i. 18—20, that Chriſt was *fore-ordained* to redeem us—προ καταβολης κοσμȣ, *before the foundation of the world*; and St. *Paul* affirms, Eph. i. 4, that *God, even the Father of our Lord Jeſus Chriſt, hath choſen us in him*, προ καταβολης κοσμȣ, *before the foundation of the world.*

By virtue of this *antemundane oath*, the Man *Chriſt Jeſus* was enabled to overcome the Devil and all the enemies of man, and perfect his redemption; and from this oath it was that the *Ever-bleſſed* **THREE** were pleaſed to take that *glorious* and *fearful name*, (Deut. xxviii. 58.) יהוה אלהים *Jehovah Aleim*; *glorious*, in as much as the tranſaction, to which it refers, diſplays in the moſt *glorious* manner the attributes of God to men and angels; and *fearful*, in as much as, by one part of the oath, eternal and infinite *power, Jehovah himſelf*, is engaged to *make the enemies of Chriſt his foot-ſtool*, Pſ. cx. 1.

Let thoſe who, in theſe days of *Arian*, *Socinian* and *Rabbinical* blaſphemy, have any doubt whether אלהים, when meaning the true God, *Jehovah*, is *plural* or not, conſult the following paſſages, where they will find it joined with Adjectives, Pronouns, and Verbs *plural*, Gen. i. 26. iii. 22. xi. 7. xx. 13. xxxi. 53. xxxv. 7. Deut. iv. 7. v. 23, or 26. Joſh. xxiv. 19. 1 Sam. iv. 8. 2 Sam. vii. 23. Pſ. lviii. 12. Iſa. vi. 8. Jer. x. 10. xxiii. 36. So Chald. אלהין Dan. iv. 5, 6, 15, or 8, 9, 18. See alſo Prov. ix. 10. xxx. 3. Pſ. cxlix. 2. Eccleſ. v. 7. xii. 1. Job v. 1. Iſa. vi. 3. liv. 5. Hoſ. xi. 12, or xii. 1. Mal. i. 6. Dan. vii. 18, 22, 25.*

O that *the children of Abraham, according to the fleſh*, would attentively conſider and compare the texts above cited from *their own Scriptures!* Could they then help owning a *Plurality* of אלהים in *Jehovah?* When they read, for inſtance, Gen. i. 26, that *the* אלהים *ſaid* נעשה *Let* US, *or* WE *will, make Man in* OUR *image, according to* OUR *likeneſs*—and ver. 27, *So the* אלהים *created* ברא *Man*, &c. and compared theſe words with Eccleſ. xii. 1, וזכר את בוראיך *And remember thy CreatorS*, could they doubt whether אלהים, as applied by *Moſes* in the hiſtory of the creation, denoted a *Plurality* of Agents? And yet ſurely, as ſaith the Prophet Iſaiah, ch. xliv. 24, **JEHOVAH** *ſtretched forth the heavens* alone (לבדי) *and ſpread abroad the earth* by himſelf, without the aid or concurrence of *any Creature*, how exalted ſoever. Comp. ch. xlii. 5. xlv. 12.

From this name אלהים, of the *true God*, the Greeks had, by a perverted tradition, their *Ζευς Ὁρκιος Jupiter, who preſided over oaths*. Hence alſo the corrupt tradition of *Jupiter's oath* which over-ruled even *Fate* itſelf, that is, the *fatal* and *neceſſary motions* of the *elements* of *this world*. This truly did *Jehovah Aleim* when they *interpoſed* by *miracles*; this will they again do in the moſt glorious manner at the recalling of our bodies from the grave, when the *heavens* themſelves, which are thus *neceſſarily* or *mechanically* moved, *ſhall paſs away*, and the elements *melt with fervent heat.*

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* As for the expreſſion concerning the *oath*, Heb. vii. 28, Ὁ λογος—της ὁρκωμοσιας της ΜΕΤΑ τον νομον, *The word of the oath which was* AFTER *the law*, this plainly relates not to the time when the oath was *made*, but to that in which it was to *take effect*, which was to be after the ceſſation of the law. Comp. ver. 11, 12, 18. of this chapter, "*which (reaches)* BEYOND *the law*," *Doddridge*, who adds in a note, "Our Tranſlators render *μετα τον νομον ſince the law*. But *μετα* often ſignifies *beyond*. Comp. ch. ix. 3, and many other places."

* The reader may find the *plurality* of אלהים more fully diſcuſſed and proved in my pamphlet againſt Dr. *Prieſtley* and Mr. *Wakefield*, p. 3—9, and p. 148, &c.

2. The Meſſiah ſeems to be * *once* called by the plural name אלהים, Pſ. xlv. 7, (comp. Heb. i. 8.) as being in reſpect of his *regal* office, which is the ſubject of the pſalm, *the Repreſentative of the Trinity*. So He is in other places ſtyled שם אלהים (ſee under שם IX.) See Mat. xxviii. 18. 1 Cor. xv. 25, and comp. Gen. xlviii. 15, 16. Exod. iii. 2, 4, 6.

3. The ancient Idolaters in general called *the material heavens*, or their repreſentatives, אלהים, and accordingly expected from them, *protection*, *victory*, *happineſs*. Hence this *glorious* and *fearful* title is frequently claimed for *Jehovah* in excluſion of thoſe idols. See inter al. Deut. iv. 35, 39. vii. 9. xxxii. 17. 2 K. xix. 19. Iſa. xlv. 14, 21. Jer. ii. 11. Hoſ. xiii. 4. And although the *heavens* are eminently diſtinguiſhed into *fire*, *light*, and *ſpirit*, and many actions or operations are *immediately* performed by *one* or *two* of theſe, yet as the whole celeſtial fluid acts jointly, or all its three conditions concur in every effect; hence it is that the ancient Heathen called not only the whole heavens, but *any one* of its *three* conditions, denoted by a name expreſſive of ſome eminent operation it performs, אלהים. For they meant not to deny the joint action of the whole *material trinity*, but to give it the glory of that particular attribute. See Jud. viii. 33. xi. 24. 1 K. xi. 33. 2 K. i. 2. xvii. 29, 33. xix. 37. and *Hutchinſon*'s Trinity of the Gentiles, p. 246. and Moſes' Sine P. p. 116.

4. In Pſ. viii. 6. xcvii. 7, אלהים has from the LXX tranſlation, and from Heb. ii. 6. i. 6, been imagined to ſignify *created ſpiritual angels*. But ſee the former text explained under חסר I. And from the whole tenour of Pſ. xcvii. and particularly from ver. 9, it is evident that כל אלהים at ver. 7, means *all the Aleim of the Heathen*, i. e. the heavens in their ſeveral conditions and operations, which are indeed the Αγγελοι *Agents* or *Miniſters* of Jehovah. Comp. Pſ. xcvi. 4, 5.

5. אלהים has been ſuppoſed to ſignify *Princes*, *Rulers*, or *Judges*. Exod. xxi. 6. xxii. 8, 9, 28. 1 Sam. ii. 25. Pſ. lxxxii. 1, 6. cxxxviii. 1. But *Guſſet* (Comment. Ling. Heb. p. 48, 9.) more juſtly, I think, rejects this meaning. Let us review the Texts.

Exod. xxi. 6. *Then his Maſter ſhall bring him to* the Aleim, i. e. to *Jehovah Aleim*, to the door of the ſacred tabernacle; ſo the LXX, *ϖρος τό κριτηριον τȣ Θεȣ*, *to the tribunal of* God.

Exod. xxii. 8. *Then the Maſter of the houſe ſhall be brought to* the Aleim, (LXX, ενωπιον τȣ Θεȣ) 9. *Even to* the Aleim (עד האלהים LXX ενωπιον τȣ Θεȣ) *ſhall the affair of them two come*; *whom* the Aleim *ſhall condemn* (LXX, ὁ ἁλους δια του Θεου *he who is condemned* by God) *he ſhall pay double to his neighbour.* But the oath in this caſe was to be brought to the altar of *Jehovah Aleim*, and *Jehovah* himſelf to hear and judge. See 1 K. viii. 31, 2.

Exod. xxii. 28. *Thou ſhalt not revile* the Aleim, *nor curſe the Ruler of thy people.* Why ſhould not אלהים here retain its uſual meaning, and the text be underſtood as nearly parallel to that of St. Peter, 1 Ep. ii. 17, *Fear* God, *honour the King?*

1 Sam. ii. 25. *If man ſin againſt man*, the Aleim *ſhall judge him*; *but if a man ſin againſt Jehovah, who ſhall intreat for him?* Is not this very good ſenſe, and much to the purpoſe?

Pſ. lxxxii. 1. *The Aleim ſtand in the congregation of God*, (i. e. in the aſſembly of Iſrael. comp. Num. xvi. 3. xx. 4. Joſh. xxii. 16.) בקרב אלהים ישפט *in the midſt* (of this congregation namely) the Aleim *will judge*, or *judgeth*. So *Symmachus*, ὁ Θεος κατεϛη ἐν συνοδῳ Θεȣ, (in cœtu Dei, *Hieron.*) εν μεσοιη Θεος κρινων.

Pſ. lxxxii. 6. *I have ſaid ye are* Aleim. In this laſt Text the word אלהים is indeed applied to *earthly Magiſtrates* or *Judges*; but that will never prove (as *Guſſet* juſtly remarks) that the word itſelf properly ſignifies *Judges* or *Magiſtrates*; for thus in Iſa. xl. 7, it is ſaid חציר העם *the people is graſs*, yet no one would from hence infer that חציר ſignifies *people*. The truth is, both expreſſions are only *comparative* or *metaphorical*. And as the latter denotes no more than that there is ſome *reſemblance* between the people and graſs, ſo the former imports only that there is a *reſemblance* between earthly Judges and the ſupreme Aleim, whoſe *Vicegerents* they are, and with whoſe authority they are in ſome degree intruſted. So that in Pſ. lxxxii. 6, the Particle כ *like, as*, is to be underſtood before אלהים, juſt as it plainly is before חציר, Iſa. xl. 6; *plainly*, I ſay, for though it is omitted in the former member of the ſentence, it is *expreſſed* in the latter; *All fleſh is* חציר *graſs, and all the goodlineſs thereof* כציץ as *the flower of the field*.

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* But comp. Gen. xxxii. 25—31. Exod. xxiv. 9—11, and ſee *Greek and Engliſh Lexicon*, 2d edit. in Χαρακτηρ.

Pſ. cxxxviii. 1. *I will praiſe thee with my whole heart*; נגר אלהים *openly* or *publicly*, (Lat. coram) *O Aleim, will I ſing unto thee*. So a Greek verſion in the Hexapla, *παρῤῥησια*, ΘΕΕ, *ασω σοι*.

6. It may be doubted whether אלה in the *ſingular* be ever in the *Hebrew* (as diſtinct from the *Chaldee*) Scriptures uſed as a name for *Jehovah* the *true* God. I can find but two paſſages, namely, Deut. xxxii. 17. and Dan. xi. 38, where it may ſeem to be thus applied; and even as to theſe לא אלה אלהים in Deut. may be tranſlated, Theſe (were) *not Aleim*. But twenty-three of Dr. *Kennicott*'s Codices for אלה here read אלוה; and in Dan. xi. 38, for לאלה twenty-two read לאלוה. אלה in the *ſingular*, however, is uſed for the *falſe God* of the *Chaldeans*, Hab. i. 11; and (according to the textual reading) of the Sepharvites, 2 K. xvii. 31; and in the *Chaldee* Scriptures we have not only the *plural* אלהין uſed for the *true God*, Dan. ii. 11. iii. 25. iv. 5, 6, 15. but alſo the *ſingular* אלה Ezra v. 1. vi. 9, 10. vii. 12, 15. Dan. ii. 28, 45. & al. and in the emphatic form (*ſing.*) אלהא Ezra iv. 24. v. 8. vi. 7. Dan. ii. 20. iii. 26. & al.*

III. As a Participle, or participial N. *paſſive* אלוה (formed like גבוה Pſ. cxxxviii. 6,) *One accurſed* or *ſubject to a curſe*, Επικαταρατος: and ſuch, the Redeemer, condeſcended to become for us. For *Christ hath redeemed us from the curſe of the law, being made* a curſe, *καταρα*, *for us. For it is written*, curſed, *επικαταρατος, is every one that hangeth on a tree*, Gal. iii. 13. This, then, is a title of Chriſt, *God-Man*. See Deut. xxxii. 15. Job xvi. 20. xix. 25—27. And it is juſtly remarked by Mr. *Bate*, that as "the Scriptures frequently challenge the title of *Aleim* to Jehovah, againſt the Heathen Gods, ſo do they this title of *Alue*." See Pſ. xviii. 32. Iſa. xliv. 8.

IV. As a N. fem. ſing. in Reg. האלה, *A curſe*. occ. Lam. iii. 65.

V. As a N. fem. ſing. אליה *The large rump* or *tail* of the eaſtern ſheep. It *might* be ſo called from its primitive uſe in ſacrifice, which probably was to be *devoted* to, and conſumed by the fire, as we find it always was by the *Levitical* law. Mr. *Bate* deduces it from נלה *to finiſh*, dropping the נ as uſual after a formative or ſervile א; for my own part I would rather refer it to לוה *to join, add, adhere*, which therefore ſee.

אלו

I. A Particle, from אל *interpoſe*, and ו *it*, or from אם *if* (dropping the ם), and לו of nearly the ſame import. *If, ſuppoſing*, poſito quòd. occ. Eccleſ. vi. 6. Eſth. vii. 4.

II. Chald. the ſame as ארו which ſee, by changing ר into ל, *See, behold, lo*. Dan. ii. 31. & al.

אלח

In Arabic ſignifies *To grow ſour and corrupted*, as milk does by an aceſcent fermentation. In Heb. it occurs not as a V. in Kal, but in Niph. *To be corrupt* in a moral or ſpiritual ſenſe, *to be tainted* or *leavened with corruption*. occ. Job xv. 16. Pſ. xiv. 3. liii. 4. Comp. Exod. xii. 15, &c. 1 Cor. v. 6, 7, 8. Mat. xvi. 6.

אלי

A Particle compounded of א *Ah! hah!* a natural exclamation of *grief*, and לי *to me*, *Ah me!* Hence, like אוי Prov. xxiii. 29, and הי Ezek. ii. 10, it is once uſed as a N. Joel i. 8, *There ſhall be* ah me! (i. e. lamentation) *as of a virgin*, &c. See more in Mr. *Bate*'s Scripture meaning of *Aleim* and *Berith*, p. 17, 18.

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* In Capt. *Cook*'s Voyage to the Pacific Ocean, vol. i. p. 404, we find that "the *ſupreme God* of *Hapaee* (one of the *Friendly Iſlands*) is called *Alo, Alo*." Could they have got this name from any of the *Mahometans*? Or muſt we refer it to a higher and more ancient origin?

אלך

Chald. As a Pronoun, the ſame as the Heb. אלה, *Theſe, thoſe.* Dan. iii. 12. & al.

אלם

I. *To compreſs, conſtringe, preſs,* or *bind cloſe together.* Gen. xxxvii. 7. As a N. אלם *A bundle* or *ſheaf of corn.* Gen. xxxvii. 7. Pſ. cxxvi. 6. Hence by tranſpoſition the Greek *αμαλλα a bundle, αμαλλευω,* &c.

II. As a N. אלם *A band* of men, *manipulus.* Comp. אגודה under אגד III. occ. Pſ. lvi. 1. lviii. 2.

In the rendering of the former paſſage, ſays Mr. *Fenwick,* "I am for agreeing with thoſe who tranſlate יונת אלם oppreſſionem manipuli, *the oppreſſion of the handful*; but would underſtand this *handful* to mean, ſomewhat differently, *the handful,* or *little flock* of true believers diſperſed and diſtreſſed among the Gentiles, the רחקים, thoſe that were *afar off,* in the language of the Apoſtle; which agrees with the rendering of the LXX, the people that were *far απο των ἁγιων from holy things.* For it ſeems to be this *little flock of true believers* among the *Gentiles,* which here, under the figure of *David,* praying for deliverance from the *Philiſtines,* according to the latter part of the title, is praying for protection and deliverance from their *oppreſſors.*" Thoughts on the Hebrew Titles of the Pſalms, p. 59, 60. In Pſ. lviii. 2, אלם is of doubtful ſignification. The LXX render it as a Particle, *αρα indeed,* ſo Vulg. utique. Perhaps it is put for אלים *O ye mighty!*

III. As a N. אלם *Silent, mute.* Exod. iv. 11. & al. As a V. in Niph. *To be ſilent* or *mute.* We have the idea plainly given Pſ. xxxi. 19, *The lips of falſehood* תאלמנה ſhall be compreſſed, i. e. ſqueezed cloſe together, ſo as not to utter a word. So *Virgil,* Æn. vi. lin. 155,

> ——Preſſoque *obmutuit ore.*
>
> She ceas'd with mouth *compreſt.*

And *Horace,* lib. i. ſat. 4. l. 138,

> Compreſſis—*labris.*

IV. As Ns. אלם, אולם and אילם, *An arch* or *vault, an arched porch,* or *portico,* formed by ſtones cloſely *bound* or *compacted* together. See 1 K. vi. and vii. Ezek. xl.

V. As a N. fem. plur. אלמנות *Vaulted porticoes* or *palaces.* occ. Iſa. xiii. 22. Ezek. xix. 7.

VI. אולם A Particle expreſſive of *firmneſs* or *confidence, Yet notwithſtanding, but truly.* Gen. xlviii. 19. Job xiii. 3.

VII. As a N. fem. אלמנה *Widowed, a widow, quæ, amiſſo jam viro,* conſtricto *eſt utero,* whoſe womb is *cloſed* by the loſs of her huſband. Gen. xxxviii. 11. 2 Sam. xiv. 5. 1 K. xi. 26. As a N. fem. אלמנות *Widowhood.* Gen. xxxviii. 14, 19. Iſa. liv. 4. As a N. אלמון The ſame. occ. Iſa. xlvii. 9. אלמן is once uſed as a V. ſpeaking of Iſrael and Judah, conſidered as having the Aleim for their huſband. Jer. li. 5, *For Iſrael* לא אלמן is *not* widowed or left as a widow, *nor Judah, of his Aleim.* So LXX, *εχηρευσεν,* and Vulg. fuit viduatus. Comp. Iſa. liv. 4—6. lxii. 4, 5.

VIII. אלמני, from אלם *ſilent,* (of the like form as ארמוני from ארם), *Paſſed over in ſilence, not expreſſed.* It is uſed inſtead of naming the perſon or thing alluded to, *Such an one.* occ. Ruth iv. 1, (where LXX, *κρυφιε O unknown*) 1 Sam. xxi. 2, or 3. 2 K. vi. 8.

Der. The Latin *Alumen,* and Eng. *Alum,* from its eminently *aſtringent* quality; ſo *Alum* is called in Greek *ϛυπτηρια* from *ϛυφω to aſtringe.*

אלן

I. *An oak.* See under אל X.

II. Chald. As a Pron. אלן and אלין from the Heb. אלה, *Theſe, thoſe.* Dan. ii. 44. vi. 6. & al.

אלף

It denotes *being chief, principal, leader.*

I. As a N. אלוף, plur. אלופים and אלפים, *A chief, a chieftain, a head-man, a leader.* It is very frequently uſed in Gen. xxxvi. for the *chiefs* or *heads* of the families of Edom, and is not badly rendered in our verſion *Dukes.* The LXX generally tranſlate it Ἡγεμων, and once, Micah vii. 5, Ἡγεμενος, which from *ἡγεομαι to lead, lead the way,* give the idea of the Hebrew. See Jer. xiii. 21. Zech. ix. 7. xii. 5, 6. *A guide,* Prov. ii. 17. Jer. iii. 4. Micah vii. 5. Pſ. lv. 14. (comp. 2 Sam. xvi. 23.) and ſo *Diodati* renders it, Prov. xvi. 28. xvii. 9, by *il conduttore,* which in a note he explains by *il più affidato amico, che ſerve di conſiglio ordinario*

nario in ogni difficoltà e perpleſſità, the moſt truſty friend who is one's uſual counſellor in every difficulty and perplexity," and refers to Pſ. lv. 13. Micah vii. 5.

II. As a N. אלף *A chief* or *principal number*, *a thouſand*. freq. occ. So the Greek term Χιλιοι ſeems a derivative from Heb. כלה *to complete*, and Lat. mille from מלא *to fill*. אלף in Heb. like the correſpondent words in other languages, is frequently uſed for an *indefinitely great number*. See Exod. xx. 6. xxxiv. 7. Deut. i. 11. Job ix. 3. xxxiii. 23. Pſ. lxxxiv. 11. xci. 7. Eccleſ. vii. 29. 1 Chron. xvi. 15. As a Participle fem. plur. in Hiph. מאליפות (q. d. millεficantes) *Bringing forth thouſands*. occ. Pſ. cxliv. 13.

III. As a N. אלוף, plur. אלפים and in Regim. אלופי *An ox* or *beeve*, the *chief* of all cattle, and indeed of all *clean* beaſts. Pſ. viii. 7. cxliv. 14. Jer. xi. 19, *But I was like a lamb* (*or*) אלוף *an ox, that is brought to the ſlaughter*. "A proverbial ſpeech," ſays Mr. *Lowth*, "expreſſing a *falſe ſecurity* or *inſenſibility of danger*. See Prov. vii. 12.—That phraſe, *He is brought as a lamb to the ſlaughter*, Iſa. liii. 7, is of a different importance" [" meekly ſubmitting to the violence of his perſecutors, and not offering to make the leaſt reſiſtance "]. " *Bochart* ſuppoſes the word *Alluph* to be an adjective, and renders the former part of the ſentence thus, *I was brought as a tame ſheep to the ſlaughter*. But we may very well admit of the common tranſlation, the disjunctive particle being elſewhere underſtood, as Pſ. lxix. 21. Iſa. xxxviii. 14." Thus far Mr. *Lowth*. I add, that in the former editions of this work, I had on the authority of the LXX and Vulg. rendered ככבש אלוף, *like* a gentle or tractable *lamb*. But I now give up this interpretation, becauſe it does not ſo well agree with the import of the Hebrew אלף, as the other.

אלפי plur. in Reg. includes the *female* as well as the *male*. Deut. vii. 13. xxviii. 4. & al. In Pſ. l. 10, אלף ſeems uſed as a *collective* N. בהררי אלף *on the mountains* for beeves, i. e. where they feed.

Hence Greek Ελεφας *an Elephant*. Thus we are informed both by *Pliny* and *Varro*, that the firſt time the Romans ſaw *Elephants*, which happened in *Lucania*, they called them *Lucas* Boves, Lucanian *Oxen* *.

IV. As a V. *To lead, guide, teach*. occ. Job xv. 5, *For thy iniquity* guideth *thy mouth*, i. e. out of the abundance of thy wicked heart thy mouth *ſpeaketh*. Job xxxiii. 33, *Be ſilent and I will* teach *thee wiſdom*. Job xxxv. 11, מלפנו (for מאלפנו, the א being dropped, comp. Grammar § vii. 15.) Teaching *us more than the* beaſts *of the earth*. In a Niph. or paſſive ſenſe, Prov. xxii. 25, פן תאלף ארחותיו *Leſt thou* be taught, learn, or, be led into *his ways*.

V. For תלפיות ſee among the Pluriliterals in ת.

אלץ

To urge, teaſe, diſtreſs. So LXX, εστενοχωρησεν. Once Jud. xvi. 16. The word has the ſame ſenſe in Chaldee and Syriac; and hence the Greek αλυς, *trouble, anxiety*, αλυσσω to *be troubled, anxious*, αλυσθαινω *to be grieved*; hence alſo prefixing מ, the Latin *moles*, trouble, difficulty; whence *moleſtus*, troubleſome, and Eng. *moleſt*.

אם

To ſupport, ſuſtain, confirm. It occurs not as a V. but we may collect this meaning from the things to which it is applied.

I. As a N. fem. plur. אמות *Poſts, pillars, ſupporters*. Iſa. vi. 4.

II. As a N. fem. אם *A mother*, either from *ſupporting* the child in her womb, or afterwards in her arms. Gen. ii. 24. & al. freq. Hence,

III. *A mother*, in *honour* or *dignity*, *a protectreſs, governeſs, inſtructreſs*. Jud. v. 7. Comp. Iſa. xlix. 23, and under אבה IV. 4.

IV. *A metropolis*, or *mother-city*. 2 Sam. xx. 19. Jer. xv. 8.

V. *The mother of a way*, the place where a way parts into ſeveral. Ezek. xxi. 21. But this I take to be a *Chaldee* application of the word.

VI. As a N. fem. אמה, plur. אמת and אמות, *A family, race*, or *nation*, whoſe members are conſociated, and mutually *ſupport* each other. occ. Gen. xxv. 16. Num. xxv. 15. Plur. maſc. אמים occ. Pſ. cxvii. 1.

Chald. אמה The ſame. Dan. iii. 29. Plur. maſc. emphat. אמיא. Ezra iv. 10. Dan. iii. 4. & al.

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* See *Greek* and *Eng*. Lexicon under Ελεφαντος.

VII. As a N. fem. אמה *That part of a man's arm* which *ſupports* him in leaning or lolling, a poſture much uſed by the Eaſtern nations on their divans or ſophas to this day. (Comp. under כסת.) So the Latin cubitus, *the lower part of the arm*, is derived from cubo, *to lie, recline*. The Heb. אמה in Regim. is once uſed in this view, Deut. iii. 11, באמת איש *after* the cubit *of an* (*ordinary*) *man*, not of ſuch a giant as Og there mentioned. Comp. Rev. xxi. 17. What was the length of a *cubit* in this ſenſe, it is of conſequence to determine as accurately as may be. Taking therefore the *average* height of mankind at five feet eight inches (which, in the temperate climates, is, I believe, nearly the truth) I meaſured a well-made man of that height, and found *the lower part of his arm from the tip of his elbow to the end of his middle finger* to be 17$\frac{1}{2}$ inches, (which are alſo very nearly equal to the Roman cubit). Such therefore I apprehend to be the length of the Heb. אמה when uſed, as it generally is, for the *cubit-meaſure*, and this was what a *Hebrew cubit* was uſually eſtimated by learned men, till Biſhop *Cumberland* in 1686 publiſhed his *Eſſay on Jewiſh Meaſures and Weights*. This able and ingenious writer thought he had diſcovered the true quantity of the *Hebrew cubit* in that of the *Egyptian*, and he brings ſtrong evidence to prove this latter to be very nearly equal to 21$\frac{9}{10}$ inches. Aſſuming then for the preſent this hypotheſis, let us attend to the conſequence of it. We are informed by the ſacred hiſtorian, 1 Sam. xvii. 4, and that without any variation in the Hehrew codices examined by Dr. *Kennicott*, that *the height of Goliath* was *ſix cubits and a ſpan*. Now a *ſpan* (זרת) or the diſtance a middle-ſized man can meaſure with his thumb and little finger expanded is ſomewhat leſs than nine inches. *Goliath* therefore, on the preſent ſuppoſition, muſt have been full *eleven feet eight inches high*. A giant indeed! and ſuch as it is not eaſy to believe ever lived upon earth, notwithſtanding the marvellous ſtories which have been propagated, of giants ſtill much taller; which ſtories (ſuch of them I mean as were not mere lies) have chiefly ariſen from ignorantly ſuppoſing the bones of [*] elephants, or other large animals digged up in different countries, to have been thoſe of human beings. I have above intimated that one of the premiſes from which Bp. *Cumberland* drew his concluſion of the *Hebrew cubit* being nearly 21$\frac{9}{10}$ inches was, that *this cubit* was the ſame as the *Egyptian*. But is it not equally reaſonable to ſuppoſe that the *cubit* which the *Hebrews* uſed, at leaſt among themſelves when reſiding in the land of Goſhen, was *different* from that of the *Egyptians*, and the ſame as they had brought with them from Canaan? This is not a proper place to enter at large into the controverſy; but I muſt ſay that the Biſhop's reaſons for the contrary opinion do not ſeem to me ſufficiently ſtrong to ſupport ſuch a *monſter* as *Goliath* muſt have been, if meaſured by a *cubit* equal to the *Egyptian*. Beſides, from a compariſon of Exod. xxxvii. 1, 10, with *Joſephus*, Ant. lib. iii. cap. 6. § 5, 6, it is certain that this Jewiſh hiſtorian, who ſurely was as likely to underſtand the length of the *Hebrew cubit* as any writer of the 17th century,—it is certain, I ſay, that *Joſephus* reckons the *Hebrew* or *Moſaic cubit* to be equal to two σπιθαμαι or *ſpans*, that is, to ſomewhat leſs than eighteen inches. I ſtate it at 17$\frac{1}{2}$ inches. And on this laſt eſtimation *Goliath* was not quite *nine feet ſix inches high*. But even this makes him ſo tall, that I can meet but with very few authentic accounts of men who can be compared to him.

"The talleſt man that hath been ſeen in our days," ſays [†] *Pliny*, "was one named *Gabara* [no doubt from Arab. גבר *ſtrong*] who, in the days of Claudius, the late emperor, was brought out of *Arabia*: he was *nine feet nine inches high*."

"Vitellius ſent Darius the ſon of Artabanus an hoſtage to Rome with divers preſents, amongſt which there was a man *ſeven cubits*, or *ten feet two inches high*, a Jew born; he was named Eleazar, and was called a giant by reaſon of his greatneſs [‡]."

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[*] See *Jones*'s Phyſiological Diſquiſitions, p. 421, &c. and comp. *Encyclopæd. Britan.* in GIANT.

[†] Nat. Hiſt. lib vii. c. 16, cited by *Wanley* in his Wonders of the little World, p. 44.

[‡] *Joſephus* Antiq. lib. xviii. c. 6. (c. 5. § 5. Edit. *Hudſon*) cited by *Wanley*, p. 46.

Merula, who ſucceeded *Juſtus Lipſius* as profeſſor of hiſtory in the Univerſity of *Leyden* *, aſſerts, that in the year 1583 he himſelf ſaw in France a Fleming who exceeded nine feet in height.

"*Delrio*," ſays † *Calmet*, "affirms that in 1572, he ſaw at *Rohan* a native of *Piemont* above nine feet high." And again, "In the year 1719, near *Saliſbury* in England, a human ſkeleton was found which was *nine feet four inches long*;" and for this he quotes the (French) Gazette of Oct. 1719, 21 Sept. art. from London.

"*Becanus* ‡ ſaw a man *near ten feet*, and a woman that was *full ten feet in height*." Theſe are the moſt remarkable inſtances of gigantic ſtature I have been able to collect, and may ſerve to render that of *Goliath*, as above ſtated, not incredible. The curious reader will probably be able to add others.

The Heb. plur. of אמה is אמות fem. freq. occ. but the Chaldee for *cubits* (plur.) is אמין maſc. occ. Ezra vi. 3. Dan. iii. 1.

VIII. As a N. fem. in Regim. אמת

1. *Confirmation*, or (as Eng. tranſl.) *eſtabliſhment*. 2 Chron. xxxii. 1. Comp. 2 K. xx. 19.

2. *Firmneſs*, *ſtability*, *certainty*, *truth*. See Gen. xxiv. 27. xlii. 16. Prov. xi. 18. Eccleſ. xii. 10. Iſa. xxxix. 8, (where *Vitringa* ſtatus ſtabilis, *a ſettled* or *ſtable ſtate*) Jer. xiv. 13.

IX. As a Particle, אם, denoting the *ſuppoſition* on which the truth of a prepoſition is *ſuſtained*, or the *truth* and *firmneſs* of the propoſition itſelf.

1. *If*, *ſuppoſing that*. Deut. viii. 19. & al. freq. It precedes an apoſiopeſis or ellipſis, Exod. xxxii. 32, *And now* אם if *thou wilt forgive their ſin*—where we may ſupply *it is well*, or *do ſo*; *and if not*, &c. Comp. Dan. iii. 15. Luke xiii. 9, and *Greek* and *Eng.* Lexicon in Καν I.

2. *Since*. Ezek. xxxv. 6.

3. *Although*, *though*. Deut. xxx. 4. Job xx. 6. Iſa. i. 18. Jer. xiv. 7. xv. 1. & al.

4. Affirmative, *In truth*, *certainly*. Hoſ. xii. 11, or 12. Pſ. cxxxix. 19. *That in truth*: Gen. xxxi. 52.

5. Of interrogation or doubt, *Whether*, *if*, *truly?* Verumne? Gen. xvii. 17. Cant. vii. 12. When there are two members in the queſtion, the former is preceded by ה, the latter by אם, as Gen. xxvii. 21. & al.

6. אם in ſwearing *denieth*. Thus 1 Sam. xxx. 15, *Swear*, השבעה (ſee שבע) *to me by the Aleim* אם תמיתני, if *thou ſhalt put me to death*, or *pledge thy intereſt in the Aleim's favour*, if *thou ſhalt kill me*, i. e. ſwear that thou wilt *not*. So 1 K. i. 51. Comp. Pſ. cxxxii. 3, 4.

—חי יהוה אם *Jehovah liveth*, if ſuch or ſuch a thing be done, i. e. *Jehovah liveth* to witneſs and avenge it or the like, (ſee Jer. xlii. 5.) if it be done; or, As ſure as *Jehovah liveth*, it ſhall *not* be done. 1 Sam. xiv. 45. xix. 6. & al. freq. Comp. Ezek. xiv. 20.

7. אם לא *If not*, in ſwearing and ſpeaking, *affirmeth*. As — חי אני נאם יהוה אם לא *I live*, *ſaith Jehovah*, if *it ſhall* not happen, i. e. As ſure as I *live*, it *ſhall*. Num. xiv. 28. Ezek. xvii. 19. Joſh. xiv. 9. Num. xiv. 35. Iſa. v. 9. 1 K. xx. 23.

X. This Particle אם is joined with עד, אשר and כי.

עד אם *Until*, q. d. until this *ſuppoſition* may be made. Gen. xxiv. 19, 33.

עד אשר אם *Till* (*the time that*). Num. xxxii. 17. Gen. xxviii. 15. Iſa. vi. 11.

כי אם 1. *For* or *becauſe in truth*, or *certainly*. Lam. v. 22. Prov. xxiii. 18.

2. *But in truth*, *but certainly*. Gen. xxxii. 27. 1 Sam. xxi. 5.

3. *When in truth*, *when indeed*. Exod. xxii. 22, or 23.

Der. *Mamma*, from אם a mother, Lat. *amo*, to love, whence *amiable*, *amour*, &c.

אמה

Occurs not as a V. and the ideal meaning is uncertain; but as a N. with a radical, though mutable, ה, אמה *A maid-ſervant*, *a female ſlave*, *a bond-maid*. Gen. xxi. 10. (Comp. Gal. iv. 30.) Lev. xxv. 44. & al. freq. That the ה is *radical* in this word is evident from its being conſtantly retained in the plural, which is always written אמהות, or אמהת, as Gen. xx. 17. 2 Sam. vi. 20, never אמות or אמת; and that the ה is *mutable*, appears becauſe in the ſing. when in Regim. it is conſtantly changed into ת, as Gen. xxi. 12. xxx. 3. The Spaniards ſtill retain *Ama*, (I ſuppoſe from the Moors) for *a maid-ſervant, a nurſe*. See *Thomaſſin*. Gloſſar. Heb.

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* Coſmograph. Parte 1. lib. iii. cap. 14, cited by *Leigh* in his Analecta Cæſarum Roman. p. 265.

† Dictionary in *Giants*.

‡ Wonders of Nature and Art, vol. ii. p. 268, taken, I believe, from Phil. Tranſ. No. 260.

אמל

To languiſh, be weak or *feeble, pine away*, as for want of proper ſupplies of *ſupport* or *nouriſhment*. occ. Ezek. xvi. 30. But may we not with *Houbigant* tranſlate, *How* ſhall I circumciſe *thy heart?* A Greek verſion in *Montfaucon*'s Hexapla has τινι καθαριω —; *with what* ſhall I cleanſe—? So Vulg. In quo *mundabo*—?

אמלל *To be extremely weak, languiſhing*, or *feeble, to fail*. It is ſpoken of men, Pſ. vi. 3. Neh. iv. 2.—of a woman, 1 Sam. ii. 5. Jer. xv. 9.—of the terraqueous globe, Iſa. xxiv. 4.—of trees, Iſa. xxiv. 7. Joel i. 12.—of oil, Joel i. 10.—of walls and gates, Jer. xiv. 2. Lam. ii. 8.

Hence Gr. αμαλος and αμβλυς *weak, languid*.

אמן

Denotes *ſteadineſs, ſtability, conſtancy*.

I. *To make ſteady*. occ. Exod. xvii. 12, ויהי ידיו אמונה *And his hands were* ſteadied, LXX εϛηριγμεναι, Eng. tranſl. *ſteady*; in which paſſage, as in many others, obſerve, that יהי is uſed imperſonally, as it were, with a *plural* Noun like the French, *Il y a*, or *Il y avoit*, and that the ſing. אמונה is joined with the plural N. in a *diſtributive* ſenſe, q. d. *Each* of his hands *was ſteadied*. Comp. Pſ. xix. 8, 9. in Heb. Iſa. lx. 4, *Thy ſons ſhall be brought from far, and thy daughters* על צד תאמנה ſhall be ſupported, carried *at the ſide*. Comp. Iſa. lxvi. 12. So Sir John Chardin ſays, that "it is the general cuſtom of the Eaſt to carry their children aſtride upon the hip with the arm round the body." Biſhop *Lowth*'s note.

Cant. vii. 1, ידי אמן *Hands* of ſteadineſs, ſteady, or perhaps conſtant, perſevering *hands*. Comp. Senſe III.

II. As a N. fem. pl. אמנות *Stays* or *props* in building, LXX εϛηριγμενα, Targ. סקופיא *Threſholds*, which do indeed keep the door-poſts *ſteady*, and may be the meaning of the Heb. word. occ. 2 K. xviii. 16.

III. In Niph. *To be ſteady, ſtable, conſtant, ſettled, eſtabliſhed, confirmed.* Spoken of waters *conſtantly flowing*, Iſa. xxxiii. 16. Jer. xv. 18.—of a houſe or kingdom, 2 Sam. vii. 16. 1 K. xi. 38. Comp. 2 Chron. xx. 20. Iſa. vii. 9.—of words, Gen. xlii. 20.—of a Prophet, 1 Sam. iii. 20.—of plagues, Deut. xxviii. 59. As a N. fem. אמונה and in Reg. אמונת *Stability, ſecurity*. Iſa. xxxiii. 6. Pſ. xxxvii. 3, (where ב is underſtood before אמונה, *in ſecurity*; *Symmachus*, διηνεκως *continually*). Alſo, *A ſet, ſtated office*. 1 Chron. ix. 22, 26, 31. 2 Chron. xxxi. 15. As a N. fem. אמנה *A conſtant, ſtated allowance*. occ. Neh. xi. 23.

IV. As a N. אמן *Steadineſs, ſtability, faithfulneſs*. Deut. xxxii. 20. Iſa. lxv. 16. As a Particle of *affirmation* or *conſent*. *It is true, be it ſo*, Amen. Deut. xxvii. 15. Num. v. 22. 1 K. i. 36. As a participial N. אמן *Steady, faithful*. occ. Jer. lii. 15, where it is oppoſed to *deſerters*. נאמן Nearly the ſame. See Num. xii. 7. Deut. vii. 9. 1 Sam. ii. 35. xxii. 14. Prov. xi. 13. As Ns. fem. אמנה *Faithfulneſs, fidelity*. 1 Sam. xxvi. 23. 2 K. xii. 15. אמונה Nearly the ſame. See Pſ. lxxxix. 25. Iſa. lix. 4. Jer. v. 1, 3. As Particles, אמנה (perhaps ב being underſtood) *In faith*, or *truth, truly*. occ. Gen. xx. 12. Joſh. vii. 20. With a ſervile ם final, (ſee Grammar, § ix. 8, 6.) אמנם *Faithfully, truly*. Gen. xviii. 13. Num. xxii. 37. & al. freq.

V. It is particularly applied to the *conſtant, ſtated care* or *attendance* of a nurſe, or nurſing-father, on a child. *To tend, take care of*, in this ſenſe occ. Eſth. ii. 7; where אמן may be conſidered either as a participle benoni in Kal, or as a N. As a participle paoul maſc. plur. אמנים *Tended, nurſed*. So LXX, τιθηνουμενοι, and Vulg. qui nutriebantur. occ. Lam. iv. 5. As a N. אמן *A nurſing-* or *foſter-father*. occ. Num. xi. 12. Comp. 2 K. x. 1, 5. Iſa. xlix. 23. Fem. אמנת *A nurſe*. occ. Ruth iv. 16. 2 Sam. iv. 4. As a N. fem. אמנה *A nurſing* or *foſtering, a being nurſed* or *foſtered*. occ. Eſth. ii. 20. As a N. אמן *A nurſe-child, a darling*. occ. Prov. viii. 30. Comp. John i. 18.

VI. It denotes the *ſtability* or *ſteady reſting* of the mind on a perſon or thing. So as a V. in Hiph. *To believe, truſt, rely* or *depend upon*. It is generally followed by the Particles ב or ל, but not always. freq.

occ. See Gen. xv. 6. xlv. 26. Exod. iv. 5. Deut. xxviii. 66. Jud. xi. 20.

VII. As a N. אמון *Amun*, an Egyptian idol, well known to the Greeks by this name. Thus *Herodotus*, lib. ii. cap. 42. "Αμμȣν γαρ Αιγυπτιοι καλεȣσι τον Δια, For the Egyptians call Jupiter, *Ammun*;" ſo *Diodorus Sic.* lib. i. p. 12. "Δια, τον ὑπο τινων Αμμωνα ϖροσαγορευομενον, Jupiter, by ſome called *Ammon*;" and *Plutarch* (De Iſid. & Oſir. tom. ii. p. 354, edit. *Xylandri*) obſerves, that "many were of opinion, ιδιον ϖαρ' Αιγυπτιοις ονομα τȣ Διος ειναι τον Αμȣν, ὁ ϖαραγοντες ἡμεις Αμμωνα λεγομεν, that among the Egyptians the proper name of Jupiter was *Amun*, of which we (Greeks) have made *Ammon*." This idol according to *Herodotus* (as above) was repreſented with the head or face of a *ram*, and ſeems to have denoted the *Sun*, conſidered as gaining the northern hemiſphere, and entering into the ſign of Aries or the *Ram*, and ſo, to adopt the expreſſions of the learned *Jablonſki*[*], "commencing the gladſome ſpring, and cheriſhing that part of the globe, which we inhabit, with *new light and new heat*." (Comp. Lex. under כר II.) אמון then conſidered as of *Hebrew* origin, though with a dialectical corruption, denotes the *cheriſhing* or *foſtering Sun*, who was particularly worſhipped at *Thebes* the [†] anciently famed metropolis of Upper Egypt, and who had there a moſt magnificent temple mentioned by *Herodotus*, *Diodorus Sic.* (whom ſee as above) and by *Artapanus* in *Euſeb.* Præparat. Evang. lib. ix. cap. 27. Of this temple there are remaining to this day prodigious ruins, which extend near half a mile in length, and ſerve to confirm the wonderful accounts, which the ancient writers, and particularly *Diodorus Sic.* give of its grandeur, as may be ſeen in *Pococke*'s and *Norden*'s Travels, and in *Savary*'s Lettres ſur l'Egypte, tom. ii. lettre 9. Now from *Diodorus* we learn that the ſame city which the Greeks named *Thebes*, the Egyptians called *the City of Jupiter*, in Greek Διοσπολις; and accordingly we find it mentioned, Nahum iii. 8, by its Egyptian name, נא אמון, that is, *the habitation of Amun*, the Egyptian נא, or according to fourteen of Dr. *Kennicott*'s Codices נוא, being put by a [‡] dialectical variation for the Heb. נוה. So LXX, Μεριδα Αμμων *the portion* or *poſſeſſion of Ammon*. It is elſewhere called abſolutely נא, but with an implied reference, no doubt, to the great *Amun*, ſuppoſed there to *reſide* in his temple. Thus Jehovah threatening Egypt, Jer. xlvi. 25, ſays, *I am going to viſit*, i. e. in wrath and deſolation, אמון מנא (or according to fifteen of Dr. *Kennicott*'s Codices, מנוא) *Amun of No*, i. e. the idol there worſhipped. (Comp. Jer. li. 44.) See Ezek. xxx. 14, 15, 16, and obſerve that in theſe three verſes the city נא, or in Dr. *Kennicott*'s Various Readings נוא, *No*, is thrice mentioned, and that in the 14th and 16th verſes the LXX render it by Διοσπολις *the City of Jupiter*. As for the word המון Ezek. xxx. 15, I think that it is rightly rendered by the LXX το ϖληθος, and by the Vulg. multitudinem *the multitude*, as in our tranſlation, and that it refers to the remarkable *populouſneſs* of the ancient *No*, *Dioſpolis* or *Thebes*, to which *Homer* and *Diodorus* have born witneſs.

Der. *Amen*, Lat. and Eng. *Omen*, from its ſuppoſed truth, whence *ominous*, Lat. *Amnis* a river, which, according to Horace, lib. 2. epiſt. ii. lin. 43.

> Labitur et labetur in omne volubilis ævum,
> *Still glides along, and will for ever glide.*

Comp. Iſa. xxxiii. 16. Jer. xv. 18.

אמץ

I. In Kal, *To be ſtrong, vigorous*, in body or mind. Gen. xxv. 23. 2 Sam. xxii. 18. Deut. xxxi. 6, 7, 23. & al. Alſo, *To make ſtrong, invigorate*. Job iv. 4. Pſ. lxxxix. 22. Prov. xxxi. 17. Iſa. xxxv. 3. It is applied to the *active and inconceivable force* of the expanſion of the heavens, the *vivida vis cœli*, on which all the operations of nature depend. Prov. viii. 28, באמצו שחקים ממעל, *When he (Jehovah)* invigorated *the conflicting ethers above*, i. e. gave them their expanſive and irreſiſtible force. *To exert one's ſtrength.* Iſa. xliv. 14, ויאמץ לו *And* he exerteth himſelf, or his ſtrength, *among the trees of the foreſt*, namely, in hewing them down, cutting them out, &c. Comp. Amos ii. 14. Joined with לבב *the heart*, it denotes *vigorous reſolution*, or *obſtinacy.* See Deut. ii. 30. xv. 7. 2 Chron. xxxvi. 13. In Hith. *To exert oneſelf.* 1 K. xii. 18. 2 Chron. x. 18. xiii. 7. Alſo, *To be vigorouſly reſolved, "ſteadfaſtly minded,"* Eng. tranſlat. Ruth i. 18. As Ns. אמץ *Strength, vigour.* occ. Job xvii. 9. So fem. אמצה. occ. Zech. xii. 5. אמיץ *Strong, vigorous.* See 2 Sam. xv. 12. Job ix. 4, 19. Amos ii. 16. As a N. maſc. plur. in Reg. מאמצי *Exertions.* occ. Job xxxvi. 19.

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[*] "*Ver* lætiſſimum *auſpicatur, & illam orbis partem quam nos inhabitamus,* novâ luce novoque calore recreat." Pantheon *Ægypt.* lib. ii. cap. 2. § 6.

[†] See *Homer*, Il. ix. lin. 381, and Mad. *D'Acier*'s and Mr. *Pope*'s notes there. *Goguet*'s Origin of Laws, &c. vol. ii. p. 138. Eng. edit. *Tacitus*, Annal. lib. ii. cap. 60.

[‡] Comp. *Vitringa* Obſerv. Sac. lib. i. cap. 6. § 12.

II. It ſeems to denote *a ſtrong* and *lively colour, bright bay*, or *ſorrel approaching to red.* occ. Zech. vi. 3, 7. At ver. 1, the Prophet in viſion ſees *four chariots come out from between two mountains of braſs.* The *chariots* denote the ſeveral *adminiſtrations of God's providence*, in reſpect to his church and people, (comp. 2 K. vi. 17. Hab. iii. 8.) proceeding from his *predeterminate* and *unalterable counſels.* Ver. 2, 3, *In the firſt chariot were red horſes, and in the ſecond chariot black* (or *dark, gloomy-coloured*) *horſes, and in the third chariot white horſes, and in the fourth chariot* ברדים *griſled* (*and*) אמצים bright bay or ſorrel *horſes*; the colours of the *horſes* reſpectively alluding to the ſeveral *diſpoſitions*, 1ſt, of the kingdom of the *Babylonians*, 2dly, of that of the *Perſians*, 3dly, of that of *Alexander* the Great, and 4thly, of thoſe of the *Lagidæ* and *Seleucidæ*, his ſucceſſors in *Egypt* and *Syria*, with regard to God's people, and conſequently denoting the ſeveral ſtates or conditions of that people under thoſe different governments. (See *Vitringa* in Apocal. ch. vi. 2, 4, 5.) It is ſufficient juſt to hint how properly the *bloody* and *deſtroying Babylonians* are repreſented by the *red* horſes; but as they were now, in the time of Zechariah, paſſed away, they are no more mentioned in the viſion, after the 1ſt verſe. The condition of the Jewiſh people under the *Perſian* monarchy was rather *gloomy* and *afflicted*, than *bloody* and *deſolate.* Theſe, therefore, are denoted by the *dark-coloured* horſes. The *kind* treatment which the Jews met with under the government of *Alexander* the Great, ſignified by the *white* horſes, may be ſeen in *Prideaux*, Connect. part i. book 7, towards the end, an. 332, and in *Guthrie*'s General Hiſt. vol. i. p. 441, and in Ancient Univerſal Hiſt. vol. iii. p. 26, 2d edit. which *kind* treatment was in a good degree continued to them by the *Ptolemies*, *Alexander*'s ſucceſſors in *Egypt*, (ſee Bp. *Newton* on Proph. vol. i. p. 375, &c. 8vo.) though not without ſome *ſpots* of *ill-treatment* and *perſecution*, particularly by *Ptolemy, Philopator* (of which ſee the third book of the Maccabees, and *Prideaux*, Connect. part ii. book 2, an. 216.) The *Ptolemies*, therefore, are properly repreſented by the *griſled* or *ſpotted* horſes; as the ſucceſſors of *Alexander* in *Syria* are by the *bright bay* or *ſorrel* ones, i. e. of a colour *approaching to red*, on account of the *perſecutions* and *cruelties* exerciſed againſt the Jews by ſome of thoſe *Syro-Macedonian* kings, eſpecially by *Antiochus Epiphanes* and *Demetrius Soter* (of which ſee the two firſt books of the Maccabees, and *Prideaux*, Connect. part ii. book 2, an. 170, &c. and an. 162, &c.) Ver. 6, *The black horſes, which are* בה *in it*, namely in the ſecond chariot, *go forth into the north country.* The *Perſians* go forth towards the country of *Babylon*, (ſee Jer. i. 14, 15. iv. 6. vi. 1.) *and the white*, *Alexander* and his armies, *go forth after them*; and the *griſled*, *Ptolemy Lagi* and his adherents, *go forth toward the ſouth country*, i. e. *Egypt*, (ſee Dan. ii. 5, 9, 11, 25.) And that the *bay* or *ſorrel*, i. e. the *Syro-Macedonians*, performed their commiſſion of *walking to and fro through* the land, of Judea namely, may be ſeen abundantly in their hiſtory by *Prideaux* and others, and in that of the Maccabees. At ver. 8, the angel ſpeaking in the name of God declares, *theſe who* go *towards the north* country, i. e. the black and white horſes, or the *Perſians* and *Macedonians*, *have quieted my ſpirit in the north country*, namely, by executing the deſigns of God in the country of *Babylon.*

אמר

I. *To branch out, ſpread*, or *diffuſe as into branches.*

branches. It occurs not as a V. in this ſenſe, but hence as a N. אמיר *A branch*, Iſa. xvii. 6, 9. As a N. plur. maſc. in Regim. אמרי *Branches*. Gen. xlix. 21. See אילה under אל XVII.

II. *To branch out* one or more ſentences in *words*, *to conceive* or *form in words*, *to ſay*, freq. occ. *To ſpeak*. Exod. xix. 25. 2 Sam. xiv. 4. Comp. Gen. iv. 8. xxii. 7. In Hiph. *To cauſe to ſpeak*, or *ſtipulate*, condico. occ. Deut. xxvi. 17, 18. In Hith. *To ſpeak of oneſelf*, *cry up oneſelf*, *boaſt oneſelf*, "ſe prædicare." *Montanus*. occ. Pſ. xciv. 4. Comp. Iſa. lxi. 6.

As a N. אמר *A word*, *ſpeech*. Deut. xxxii. 1. Pſ. lxxvii. 9. Iſa. xli. 26. Fem. אמרה Nearly the ſame. Deut. xxxii. 2. 2 Sam. xxii. 31. מאמר *A word*, *a command*. occ. Eſth. i. 15. ii. 20. ix. 32.

Hence Arab. *Emir*, a commander, a chief.

III. *To branch out* an opinion, reſolution, or the like in the *mind*, i. e. to *conceive*, *form*, and *diſpoſe* the *diſtinct* parts of it, *to imagine*, *think*. Exod. ii. 14. 2 Sam. xiii. 32. xxi. 16.

IV. Chald. As a N. אמר, plur. אמרין *A lamb*, ſo called perhaps from its *horns* beginning to *ſhoot out*. occ. Ezra vi. 9, 17. vii. 17. The words אמרא and אמרה are by the Chaldee paraphraſts uſed (I ſuppoſe from the primary idea of *ſpreading forth*) for the *ſkirt* or *fringe* of a garment. See Targum on Pſ. cxxxiii. 2.

אמש

As a N. or Particle, "from מש [משה] *to recede*; *Time paſt*, *lately*." *Bate*. *Yeſterday* or *yeſternight*. occ. Gen. xix. 34. xxxi. 29, 42. 2 K. ix. 26. The LXX render it throughout by χθες or εχθες *yeſterday*. "It is applied to place, Job xxx. 3, ſays Mr. *Bate*, אמש *Forſaken places*;" but it may in that paſſage rather refer to time, *yeſterday*, *lately*, ſo LXX εχθες. See Mr. *Scott* on the text.

אן

Denotes *labour* of body and mind.

I. As a V. I do not find it applied ſimply to the body; but as a N. און *Labour*, *pains*, *activity*. Job xviii. 7. Iſa. xl. 29. Hoſ. xii. 3, or 4. It refers particularly to *procreation*. Gen. xlix. 3. Deut. xxi. 17. Pſ. lxxviii. 51. cv. 36.

II. As a N. און, or אן, The appellation of an *object of worſhip* in Egypt. The LXX have rendered it, Gen. xli. 45, 50. xlvi. 20. Ezek. xxx. 17, as the name of a city, by Ἡλιουπολεως, the city of the *Sun*, where, according to *Herodotus*, lib. ii. cap. 59, and 73, there was an annual aſſembly in honour of the *Sun*, and a temple dedicated to him. So *Strabo*, lib. xvii. p. 805, Ἡλιουπολις, το ἱερον εχουσα του ἡλιου, *Heliopolis*, which has the temple of the *Sun*." *Cyril*, who was patriarch of *Alexandria* in *Egypt*, ſays, that *On* among the Egyptians meant the *Sun*. Ων δε εςι κατ' αυτȣς ὁ Ἡλιος. Comment. in Hoſ. And it is probable that this name און referred to the inceſſant *labour*, and unwearied *activity* of the שמש or *ſolar light*, which *Homer*, Il. xviii. lin. 239, 484, calls Ἡελιον ακαμαντα *the unwearied Sun*, and which, in the ſtill nobler language of the Pſalmiſt, Pſ. xix. 6, 7, *rejoiceth as a ſtrong man to run a race*, *&c.* It appears, however, highly probable, that in the days of Joſeph this title among the Egyptians denoted rather the *Sun of righteouſneſs*, than the *material light*: for by the behaviour of Pharaoh to Joſeph and Jacob, and eſpecially by * Joſeph's care to preſerve the land to the Prieſts, Gen. xlvii. 22, 26, it ſeems evident that the true religion prevailed in Egypt in his time; and, it is incredible that Joſeph would have married the daughter of the Prieſt of און, or אן, had that name among the Egyptians then denoted *only* the *material light*, which however, no doubt, they, like all the reſt of the world, idolized in after times; and to which we find a בית or *Temple* dedicated among the Canaanites under this name און, Joſh. vii. 2. Though it ſhould be obſerved that, long after the time of Joſeph, we find the *Egyptian* midwives fearing the *Aleim*, and acting and bleſſed accordingly, Exod. i. 17—21.

"The ſituation of the city of *Heliopolis*, ſays † *Niebuhr*, has been determined with ſo much exactneſs by the geographers ancient and modern, that there is no longer any doubt on this point. The ruins of it are to be ſeen very near a village named *Mattaré*, on the north-north-eaſt, about two leagues from *Kabira* (*Cairo*), and three leagues from *Foſtat*, or *Maſr el atik*. But there is left nothing of it but great banks and hillocks, filled with little bits of marble, granite and potſherds, ſome remains of a ſphinx, and an obeliſk which is ſtill ſtanding, and which the new inhabitants perhaps found too heavy to be removed."

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* See *Cooke's* Enquiry into the Patriarchal and Druidical Religion, p. 21; and *Boyſe's* Pantheon, p. 172, 2d edit.

† Voyage en Arabie, tom. i. p. 80. Comp. *Shaw's* Travels, p. 306.

III. As a N. maſc. plur. תאנים *Labours, pains, fatigues*. occ. Ezek. xxiv. 12, where the Vulg. multo labore *with great labour*.

IV. As a V. in Kal, *To labour, grieve*, or *be diſtreſſed in mind*, laborare animo. occ. Iſa. xix. 8, (where the LXX, *ϛεναζουσι ſhall groan*) Iſa. iii. 26, where it is applied figuratively to the gates of a city. As a Participle or participial N. maſc. plur. אונים *Mourners*. Hoſ. ix. 4. Comp. Deut. xxvi. 14, *I have not* eaten thereof (i. e. of the third year's tythe) באני in my grief or mourning. The *Samaritan* Pentateuch, and three of Dr. *Kennicott*'s Codices read באוני, Targ. and Syr. have באבלי, LXX *εν οδυνῃ μȣ*, and Vulg. in luctu meo, *in my grief*; and to explain the text ſee Lev. xxi. 1, 11, and Deut. xii. 7, 12, 18. Hoſ. ix. 4. As a N. און *Grief, affliction, diſtreſs*. Gen. xxxv. 18. Job v. 6. Alſo, *What occaſions grief* or *affliction*, namely, *wickedneſs, iniquity, vanity*. Num. xxiii. 21. Job iv. 8. xi. 14. Pſ. v. 6. vi. 9. lxvi. 18. Zech. x. 2. Particularly, *the wickedneſs of idolatry*, as ſome underſtand it, 1 Sam. xv. 23; where the Vulg. explains און ותרפים by quaſi ſcelus idololatriæ. Alſo, *An idol* itſelf, Iſa. lxvi. 3. But in both theſe laſt cited paſſages און may, like תרפים in the former of them, be the *ſpecific* name of an object of worſhip, *Aven*, or *Aun*. Comp. Senſe II.

Prov. xi. 7, *And* (*his*) *lingering hope ſhall* אונים miſerably *periſh*; אונים being uſed as it were adverbially, dolorificis modis. So פלאים for *wonderfully*, Lam. i. 9. See *Schultens*.

V. As a Particle of place אן, ſee under אנה, IV. 1.

VI. As a Particle, uſed in *grief* or *affliction*, אנה *Oh! alas! I pray*. 2 K. xx. 3. Iſa. xxxviii. 3. Jon. i. 14. iv. 2. Pſ. cxvi. 4. But obſerve that in this laſt text forty-ſix at leaſt of Dr. *Kennicott*'s Codices read אנא, ſo at leaſt forty-ſeven at ver. 16.

VII. As a N. fem. תאנה A ſpecies of *tree, the fig-tree*, q. d. *the grief-tree*, from the roughneſs or pricklineſs of the upper ſide of its leaf; a kind of natural ſackcloth, which, after the fall, (Gen. iii. 7,) our firſt parents girded over the obnoxious parts to expreſs their *contrition*. Whence ſackcloth about the loins, penitential girdles, *&c.* deſcended to their poſterity. Comp. under חגר I. and מל III. freq. occ. *Irenæus*, lib. iii. cap. 37, has long ago remarked that Adam by the *act* of girding himſelf with *fig-leaves* teſtified his *repentance*, *exiſtentibus & aliis foliis multis, quæ minus corpus ejus* vexare *potuiſſent*, when there were many other kinds of leaves which might have been leſs *diſagreeable* to his body; that "he made himſelf a clothing *ſuited to his diſobedience*—and that repreſſing the laſcivious motions of the fleſh, he put a bridle of continence on himſelf and his wife—acknowledging that he was now worthy of ſuch a covering as *afforded no delight*, mordet autem & pungit corpus, *but fretted and pricked the body*." As a N. maſc. plur. תאנים *Figs*, whether fruit, Jer. xxiv. 1, 2, & al.—or trees, Amos iv. 9.

אנן I. In Hith. It is rendered *to complain, murmur*, but ſeems rather from the emphatic uſe of the reduplicate ן, to denote *to be exhauſted* or *faint with labour* or *grief*. occ. Num. xi. 1. Lam. iii. 39. On this laſt text comp. Prov. iii. 11. Heb. xii. 5.

II. Chald. As a Pron. maſc. plur. אנון the ſame as the Heb. הם, *They, thoſe*. Dan. ii. 44. As a Pron. fem. plur. אנין, the ſame as the Heb. הן, *They, thoſe* women. Dan. vii. 17.

אין A negative word, derived from און in the ſenſe of *labour, vanity*, as בל *not*, from בלה *to wear away, weary, conſume*; and לא *not*, from לאה *to tire, bring to nought*. It may be rendered

1. *Not*. Gen. xxxvii. 29. In Pſ. lxxiii. 5, fifty-eight of Dr. *Kennicott*'s Codices for אינמו read אינמו.
2. *Without*. Exod. xxi. 11.
3. *None, nothing, nobody*. Exod. viii. 10. xxii. 10. Iſa. xli. 11. Hag. ii. 4.
4. אין כל *Not any thing, nothing at all*. Num. xi. 6.
5. With כ *even as* prefixed, כאין *Within a nothing, all but*. Pſ. lxxiii. 2.

From אין may very probably be derived the

Iſlandic *Aan* defect, Saxon panian, to be diminiſhed, Eng. *wan, wane, want*, Lat. *vanus*, whence *vain, vanity, vaniſh*. Gr. *ινειν* and *ινοω* to empty. Lat. *inanis* empty, whence Eng. *inane, inanity*.

6. מאין *From whence?* See under אנה IV. 3.

אנא

I. As a Particle. See under נא

II. Chald. אנא A Pronoun of the firſt perſon, the ſame as the Heb. אני *I*. occ. Ezra vi. 2. Dan. ii. 8. אנה The ſame. Ezra vii. 21. Dan. ii. 23, & al.

אנב

Chald. from Heb. נוב, *Fruit*. occ. Dan. iv. 9, 11, 18.

אנה

Denotes the *occurrence* or *preſence* of an object.

I. As a V. with a radical ה, *To occur, happen*. occ. Pſ. xci. 10, *Evil ſhall not* תאנה happen (LXX, *ϖροσελευσεται* come) *to thee*. Prov. xii. 21, *No grief, affliction* (i. e. which ſhall, *on the whole*, be ſuch) יאנה ſhall happen *to the juſt*. Alſo in a tranſitive ſenſe, *To cauſe to happen* or *come*. occ. Exod. xxi. 13, *But the Aleim* אנה cauſe to come (LXX, *ϖαρεδωκεν*, Engl. tranſl. deliver) *to his hand*. In Hith. with ל following. *To put oneſelf*, as it were, *in the way of* another in a bad ſenſe, *to ſeek a quarrel againſt* him. occ. 2 K. v. 7. As a N. fem. תאנה *An occurrence, occaſion* (which, by the bye, from ob, and cado *to fall*; ſo *what falls in one's way*) particularly *of quarrel*. occ. Jud. xiv. 4. But in Jer. ii. 24, it is uſed as a decent word for the *libidinous inſtinct* or *impetus* of the female dromedary. As Ns. fem. אניה and תאניה occur together, Iſa. xxix. 2. Lam. ii. 5, and are uſually tranſlated *mourning* and *lamentation*, or the like. But as the י in theſe Nouns (ſubſtituted for ה) ſhews they belong to this root אנה, I would rather underſtand the words (which however I do not pretend accurately to diſtinguiſh) of *calamitous events* or *occurrences* (as we generally uſe the word *accidents*), ſuch namely as are recounted in the verſes following the above texts. And to ſtrengthen this interpretation, we may obſerve that the Verb is likewiſe applied only to *calamitous* occurrences.

II. As a word which a perſon applies to himſelf as *preſent*, אני *I*, a Pronoun of the firſt perſon, freq. occ. the י (as uſual in other inſtances) being ſubſtituted for ה, which however appears again in the *paragogic* or *emphatical* ה, which is frequently poſtfixed to the firſt perſon future of Verbs.

Plur. אנו *We*, the final ו (from root וו *to join together*) being plural or *collective*, as in חיתו ידו (Ezek. i. 8.) יחדו *together*. Once, Jer. xlii. 6. From אנו, נו forms the firſt perſon plur. pret. of Verbs; and hence the Greek *νωι, νω, we two*, Lat. *nos*, Ital. *noi*, French *nous*, we.

III. As a N. maſc. ſing. אני *A ſhip*, or *fleet of ſhips*, ſo called from their fitneſs *to go* or *preſent themſelves* any where, notwithſtanding the ſeparation of countries by the ſea. 1 K. ix. 26. Iſa. xxxiii. 21, & al. freq. Fem. אניה *a ſhip*. Prov. xxx. 19. Jon. i. 3, & al. freq.

IV. As Particles of *place*, and *time*.

1. אנה, and (1 Sam. x. 14.) אן *Whither, where*. Gen. xvi. 8. Joſ. ii. 5. Ruth ii. 19. Iſa. x. 3. אנה ואנה *Hither*, and *thither*. 1 K. ii. 36.

2. עד אנה, and (Job viii. 2.) עד אן *How long? till what time?* Exod. xvi. 28. Num. xiv. 11. Alſo, *When, at what time?* Job xviii. 2.

3. אין with מ prefixed, מאין *From whence?* Gen. xxix. 4. Num. xi. 13, & al. So מאן 2 K. v. 25; but obſerve that about thirty of Dr. *Kennicott*'s Codices here read מאין.

אנח

I. It is rendered *to ſigh, groan*, or the like; but as it does not appear to be uſed as a V. in any other conjugation than Niphal, ſee Iſa. xxiv. 7. Lam. i. 4, 8. Joel i. 18, & al. I ſuſpect the radical idea to be *oppreſſion*, or the like. So in Niph. *To be oppreſſed*, as the breath of perſons in grief, whence proceeds *ſighing*. As a N. fem. אנחה *Oppreſſion, ſighing*. Pſ. vi. 7. xxxi. 11, & al. The LXX have almoſt conſtantly rendered it, as a V. by *ϛενω*, *ϛεναζω* or it's compounds, and as a N. by *ϛεναγμος*, which words being derivatives from *ϛενος*, *ſtrait, narrow, confined*, come very near the idea of the Heb. here propoſed.

Hence Gr. *Ανια* *Grief, ſorrow*, and as a V. *ανιαω*, *to grieve*.

II. אנחנו *We*. It is often uſed as a Pron. plur. of the firſt perſon, but ſee among the Pluriliterals.

אנך

I. As a N. with a formative א, *A plumb-line,* from נכה *to hit,* becauſe it tries the perpendicularity of a wall or building, by *hitting* the fiducial line, or middle of the board. occ. Amos vii. 7, 8.

II. אנכי A Pron. of the firſt perſon, *I,* from אני, *I,* (which ſee under אנה II.) and כי emphatic *indeed*; q. d. *I indeed,* Ego ſanè. So the Attic Greeks uſe *εγωγε,* and the Dorics *εγωνη* and *εγωνγα,* for *εγω.* freq. occ.

אנם

I. *To preſs, urge.* occ. Eſth. i. 8.

II. Chald. *To give trouble.* occ. Dan. iv. 6.

אנף

I. *To breathe,* or *ſnuff with the noſtrils*; ſo *to be very angry*; becauſe in violent *anger* and rage, animals *breathe ſtronger* and *quicker,* and diſcover their fury by the *ſnuffing,* or ſnorting of their *noſtrils.* Comp. Acts ix. 1. It is uſed abſolutely, Pſ. ii. 12, & al. and with ב following, 1 K. viii. 46. Pſ. lxxxv. 6. In Hith. Nearly the ſame, q. d. "*To put oneſelf in a paſſion.*" *Bate.* Deut. i. 37, & al.

II. As a N. fem. אנפה *A ſpecies of unclean bird,* probably ſo named from its *angry* diſpoſition, as the *Stork,* with which it is joined, is called חסידה from its *kindneſs.* occ. Lev. xi. 19. Deut. xiv. 18. *Bochart,* vol. iii. 337, &c. takes אנפה for a kind of *eagle* or *hawk*; but if this were the true meaning of the word, I think it would have been reckoned with one or the other of thoſe ſpecies in the preceding verſes. The LXX render it *χαραδριον,* or according to the *Complutenſian* edition, *χαλαδριον* or *χαλανδριον*; but theſe Greek names are quite as obſcure as the Hebrew one. Our Engliſh tranſlators and ſome others interpret it the *heron*; and as that bird is remarkable for its *angry* diſpoſition, eſpecially when hurt or wounded, but in other reſpects greatly reſembles the *ſtork,* together with which it is mentioned both in Lev. and Deut. this ſeems as probable an explication as any yet propoſed.

III. Chald. אנף, from Heb. אף, *Face, countenance.* occ. plur. in Reg. Dan. ii. 46. iii. 19.

אנק

I. *To moan* or *groan,* for pain or ſorrow. Jer. li. 52. Ezek. xxiv. 17, האנק דם "Moan *in ſilence,*" *Bate*; (ſo Vulg. *Ingemiſce* tacens) perhaps as oppoſed to the *vociferous wailings* uſual among the Jews and other Eaſterns at deaths and funerals, of which ſee under קן. Comp. ver. 23. and ſee *Joſephus*'s ſtriking and ſublime deſcription of the behaviour of the beſieged Jews when periſhing by famine, De Bel. lib. v. cap. 12, § 3. Ουδε δε θρηνος εν ταις συμφοραις, ετ' ολοφυρμος ην, κ. τ. λ. But in the midſt of their calamities there was *no wailing* nor lamentation. Βαθεια δε την πολιν περιειχε σιγη, κ. τ. λ. *A deep ſilence* poſſeſſed the city." As a N. fem. אנקה *A crying out.* Mal. ii. 13. Pſ. xii. 6.

II. As a N. fem. אנקה, "*A kind of lizard* or *newt,* ſo called from its *moan* or *doleful cry.*" *Bochart,* vol. ii. 1066. occ. Lev. xi. 30.

Der. *Anguiſh, anxious.* Q? Comp. under חנק.

אנש

To be infirm, ill, bad, which laſt word will anſwer moſt of the applications of the Heb.

I. *To be bad with illneſs* or *diſeaſe,* as a perſon. occ. 2 Sam. xii. 15, *The Lord ſtruck the child* ויאנש and it was very ſick. Eng. Tranſlat.

In 1 Sam. ii. 23, the LXX, for the Heb. אנשים, according to the received reading, very remarkably have ΕΝ ΡΟΜΦΑΙΑ *ανθρωπων by the ſword* of men.

II. *To be bad,* as a diſeaſe, hurt, or wound. occ. Job xxxiv. 6. (comp. ch. vi. 4. Jer. xv. 18. xxx. 12, 15. Mic. i. 9.

III. *To be bad* or *ſick with ſorrow or grief, to be violently grieved.* occ. Pſ. lxix. 21. As a participial N. אנוש *Grievous, woful.* occ. Iſa. xvii. 11. Jer. xvii. 16.

IV. As a N. אנוש *Bad,* i. e. *infirm, weak, frail,* as the heart of man. occ. Jer. xvii. 9, where Eng. tranſlat. *deſperately wicked* ſeems very improper. I do not find that the word ever denotes *wickedneſs* at all.

V. As a N. maſc. plur. אנשים *Infirmities.* occ. 1 Sam. xvii. 12, *And the Man in the days of Saul was old,* בא באנשים got into infirmities, "got into the infirmities of nature; as we ſay, got weak and infirm." Thus Mr. *Bate* renders, and happily clears the text. See more in his Crit. Heb.

VI. As a N. אנוש, plur. אנשים *A man,* thus called from the *infirm, wretched* ſtate into which he fell by ſin. This the believing Seth acknowledged in the name of his firſt born, Gen. iv. 26. Comp. Job ix. 2. xv. 14. Pſ. viii. 5. ix. 20, 21. Iſa. li. 7. In Gen. v. 1, 2, we read, *In the day that God created man,* ברמות in the likeneſs of God *made he him: male and female created he them, and called their name* אדם Adam *in the day when they were created.* This name importing their being created in the *likeneſs of God*, as to holineſs, happineſs, and immortality; but by ſin man became אנוש *a wretch*, and this is the name by which the *ſpecies* is moſt commonly called in Scripture. אנוש ſing. is ſometimes uſed as a *collective* N. See Pſ. ix. 21. lxxiii. 5. ciii. 15. Job vii. 1; and אנשי is expreſsly applied to *women* as well as to men, Joſh. viii. 25.

לחם אנשים Ezek. xxiv. 17, is by ſome learned men interpreted *bread of* mourners, but אנשים does not ſignify *mourners*. Theſe are denoted by a different word אונים Hoſ. ix. 4. The expreſſion in Ezek. ſeems to mean *bread of* other men, "Food given by neighbours and friends at ſuch a time" (*Clark*), as that of a wife's death. Comp. Jer. xvi. 5, 7. Margin and Heb. and ſee *Harmer*'s Obſervations, vol. ii. p. 138, whence it appears that Sir *John Chardin* agrees with *Clark* in the interpretation of לחם אנשים Ezek. xxiv. 17.

אנת Chald. אנתה

A Pron. of the ſecond perſon, from Heb. אתה, נ being inſerted as uſual in Chaldee words, *Thou*. Dan. ii. 29, 31, 37, 38. Plur. אנתון *Ye*. occ. Dan. ii. 8.

אסם

Occurs not as a V. in Hebrew, nor, ſo far as I can find, in any of the dialectical languages. But as a N. maſc. plur. in Reg. אסמי *Barns, magazines*, or *ſtore-houſes*. So Targ. and Syr. אוצרי, LXX ταμεια and ταμιεια, *Aquila* αποθηκαι, *Symmachus* θησαυροι, and Vulg. cellaria and horrea. occ. Deut. xxviii. 8. Prov. iii. 10.

אסן See under כן

אסף

To gather, gather in, withdraw, congregare, colligere, retrahere.

I. In Kal. *To gather, collect, aſſemble.* Gen. vi. 21. xxix. 22. Exod. iii. 16. In Niph. *To be gathered, collected.* Gen. xxix. 3, 7. Comp. Gen. xxv. 8, 17. Num. xx. 24. Jud. ii. 10. So נאספים Iſa. lvii. 1, is uſed elliptically for gathered *to their fathers* or *people*, i. e. gone to שאול or *Hades, the ſeparate ſtate*, or *general receptacle, of the departed.* See *Vitringa* in Iſa. As a N. fem. אספות *Collections*. So French tranſlat. des recueils, Eccleſ. xii. 11. See under שמר IX. and comp. *Harmer*'s Obſervations, vol. iv. p. 70, &c. In Hith. *To gather, aſſemble themſelves.* Deut. xxxiii. 5.

II. In Kal, *To gather in*, as the fruits or produce of the land. Exod. xxiii. 10. Lev. xxiii. 39. As Ns. אסף and אסיף *A gathering* or *ingathering* of fruits. Iſa. xxxii. 10. Exod. xxiii. 16. xxxiv. 22.

III. In Kal, *To gather, take* or *receive to oneſelf, to take in.* Deut. xxii. 2. Joſh. xx. 4. Jud. xix. 15. 2 Sam. xi. 27. Comp. Pſ. xxvii. 10.

IV. In Kal, *To gather in*, or *up, to draw back, withdraw*, as the feet, Gen. xlix. 33. or hand, 1 Sam. xiv. 19.

V. In Hiph. *To gather in* or *up*, as the rear does an army, claudere agmen. Num. x. 25. As a participial N. מאסף *The rear* or *rear-guard*. Joſh. vi. 9, 13. Iſa. lii. 12.

VI. *To withdraw, take away, take off.* Gen. xxx. 23. Pſ. lxxxv. 4. Iſa. iv. 1. lx. 20. (where Bp. *Lowth* "*wane*,") Joel ii. 10.

VII. In Kal, *To take off, deſtroy.* Jud. xviii. 25. 1 Sam. xv. 6. Jer. viii. 13. Ezek. xxxiv. 29. Hoſ. iv. 3. Zeph. i. 2, 3.

VIII. In Kal, *To recover*, q. d. to *withdraw* a man from the leproſy. occ. 2 K. v. 6, 7, 11.

Schultens in his MS. Orig. Heb. obſerves, that "the right underſtanding of this paſſage depends on the cuſtom of expelling *lepers* and other infectious perſons from camps or cities, and reproachfully driving them into ſolitary places. And that when theſe perſons were cleanſed and re-admitted into cities or camps, they were ſaid to be recollecti, *gathered again* from their leproſy, and again received into that ſociety from which they had been cut off." See Num. xii. 14. Comp. Gen. xxx. 23. Iſa. iv. 1.

אספסף As a N. *A multitude collected* from various quarters, *a colluvies* of people, *a rabble*. LXX επιμικτος, *mixt people*. occ. Num. xi. 4.

Der. Gr. Ασπις, Lat. *Aſpis*. Eng. *An Aſp*, remarkable for collecting or coiling itſelf up. Alſo, *A baſp*. Q?

אסר *To confine, reſtrain.*

I. *To confine, reſtrain, bind*, as with cords, chains, or the like. Gen. xxxix. 20. Jud. xv. 10, 12, 13, 14, & al. In אסרי Gen. xlix. 11, the final י is a poetical addition, as in נאדרי, Exod. xv. 6.* Gen. xlvi. 29, אסר מרכבה *To bind a chariot*, i. e. to the horſes; ſo the Latins ſay, jungere currum, and ſimply jungere, as אסר is uſed, 1 K. xviii. 44. Comp. Exod. xiv. 6, where LXX εζευξε ΤΑ ἉΡΜΑΤΑ *αυτου*. Comp. under רכב.

II. *To ſet in array, marſhal*, as an army, by appointing and *reſtraining* every man to his poſt. 1 K. xx. 14. 2 Chron. xiii. 3, where it is equivalent to ערך. Comp. 1 Sam. xvii. 2.

III. *To confine, oblige, bind*, as by a vow or oath. Num. xxx. 3, 4, & ſeq.

IV. *To reſtrain*, or *be reſtrained*, as through fear. Iſa. xxii. 3.

V. "*To reſtrain, bind* by laws, orders, or commands; *to lay under reſtraints*, or oblige to act ſo or ſo. Pſ. cv. 22." *Bate.* Hence

VI. Chald. As a N. אסר and emphat. אסרא *An obligatory decree*. Dan. vi. 7, 8, & al.

אע Chald.

As a N. אע and אעא *Wood*. occ. Ezra v. 8. vi. 4, 11. Dan. v. 4, 23. It is a corruption of the Heb. עץ, ע being ſubſtituted for צ as uſual in Chaldee, and א for ע.

אפד

I. *To bind cloſe* to the body. occ. Exod. xxix. 5. Lev. viii. 7. In this latter paſſage the LXX render it *συνεσφιγξεν be bound cloſe*. So the Vulg. tranſlates it in Exod. by conſtringo, and in Lev. by aſtringo.

II. As Ns. אפוד and אפד *An ephod*. It was a kind of *ſhort cloak* without ſleeves, *girded* over all the other garments; for the form of the High Prieſt's, ſee Exod. ch. xxviii. xxxix.

As a N. fem. in Reg. אפדת *The girdle* of the ephod which *bound* it *cloſe* to the body. occ. Exod. xxviii. 8. xxxix. 5. Comp. Rev. i. 13.

III. As a N. fem. in Reg. אפדת, *A veſtment* or *veſt*, in which they dreſſed their idols. So Vulg. veſtimentum. occ. Iſa. xxx. 22. Comp. Baruch vi. 11, 12, 58.

IV. Chald. As a N. אפדן *A pavilion, royal* or *ſplendid tent*. Perhaps it is ſo called from it's being *fixed by cords*. אהלי אפדנו *The curtains* of his pavilion. occ. Dan. xi. 45. Biſhop *Newton* very pertinently remarks, that the word is uſed in the ſame ſenſe in *Jonathan*'s Chaldee Targum on Jer. xliii. 10, *And he* (*Nebuchadnezzar*) *ſhall ſpread* אפדניה *his* pavilion *upon them*. Diſſertations on Prophecies, vol. ii. p. 204, 2d edit. 8vo.

Der. Gr. ἁπτω to bind, Lat. *apto*, whence *apt, aptitude, adapt*, &c.

אפה

With a radical, but mutable or omiſſible, ה.

I. "*To beat through*, or *dreſs* victuals *in an oven* or *on coals*," *to bake*. Gen. xix. 3. Exod. xii. 39. Lev. ii. 4. Iſa. xliv. 15, 19. ותפהו for ותאפהו *and ſhe baked it*, 1 Sam. xxviii. 24, the א being dropped, as in ותמרו for ותאמרו *and ye ſhall ſay*, 2 Sam. xix. 14 But in the former text nine of Dr. *Kennicott's* Codices read ותאפהו, and in the latter ſeven have ותאמרו. As a N. אפה plur. אפים *A baker*. Gen. xl. 1, 2, & al. אפים *Dreſt meats, fleſh* (of the ſacrifices) *dreſt by fire*. 1 Sam. i. 5. As a N. maſc. plur. in Reg. תפיני, Lev. vi. 14, or 21, rendered *baken pieces*, as if from this root, the א being dropped; but ſee under פנה X.

II. As a N. אפה, and more frequently איפה, *An ephah*, a meaſure of capacity equal to about ſeven gallons and a half, or near a buſhel, Engliſh; q. d. *The baking meaſure*, ſo called, "no doubt, ſays *Guſſet*, becauſe this quantity was *baked* in a common oven." The LXX have ſeveral times in the xlv and xlvi chapters of Ezekiel rendered it by Πεμμα *a baking*. Lev. v. 11. vi. 20. xix. 36, & al. freq.

III. As a Particle איפה *Where*, &c. See among the Pluriliterals.

IV. As a N. אף *Heat, anger, wrath*. Gen. xxvii. 45. xlix. 6. Deut. ix. 19. xxix. 23, & al.

V. As a N. אף *The noſe*, plur. אפים *the noſtrils*, "whence conſtantly iſſues a *warm* ſteam, and which in *anger* is quite *hot*." *Bate*. See Num. xi. 20. Iſa. iii. 21. Prov. xi. 22. Job xl. 19, 21, or 24, 26. Pſ. cxv. 6. Gen. ii. 7. vii. 22. Gen. iii. 19, בזעת אפיך *In the ſweat of thy* noſtrils, which is ſtrictly right and juſt. Gen. xxiv. 47. על אפה *Upon her* noſe. Comp. under נום. אפים ארצה, or אפיו ארצה, Gen. xix. 1. 1 Sam. xx. 41, & al. freq. may be rendered, *with his* face, but I think properly denotes *with his* noſe, *to the ground*, as the *French* ſay, *le nez* en terre. And to illuſtrate the Heb. phraſe of *proſtrating* oneſelf אפים ארצה may be cited from [*] *Stewart*'s Journey to *Mequinez*, "We marched towards the emperour with our muſic playing till we came within about eighty yards of him, when the old monarch alighting from his horſe, proſtrated himſelf on the earth to pray, and continued ſome minutes *with his face ſo cloſe to the earth*, that, when we came up to him, the duſt remained *upon his noſe*." לאפי *Before, in the preſence of*, coram. 1 Sam. xxv. 23.

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* See *Lowth* Prælect. iii. note p. 34, edit. *Oxon*, p. 42, edit. *Gotting.*

Some have doubted whether אף, when joined with words expreſſive of *heat*, (as with יחר *was hot*, Gen. xxx. 2, & al. freq.; יעשן *ſmoked*, Deut. xxix. 20; יבער *burned, flamed*, Pſ. ii. 12.) ſtrictly denotes the *noſe* or *anger*. Either way the ſenſe is the ſame; ſince the *noſe* is really heated, and ſometimes violently in *anger*. So חרי אף Exod. xi. 8, and חרון אף Deut. xiii. 18, & al. freq. may be either *the heat of the noſe* or *of anger*; but I ſhould rather prefer the former, becauſe the Hebrew language, which, like a ſtriking picture, generally deſcribes the *paſſions* by the effects they have on the *body*, expreſſes *anger*, or it's abſence, by other phraſes referring to the *noſe* or *noſtrils*. (Comp. Ezek. xxxviii. 18. Iſa. lxv. 5.) Thus ſince theſe are not only really *heated* in *anger*, (ſee 2 Sam. xxii. 16.) but alſo *contracted in length* or *ſhortened*, hence קצר אפים *ſhort of noſtrils*, Prov. xiv. 17, denotes *angry*, *paſſionate*, i. e. one who is continually *ſhortening his noſtrils* through *anger*, and is the oppoſite to ארך אפים *long of noſtrils*, which ſignifies one who *reſtrains his anger*, *ſlow to anger*, *long ſuffering*, and is in this view applied not only to man, as Prov. xiv. 29, xv. 18. xvi. 32, but, in condeſcenſion to our capacities, to God likewiſe, Exod. xxxiv. 6. Num. xiv. 18. Neh. ix. 17, & al. In the ſame ſenſe האריך אף *to lengthen the noſe*, is applied both to man and God. See Prov. xix. 11. Iſa. xlviii. 9. Comp. Jer. xv. 15. For the explanation of the phraſes juſt cited, the reader is indebted to the learned *Bate*, Crit. Heb. under אף. I add, that both the Greek and Latin Poets repreſent the *noſe* as the *ſeat of anger*. Thus *Theocritus*, Idyll. i. lin. 18.

> Και ὁι αει δριμεια χολα ϖοτι ῥινι καθηται.
> And bitter *choler* in his *noſe* reſides.

Αει οργιλος εϛι, He is always *paſſionate*, ſays the Scholiaſt. And *Perſius*, Sat. v. lin. 91.

> ———————Ira *cadat* naſo.———
> From your *noſe* let *anger* ceaſe.

VI. As a Particle, denoting the *heat* and *earneſtneſs* of the ſpeaker, אף *Verily*, *ſurely*, *indeed*, *yea*, omnino. Gen. xviii. 13. Lev. xxvi. 16. Num. xvi. 14, & al. freq. Hence אף כי literally means *certainly that*, or *therefore*, and may be rendered, according to the context, either, *how much more?* or, *how much leſs? Is it certain that?* as 2 Sam. iv. 11, *When one told me—Saul is dead*—I ſlew him—אף כי certainly therefore (*I ſhall ſlay*, or how much more, or rather *ſhall I ſlay?*) *wicked men*.—1 K. viii. 27, *The heavens and the heaven of heavens cannot contain thee.* אף כי, certainly therefore *this houſe* (*cannot*) or, how much leſs *this houſe?* Gen. iii. 1, אף כי Is it certain that *God* ſaid? *Ay* verily *hath God ſaid?*

אף כי *Yea, when*. Neh. ix. 18. ואף כי *And* even *that, yea that*. Ezek. xxiii. 40.

VII. אפו ſee under פה.

אפף *To face* (or q. d. *to noſe*) *on all ſides*, *to ſurround*, *compaſs*. occ. 2 Sam. xxii. 5. Pſ. xviii. 5. xl. 13. cxvi. 3. Jon. ii. 6.

אפל

I. *To hide, conceal by interpoſing ſome opaque matter*. It occurs not as a V. but we may collect this meaning of the word from Exod. ix. 31, 32, *And the flax and the barley were ſmitten, for the barley was in the ear, and the flax was bolled. But the wheat and the rye were not ſmitten, for they were* אפילת hidden, that is, concealed or involved in the hoſe, or blade. To the ſame purpoſe, LXX οψιμα, Vulg. ſerotina, *late*, *backward*. This was about the beginning of the month

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[*] In *Newbery*'s Collection, vol. xvii. p. 139.

Abib, which anſwers nearly to our *March*, O. S. And agreeably to this Dr. *Shaw* (Trav. p. 406,) ſpeaking of *Egypt*, ſays, "*Barley* and *wheat* are uſually ripe; the firſt *about the beginning*, the latter *at the end of April*." And again, p. 407, "Now as *wheat* and *rice* (as he takes כסמה to ſignify) are of a *ſlower growth* than *flax* and *barley*, it uſually falls out *in the beginning of March* that the *barley is in the ear*, and the *flax is bolled* when the *wheat* and the *rice* are *not* as yet *grown up*, (אפילת) or begin only to ſpindle." In the plague of hail therefore, the ſtalks of barley being become pretty hard and ſtiff reſiſted it's violence, and ſo were broken off; whereas the wheat-ſtalks being tender and flexible, gently yielded to the ſtroke of the hail, and ſo eluding it's violence preſerved the wheat in the *boſe*.

II. As Ns. אפל and fem. אפלה *Thick darkneſs*. Job iii. 6. Exod. x. 22, & al. freq. Once uſed emphatically in the plur. אפלות as the Latins ſay, tenebræ, Iſa. lix. 9. In Job xxviii. 3, "*The ſtones of* (אפל) darkneſs, *and the ſhadow of death* muſt ſurely mean the metallic ore in the *deep* and *dark* parts of the earth," ſays *Scott*. מאפל Nearly the ſame. Joſh. xxiv. 7. (comp. Exod. xiv. 20.) Jer. ii. 31, where two of Dr. *Kennicott's* MSS. read מאפילה, and a various reading in the printed Hebrew Bible intitled *Minchath Shai* is מאפל יה in two words, *Jah, a land of darkneſs?*

> *Quod latus mundi* nebulæ, maluſque
> Jupiter *urget*.

אפן See under פנה.

אפס

I. *To fail, ceaſe to be*. It is ſuppoſed to be uſed as a V. Gen. xlvii. 15, 16. Pſ. lxxvii. 9. Iſa. xvi. 4. xxix. 20; but in all thoſe paſſages we may with Mr. *Bate* render it as a N. *a failure*, or the like, and with him conſider the א in this word as ſervile, and derive it from פס *to fail*. As a N. אפס *End, extremity, failing, defect, nought*. Deut. xxxiii. 17. Prov. xiv. 28. xxvi. 20. Iſa. v. 8. xli. 29. xlv. 6. *None, no one*. Amos vi. 10. Iſa. xlvi. 9. liv. 15. As a N. maſc. plur. אפסים, Ezek. xlvii. 3, rendered in our tranſlation *Ancles*, ſo Targ. קרסולין, and *Aquila*, *Symmachus* and *Theodotion* αϛραγαλων, and Vulg. uſque ad talos. Perhaps however we may, with *Cocceius*, better interpret it the *extremities* or *ſoles of the feet*, and with him explain מי אפסים by *waters* wetting *the ſoles of the feet*.

אני ואפסי עוד. This expreſſion occurs Iſa. xlvii. 8, 10. Zeph. ii. 15, and is not without conſiderable grammatical difficulty, as appears from the various methods learned men have taken to explain it. Theſe may be ſeen in *Vitringa* on Iſa. xlvii. 8; but *Tympius* (on *Noldii* Partic. in אפס· IV. Not. *n.*) has, I think, given a better expoſition than any of thoſe propoſed in *Vitringa*, namely, *Ego* (ſcil. *illa ipſa ſum*) cujus defectus *amplius*. I (am, by way of eminence) and *of me* (ſuch an one as me) there is henceforth *a defect* or *failure*.

II. אפס As a Particle, denoting *defect* or *failure*, 1. *Only*. Num. xxii. 35. xxiii. 13. Iſa. xlvii. 8.

2. אפס כי *Only that, nevertheleſs*. Num. xiii. 29.

3. אפס כי *Only becauſe, yet becauſe*. 2 Sam. xii. 14.

אפע See under פעה

אפק In general, *To put a force upon, conſtrain*.

I. In Hith. *To put a force upon*, or *reſtrain, oneſelf*. Gen. xliii. 30. xlv. 1. Eſth. v. 10, & al.

II. In Hith. *To conſtrain* or *force oneſelf* to act. occ. 1 Sam. xiii. 12.

III. As a N. maſc. plur. אפיקים *Compact, firm, ſtrong*. Job xii. 21. In Regim. אפיקי is applied to the *bones* of the Behemoth or Hippopotamus, Job xl. 15 or 18, *His ſmaller bones* (are) אפיקי compact bars *of braſs*, correſponding with מטיל the forged bar *of iron* in the latter hemiſtich—to the *ſcales* of the Leviathan or Crocodile, גאו האפיקי (for ſo we *may* divide the words, comp. under חרצב) *Noble are* the compact plates *of his ſhields*, (each) *being ſhut* (*as with*) *a cloſe ſeal*. A Crocodile 18½ feet long, diſſected in *Siam*, an account of which was ſent to the *Royal Academy at Paris*, "from the ſhoulders to the extremity of the tail, was covered with *large ſcales* of a ſquare form diſpoſed like parallel girdles, and fifty-two in number; but thoſe near the tail were not ſo thick as the reſt. In the middle of each girdle there were four *protuberances*, which became higher as they approached the end of the tail, and compoſed four rows*,"—and remind one, I add, of the *Umbos* or *Boſſes* of the ancient *ſhields*.

IV. As a N. אפיק *A torrent*. See under נפק.

Der. Dropping the א, perhaps obſol. Gr. *ϖηγω to fix*, whence *ϖηγνυω*. Latin *figo*, whence *fix*, &c. Alſo perhaps Latin *pango*, *pactum*; whence *compinge*, *compact*, &c.

אפר See under פר

אץ

I. In Kal, and Hiph. *To preſs*, *urge*, *haſten*. Gen. xix. 15. Exod. v. 13. Joſh. x. 13.

II. *To preſs upon*, *ſtraiten*, *confine*. Joſh. xvii. 15.

Der. *Haſte*, *haſten*, *haſty*. Comp. under חש.

אצל

I. *To place by* or *near oneſelf*, *to ſet apart*, *keep*, *reſerve*. occ. Gen. xxvii. 36. Num. xi. 17, 25. Eccleſ. ii. 10. Ezek. xlii. 6. Qu? As a N. fem. אצילה *A reſerve*, *ſomething over and above*. occ. Ezek. xli. 8, *a full reed of ſix cubits*, אצילה *and* (ו being underſtood) a reſerve, ſomething beſides. What this was Ezek. xl. 5, will inform us, namely, טפח *a handbreadth*. Each of theſe cubits was a cubit and a hand breadth *beſides*. Thus *Bate*, Crit. Heb. in אמה and אצל.

II. As a N. maſc. plur. in Reg. אצילי, *Perſons ſet*, or *kept by* or *near* one, *ſelect ones*. occ. Exod. xxiv. 11. Iſa. xli. 9, where the Eng. tranſlation *chief men*, the French, les plus excellens *the moſt excellent*.

III. As a Particle אצל, *Near*, *hard by*, *with*. Gen. xxxix. 10, 15. xli. 3. Prov. viii. 30, & al. freq. With מ prefixed מאצל *From beſide*, *from*. 1 K. iii. 20. xx. 36. Ezek. x. 16.

IV. As a N. maſc. plur. in Reg. אצילי, and fem. אצילות *The arm-pits*, i. e. the ſpaces comprehended between the upper half of the arm and the body, and ſo called from being *retired* parts, and frequently uſed for *reſerving* things to oneſelf. occ. Jer. xxxviii. 12, *Put theſe rotten rags under* אצילות ידיך thy arm-pits, *under the cords*. Ezek. xiii. 18, *Upon* or *to all* אצילי ידי the arm-pits, where obſerve that ידי *may* be in conſtruction with the following כל קומה *of every woman who riſeth up*; and compare ver. 20, *I will tear them* (the כסתות) *from off* זרועתיכם *your arms*. The falſe propheteſſes therefore, as well as the other women, had theſe כסתות *on their arms*. The LXX and *Symmachus*, in Ezek. xiii. 18, render אצילי ידי by *αγκωνα χειρος the bend of the arm*, and another of the Hexaplar verſions by *τοις βραχιοσιν αυτων their arms*.

From the Heb. אצילה, ſeems to be derived the Lat. axilla, of the ſame import.

אצר

I. *To lay up*, *to ſtore*, or *treaſure up*. 2 K. xx. 17. Iſa. xxiii. 18, & al. As a N. אוצר *A treaſury*, *ſtore-houſe*. Joſh. vi. 18. Mal. iii. 10, & al. freq. *An armoury*. Jer. l. 25. Fem. plur. אצרות *Treaſures*. 2 K. xxiv. 13. Comp. Deut. xxviii. 12. Job xxxviii. 22. Pſ. cxxxv. 7. Jer. x. 13. li. 16. Pſ. xxxiii. 7.

II. As a V. from the N. *To appoint for a treaſurer* or *treaſurers*. occ. Neh. xiii. 13.

Der. The formative ת being prefixed, the Greek *Θησαυρος*, Lat. *Theſaurus*, whence French *Treſor*, and Eng. *Treaſure*.

אקו

Neither אק nor אקה occur as Verbs in Heb. but as a N. אקו *A kind of wild goat*, or according to the LXX and Vulg. *The tragelaphus* or *goat-deer*, ſo named, doubtleſs, in Greek and Latin, from it's reſemblance to both thoſe ſpecies. occ. Deut. xiv. 5.

Schultens, in his *Manuſcript* Origines Hebraicæ obſerves, that the root אקו (in *Caſtell* אקי "abhorruit, faſtidivit") is extant in Arabic with the ſenſe of *loathing*, *abhorring*, and conjectures that this animal might have it's name ob fugacitatem, from it's *ſhyneſs* or *running away*. This conjecture is confirmed by Dr. *Shaw*, who from the LXX and Vulg. tranſlation of אקו concludes it means ſome animal reſembling both the *goat* and the *deer*, and ſuch an one he ſhews there is in the Eaſt, known by the name of the *fiſhtâll*, and in ſome parts called *lerwee*, which, ſays he, is the moſt *timorous* ſpecies of the goat kind, *plunging itſelf*, whenever it is purſued, *down rocks and precipices*, if there be any in it's way. See more in *Shaw*'s Travels, p. 415, 416, and 170.

אר

I. *To flow*. This is the idea of the word, though it occurs not as a V. ſimply in this ſenſe, but as a N. אר *a river, a flood.* occ. Amos viii. 8. So

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* *Brooker*'s Nat. Hiſt. vol. i. p. 335.

II. As Ns. with a formative ', יאר and יאור *A river, ſtream,* or *flux* of water. Gen. xli. 1, 2, 18. Jer. xlvi. 8. Zech. x. 11, & al. freq. In Exod. vii. 19, יארי means thoſe well-known *artificial canals,* through which the water of the Nile *flowed,* or was conveyed to the different parts of the country of *Egypt.* So Iſa. xix. 6. יארי מצור are thoſe *canals* which the *Egyptian* kings had cut from the Nile for the *defenſe* of the country. See more in *Harmer*'s Obſervations, vol. ii. p. 301, &c. Hence perhaps *Yar* or *Yare,* the name of a *river* in England, and *Jaar,* of one in Flanders.

III. As a Participial N. אור, *The light,* ſo called from it's wonderful *fluidity*; for it is not only a *fluid,* but one of the moſt *active* and *perfect fluids* in nature. An ingenious * foreign philoſopher very remarkably aſſerts, that "there are in nature but *three truly fluid* bodies known, and which by their *perpetual activity* are the *principles of all motion*; I mean, ſays he, *light, fire,* and *air.*" *Light* is indeed one of the *conditions* of the celeſtial fluid, formed originally by the word or command of God, Gen. i. 3, and now continuing to be formed mechanically by the action of the fire, out of the חשך *dark* or *ſtagnate air.* See Gen. i. 4, 18. Iſa. xlii. 16, xlv. 7.

אור is uſed for *lightning,* and ſo rendered by our tranſlators, Job xxxvii. 3. Comp. ch. xxxvi. 30, 32.—for *the Sun,* Job xxxi. 26.—for *fire,* at leaſt ſuch a degree of it as will burn *hair,* Ezek. v. 2. Comp. Iſa. xxxi. 9. Yet it is diſtinguiſhed from אש, Iſa. xliv. 16.

אור פנים *The light of the countenance* denotes the *cheerful agreeable look* of perſons who are *pleaſed,* in oppoſition to the gloomy forbidding *mien* of thoſe who are diſpleaſed. Prov. xvi. 15. Pſ. iv. 7. xliv. 4. Job xxix. 24. Comp. Num. vi. 25. Pſ. xxxi. 17. Eccleſ. viii. 1. So we commonly ſpeak of *joy* or *pleaſure lighting up the countenance.* Hence Gr. *ωρα,* beauty.

No doubt אור *Ur,* a city of the Chaldeans, whence Abraham was brought, Gen. xv. 7. Neh. ix. 7, had it's name from the *light* or *fire* there worſhipped. Comp. Joſh. xxiv. 2. Job xxxi. 26—28. Alſo the Egyptian idol *Orus,* τον Απολλωνα Ἑλληνες ονομαζȣσι, whom the Greeks name *Apollo,*" ſays *Herodotus* II. 144.

As a N. fem. אורה *Light.* occ. Pſ. cxxxix. 12.—as implying *joy, proſperity,* (comp. under נהר V.) occ. Eſth. viii. 16. *Joſephus* relating the ſame part of Eſther's hiſtory, Ant. lib. xi. cap. 6, § 13, expreſſes the Heb. אורה by σωτηριον φεγγος *ſalutary,* or *ſalutiferous, light.*

As a V. in Kal, with or without the ו, *To be light, ſhine, be enlightened.* Iſa. lx. 1. 2 Sam. ii. 32, ויאר *And* it was light *to them in Hebron,* i. e. it *grew light* by the time they got thither. 1 Sam. xiv. 2[illegible], *How my eyes* ארו ſhine, the natural effect of the ſtrength and ſpirits being recruited. As a Participle אור *Shining.* Prov. iv. 18. As a Participle Niph. נאור *Shining, illuſtrious, glorious.* Pſ. lxxvi. 5. In Hiph. *To give light, ſhine, cauſe to ſhine.* Gen. i. 17. Pſ. lxxvii. 12. Ezek. xliii. 2. Exod. xiv. 20, *And it (the pillar) was cloud and darkneſs,* ויאר את הלילה *and* it enlightened *the night,* i. e. the fire appeared in the dark cloud, and *gave light.* Comp. ver. 24. Num. vi. 25, *Jehovah* יאר פניו *cauſe* his face *to ſhine.* So Dan. ix. 17. Comp. above אור פנים. Job xli. 23, or 32, יאיר He cauſeth *a path* to ſhine *after him,* as a ſhip does in cutting the waves.

In Hiph. *To kindle* or *light,* as fuel. Iſa. xxvii. 11. Comp. Pſ. xviii. 29. Mal. i. 10.

As a N. maſc. plur. אורים *Lights,* that is, *ſtreams* or *fluxes of light,* as is plain from the mention of the *ſolar, lunar,* and *ſtellar fluxes* in the following verſes. Pſ. cxxxvi. 7.

As a N. מאר *A mean of light,* שמן למאר *Oil for a mean* or *pabulum of light.* Exod. xxv. 6. As a N. מאור *A mean* or *pabulum of light* conſidered as *in action.* Exod. xxvii. 20. xxxv. 8. מנרת המאור *A candleſtick for the pabulum of light,* i. e. to ſupport the *pure oil* which gave the light. Exod. xxxv. 14. Num. iv. 9. מאור עינים What giveth light *to the eyes* (ſo *Symmachus* φωτισμος οφθαλμων the illumination *of the eyes*) *rejoiceth the heart.* Prov. xv. 30. מאור is alſo uſed for *a luminary,*

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* Abbé *Pluche,* in *Nature Diſplayed,* vol. iv. dial. 12, p. 157. Engliſh edit. 12mo.

an orb, which either *forms* or *reflects the light*, and ſo is in either caſe an *inſtrument of light* to us. Gen. i. 16. Comp. ver. 14, and under ברל I. *Thou haſt prepared* מאור ושמש the luminary or orb, i. e. of the ſun, *and the ſtream of light* from it, which plainly diſtinguiſhes between the two. Pſ. lxxiv. 16, where *Aquila* excellently *φωστῆρα*. כל מאורי אור *All* the luminaries, or orbs, of light *will I darken over thee.* Ezek. xxxii. 8, where obſerve that the מאורי are mentioned diſtinctly from ככבי, שמש and ירח, the ſtellar, ſolar, and lunar *fluxes of light* in the immediately preceding verſe.

As a N. fem. ſing. or plur. מארת *A frame of orbs* capable *of giving*, (i. e. *either of forming* or *reflecting, light*) or *the orbs* themſelves. Gen. i. 14, 16. As a N. fem. ſing. or plur. מאורת *A frame of ſuch orbs*, or *the orbs*, actually *giving* light. Gen. i. 15.

IV. As a N. maſc. plur. אורים. את האורים ואת התמים Urim and Thummim, *Lights* and *Perfections*, mentioned Exod. xxviii. 30. Lev. viii. 8, as ſome things that were put into the breaſt-plate of the High-prieſt. That theſe did in ſome manner or other give prophetical or oracular anſwers from *Jehovah* is diſputed by none, who pretend to believe the authority of the Scriptures, being evidently proved from Num. xxvii. 21. 1 Sam. xxviii. 6, & al. But the two great queſtions relating to them are,

Iſt. Of what *form* and *ſubſtance* were theſe *Urim* and *Thummim?*

IIdly. *How* or in what *manner* prophetic anſwers were delivered by them?

—Not to trouble the reader with *rabbinical* dreams, or what ſeem to me erroneous opinions on this ſubject, I ſhall endeavour to clear both theſe points from the ſcriptures themſelves.

Iſt. As to their *form* and *ſubſtance*, it ſeems highly probable that they were no other than the *twelve precious ſtones* inſerted into the high-prieſt's breaſt-plate, (Exod. xxviii. 17, &c.) on which were engraven the names of the twelve tribes of *Iſrael*: for,

1ſt. It is written, Exod. xxviii. 29, *Aaron ſhall bear the names of the children of Iſrael* (namely, thoſe engraven on the ſtones) *in the breaſt-plate of judgment upon his heart, when he goeth into the holy place, for a memorial before the Lord continually.* And to enjoin this the more ſtrongly, the ſame thing is expreſſed, ver. 30, *And thou ſhalt put in the breaſt-plate of judgment the* Urim *and the* Thummim, *and they ſhall be upon Aaron's heart when he goeth before the Lord: and* (or *ſo*) *Aaron ſhall bear the judgment of the children of Iſrael upon his heart before the Lord continually.* Who that compares theſe two verſes attentively together, but muſt ſee that the *Urim* and *Thummim* are the *ſubſtance* or *matter* upon which the names were engraven?

2dly. In the deſcription of the high-prieſt's breaſt-plate, given Exod. xxxix. 8, & ſeq. the *Urim* and *Thummim* are not mentioned, but the rows of ſtones are; and *vice verſâ* in the deſcription Lev. viii. 8, the *Urim* and *Thummim* are mentioned by *name*, and the ſtones not; therefore it is probable that the *Urim* and *Thummim* and the *precious ſtones* are only different names for the ſame thing.

3dly. If the *Urim* and *Thummim* be not the ſame with the precious ſtones, then we muſt ſay that *Moſes*, who hath ſo particularly deſcribed the moſt *minute* things relating to the high-prieſt's dreſs, hath given us no deſcription at all of this moſt *ſtupendous* part of it, which ſeems highly improbable.

As to the IId queſtion, *how*, or in what *manner* prophetic anſwers were delivered by *Urim* and *Thummim?* It ſeems determined, beyond diſpute, that it was by an *audible voice*, as at other times; (Num. vii. 89.) for when *David* conſulted Jehovah by the *Ephod* of *Abiathar*, we read 1 Sam. xxiii. 11, *Jehovah* אמר ſaid, *He will come down.* So again ver. 12. Comp. alſo 1 Sam. xxx. 7, 8. 2 Sam. ii. 1—5, 23, 24. Jud. i. 1, 2. xx. 18. Thus then it was Jehovah who returned an anſwer by an *audible voice*, when the prieſt preſented himſelf before him with the *Urim* and *Thummim.*

Who can doubt but the *typical* high-prieſt's appearing continually before Jehovah with the names of the children of *Iſrael* upon his *heart* prefigured the appearing of the *real* High-prieſt in the preſence of God, as interceſſor for ever in behalf of the true *Iſrael*, even of all thoſe *who come unto God by him?* Who can doubt but that *Jehovah*'s being *ſometimes* (ſee 1 Sam. xxviii. 6.) pleaſed to anſwer by *Urim* and *Thummim*, was a ſhadow of that ſpirit of *truth* and *prophecy* which was to be inherent in *Jehovah* incarnate? See Deut. xxxiii. 8.

There was a remarkable imitation of this ſacred ornament among the *Egyptians*, for we learn from *Diodorus*, lib. i. p. 68, ed. Rhod. and from *Ælian*, Var. Hiſt. lib. xiv. cap. 34, that "their chief-prieſt, who was alſo their ſupreme judge in civil matters, wore about his neck, by a * golden chain, an *ornament of precious ſtones* called *Truth* (Αληθεια, the very word by which the LXX render תמים Exod. xxviii. 30. Lev. viii. 8.) and that a cauſe was not opened till the ſupreme judge had put on this *ornament*." It ſeems probable that the *Egyptians* carried off this, as well as other ſacred ſymbols, from the diſperſion at *Babel*; for it is by no means credible that they ſhould take it from the *Iſraelites* after the giving of the law. And the ſuppoſed priority of it to that time will account for *Moſes* firſt making mention of it occaſionally as it were, as of a thing well known. Exod. xxviii. 30. And I would beg the reader to conſider whether a more rational account can be given of the uſe of many *ornaments* of the like kind, worn by kings and prieſts among all nations in all ages, than by ſuppoſing they were originally of *divine inſtitution*, *perverted* afterwards more or leſs by *human imagination*.

V. As a N. fem. ſing. in Reg. מאורת *The hole* which a ſerpent makes in the earth, q. d. *A light-hole*. So Lat. ſpecus, from ſpecio *to ſee*. occ. Iſa. xi. 8. Comp. מנהרת under נהר.

VI. Though *fluidity* or *flowing* be the natural condition and perfection of *water* and *light*, yet in other things to be *flowing*, *flux*, or *fleeting*, is an *imperfection* and an *evil*. (See Job xx. 28, and *Bate*'s Crit. Heb.) Hence as a V. אר, and אור *To curſe*, i. e. *to pronounce flux*, *fleeting*, or *tranſitory*, or *to wiſh to be ſo*. See Gen. xii. 3. Num. xxii. 6, 12. Jud. v. 23. קלל *To make light of*, *treat as light or vile*, is a word of ſimilar import. Theſe two Verbs occur together, Exod. xxii. 28, לא תקלל *Thou ſhalt not* make light of, revile, *the Aleim*, *nor* תאר curſe *the Ruler of thy people*. As a Particip. Niph. maſc. plur. נארים *Curſed*. Mal. iii. 9. As a N. fem. מארה *A curſe*. Deut. xxviii. 20. Mal. ii. 2, & al.

Hence Gr. Αρα *a curſe*, *αραομαι to curſe*.

VII. As a N. אור plur. אורות, אורת, and ארת *Graſs* or *herbs*, from their *flux*, *periſhing* nature, which is often remarked by the inſpired writers. occ. Iſa. xviii. 4. xxvi. 19. 2 K. iv. 39. 2 Chron. xxxii. 28, עדרים לאורות "*Flocks at graſs*." *Bate*.

ארר *To curſe*, *curſe greatly*, the doubling of the laſt radical, as uſual, heightening the meaning. occ. Gen. v. 29. As a Particip. paoul. ארור *Curſed*, *greatly curſed*. Gen. iii. 14, 17, & al. freq. As a Particip. Hiph. maſc. plur. מארים *Cauſing* or *bringing the curſe* or *deſtruction*. Num. v. 18, 19, 22, 24, 28.

Der. Gr. Αηρ, Lat. *Aër*, Eng. *air*, *aërial*. Gr. Ὡρα, Lat. *hora*, Eng. *hour*. Alſo *year*, and it's northern relatives (ſee *Lye*'s Junius) Lat. *aurum*, and French *or*, gold, from it's colour, like the light. Lat. *aura*, in the ſenſe both of a *breeze* and of *ſplendour*, as *Virgil*, Æn. vi. lin. 204, *Aura auri*, the ſplendour or glittering of gold. Alſo Gr. Ἠρ, the dawn; Goth. air, Saxon æꞃ, the ſame; whence Eng. *early*. Lat. *Aurora*, the dawn, from אור, and ער to raiſe.

ארב

I. *To lie in wait*, or *ambuſh*. Deut. xix. 11. Pſ. x. 9, & al. freq. As Ns. ארב *A den* where wild beaſts *lie in wait*, and whence they ruſh upon their prey. Job xxxvii. 8. xxxviii. 40. מארב *An ambuſh*, either the place, Jud. ix. 35, or perſons, 2 Chron. xiii. 13.

II. As a N. fem. ארבה *A place of lying in wait*.

1. In the plur. *The fiſſures*, *cracks*, or *chinks*, whereby the air on the ſurface of the earth communicates with that within, and where it doth, as it were, *lie in wait* to ſupply any deficiencies on either ſide that may happen from rarefaction, or &c. Gen. vii. 11, & al. 2 K. vii. 19, *If the Lord would make* ארבות בשמים windows or holes in the heavens,—Is

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* Comp. Gen. xli. 42; and ſee *Grotius* De Verit. Relig. Chriſt. lib. i. cap. 16, not. 111; and *Le Clerc* on Exod. xxviii. 30.

not this an infidel ſneer at the Moſaic hiſtory, Gen. vii. 11 ? Moſes never mentions ארבות בשמים windows or holes *in* the heavens, but only ארבת השמים fiſſures or holes *of* or *for* the heavens or air. Iſa. xxiv. 18, ſpeaking in images taken from the deluge, ארבות ממרום The fiſſures *on high are opened,* (comp. Gen. vii. 11.) *and the foundations of the earth ſhake.* *On high* here being oppoſed to the foundations of the earth, does not mean in the heavens, but *in the higher parts of the earth,* as מרום is uſed Iſa. xxxvii. 24. Jer. xlix. 16. Obad. i. 3. Habak. ii. 9.

2. Sing. *A hole*, or *opening*, whence ſmoke *ruſhes* as from a *lurking place*. Hoſea xiii. 3.

3. Plur. *Cracks* or *holes* in walls or rocks, ſuch as pigeons *harbour* in. occ. Iſa. lx. 8.

4. *Windows*, ſpoken of the *holes* or *openings* for the eyes. occ. Eccleſ. xii. 3. See Solomon's Portraiture of Old Age, by Dr. *Smith*, p. 81, & ſeq. 2d edit.

5. Iſa. xxv. 11, " *And God ſhall bring down his pride* עם ארבות ידיו *with* the ſudden gripe *of his hands*." Bp. *Lowth*. And this tranſlation agrees with the Targum, LXX, and Syriac verſions, and eſpecially with the Vulg. cum *alliſione* manuum ejus, and ſeven of Dr. *Kennicott*'s Codices read ארבת ſing. I know not however that עם ever ſignifies, *by* or *with*, of the *inſtrument*, though very frequently of *concomitancy*. The reader therefore will conſider for himſelf whether ארבות or ארבת may not be referred to root רבה, and the words rendered, *And he ſhall bring down his* (*Moab's*) *pride* together with the multitude *of his hands*, i. e. *men*, or perhaps *trophies*. Comp. under ידה V. 4.

III. As a N ארבה *A locuſt*. Some place the word under this root, becauſe theſe inſects ſuddenly and unexpectedly come forth upon countries as from *lurking* places, plundering and deſtroying; but ſince ארבה is uſed as a N. *maſc.* and conſequently the ה is radical, it ought to be referred to root רבת, which ſee.

ארג

To weave. See Exod. xxviii. 32. Jud. xvi. 13. 2 K. xxiii. 7. Iſa. lix. 5, יארגו They weave *the ſpider's web*. As a N. ארג *A weaver's ſhuttle*. Job vii. 6. Iſa. xxxviii. 12. Comp. under קפר. Perhaps *a loom*. Jud. xvi. 14. Mr. *Harmer*, in the 4th vol. of his valuable *Obſervations*, p. 447, aſks, " If ſhuttles are not now uſed in the manufacturing of hykes, can we ſuppoſe they were in uſe in the time of Job? Yet our tranſlators ſuppoſe this;" namely, in Job vii. 6. But there is nothing in this text that limits it to the manufacturing of *hykes* or *blankets*; and though the inhabitants of *Barbary* do not now uſe the *ſhuttle* in manufacturing *theſe*, but conduct every thread of the woof with their fingers, according to Dr. *Shaw*'s Travels, p. 224, yet the Doctor in the ſame page informs us, that " at *Algiers* and *Tunis* there are *looms* for velvets, taffitees, and different ſorts of wrought ſilks." And it is certain from *Homer*, that the *ſhuttle*, κερκις, was uſed in weaving by the *ancient Greeks*. See Il. xxii. lin. 440, 448. Odyſſ. v. lin. 62.

Hence Αραχνη, the Greek name for *a ſpider*; and the fable of a *Lydian* woman named *Arachne* being metamorphoſed into that *inſect*. See *Ovid*, Metam. lib. vi. fab. 4. From the Greek Αραχνη are plainly derived the Lat. *aranea*, and French *araignée*, a ſpider.

ארה with a radical, but mutable, ה.

I. As a V. *To pluck off*, or *crop*, as from a tree. occ. Pſ. lxxx. 13. Cant. v. 1.

II. As a N. fem. plur. אריות *Stalls* for horſes or other beaſts, where they *pluck* or *crop* their food. occ. 2 Chron. ix. 25. ארות The ſame. occ. 1 K. iv. 26, or v. 6. 2 Chron. xxxii. 28.

III. As a N. ארי and אריה plur. אריים and אריות *A lion*, ſo called " from *plucking* or *ſnatching off* his prey, Qu ?" ſays Mr. *Bate*, or from his *remarkably tearing* it *to pieces*; a circumſtance particularly noted by the ſacred (ſee Gen. xlix. 9. Deut. xxxiii. 22. Pſ. vii. 3. xxii. 14. Hoſ. xiii. 8. Mic. v. 7 or 8.) and by the heathen writers:

Thus *Virgil*, Æn. ix. 339, &c.

> *Impaſtus ceu plena* Leo *per ovilia turbans.*
> (*Suadet enim veſana fames*) manditque trahitque
> *Molle pecus.*
>
> The famiſh'd *Lion* thus with hunger bold
> O'erleaps the fences of the nightly fold,
> And *tears* the peaceful flocks,
>
> DRYDEN.

Comp. *Homer*, Il. xi. lin. 176.

"When the lion, ſays *Buffon*, Hiſt. Nat. tom. viii. p. 124, leaps on his prey, he gives a ſpring of ten or fifteen feet, falls on, ſeizes it with his fore-paws, la dechire avec ſes ongles, *tears it with his claws*, and afterwards devours it with his teeth."

ארו Chald. *See, behold, lo.* Dan. vii. 2, & al. It may be either from Heb. אור *the light*, or by tranſpoſition, from Heb. ראו 2d Perſ. plur. Imper. of ראה *to ſee.*

ארז As a N. *A cedar.* See under רזה.

ארח It denotes "*to go in a track*, and as a N. *a common road, highway, path, conſtant courſe*, or *ſettled cuſtomary way*; *a traveller.*" *Bate.*

I. *To go in a track* or *high-road* (as it were). occ. Job xxxiv. 8. Comp. Mat. vii. 13. As a N. ארח *A traveller.* Jud. xix. 17. 2 Sam. xii. 4. *A way, a track, a path, a road.* Gen. xlix. 17. Comp. Job xxii. 15. Pſ. xvi. 11. *A way, manner, cuſtom.* Gen. xviii. 11. So plur. ארחות. Jud. v. 6. Job vi. 18, 19, & al. As a N. fem. in Reg. ארחת plur. ארחות *A company of travellers, a caravan.* occ. Gen. xxxvii. 25. Iſa. xxi. 13.

II. As a N. fem. ארחה, in Reg. ארחת *A cuſtomary ſettled allowance* or *meal* of victuals. occ. 2 K. xxv. 30. Jer. xl. 5. lii. 34. Prov. xv. 17. See *Bate*'s Crit. Heb.

ארך The idea of the word is *Length, long.*

I. In Kal, *To be* or *grow long*, as boughs. Ezek. xxxi. 5. In Hiph. *To draw out in length*, as ropes, Iſa. liv. 2.—as the tongue, in deriſion, Iſa. lvii. 4.—as a furrow, Pſ. cxxix. 3. 1 K. viii. 8, ויארכו *And they* (*the prieſts*) lengthened out, i. e. drew out ſome way, but not entirely, *the ſtaves* (of the Moſaic ark) *and the ends of the ſtaves appeared out in the* * *Holy of Holies* (מן הארון *from the ark*, ſays 2 Chron. v. 9.) על פני *on the front of the oracle, but did not appear without*, namely in the outer ſanctuary. Dr. *Prideaux* (Connect. vol. i. p. 150, 1ſt edit. 8vo.) juſtly obſerves that this text, which however he does not ſeem to have clearly underſtood, (comp. Bp. *Patrick*'s note,) plainly proves that the ſtaves were put through the rings made for them, *not on the ſides of the ark, but on the two ends of it.* For had they been on the *ſides* of the ark lengthways, they would, on their being drawn out, have reached towards the ſide-wall, and not have been ſeen *from the ark, on the front of the oracle* †. As a N. ארך *Length* or *long.* See Gen. vi. 15. xiii. 17. Ezek. xvii. 3. Job xi. 9.

II. Of time. In Kal, *To be lengthened* or *prolonged.* Gen. xxvi. 8. Exod. xx. 12. In Hiph. *To lengthen, prolong.* Deut. iv. 26, 40. xi. 9, & al. Alſo, *To remain* or *continue a long time.* Num. ix. 19, 22. Prov. xxviii. 2. Comp. Dan. iv. 24, or 27.

Hence Lat. *arceo*, to drive off or away.

III. In Hiph. *To advance, proceed, proſper.* Thus uſed as a Participle, " Eccleſ. vii. 16. *There is a juſt man that periſhes in his righteouſneſs, and there is a wicked man* מאריך who advances, thrives, continues getting forward *in his wickedneſs.* Eccleſ. viii. 12, *Though a ſinner do evil a hundred times*, ומאריך לו *and* proſperity *be to him.*" *Bate*'s Crit. Heb. which by all means ſee. As a N. fem. ארוכה "*Progreſs, getting ground*, or *advancing.* 2 Chron. xxiv. 13. ותעל ארוכה *And* progreſs, advancing, *went on to the work.*" So Neh. iv. 1. As a N. fem. ארכה, in Reg. ארכת, *Progreſs, getting forward, proſperity.* Iſa. lviii. 8. Jer. viii. 22, "*Why then doth not* ארכת *the* recovery *of the daughter of my people go on?*" "So alſo, ch. xxx. 17. xxxiii. 6, ſays Mr. *Bate*, it is not *health* nor *plaiſter*, but the *progreſs* or *getting forward.*"

IV. Chald. אריך *Expedient, fitting.* occ. Ezra iv. 14.

ארם

As a N. ארמון *A palace.* See under רם.

ארן See under רן

ארע

I. Chald. *Low, inferiour.* occ. Dan. ii. 39. The word is uſed in the ſame ſenſe in the Targums. See *Caſtell.* Lex. Heptag.

II. Chald. As a N. *The earth* (Greek Ερα) either on account of it's *inferiour* ſituation, (ſee Pſ. ciii. 11.) or from Heb. ארץ the ſame, ץ being, as uſual, changed into ע. It occurs in the emphatic form ארעא, Dan. ii. 35. Jer. x. 11, & al.

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[*] So קדש is uſed for the *Holy of Holies*, Lev. xvi. 3, 16, 17, 20, 23, & al.

[†] The Print therefore which I have given of the *Ark* on which the *Cherubim* ſtood in this reſpect is wrong. But the reader will eaſily correct it by his imagination.

ארץ

Occurs not as a V. but as a N. fem. ארץ *The earth, the dry land*, Gen. i. 10, ſo called on account of it's readily *breaking* or *crumbling to pieces*, from רץ *to break to pieces*, which ſee.

ארק Chald.

Occurs not as a V. but as a N. fem. ארקא *The earth*. Once, Jer. x. 11. It is perhaps a derivative from רק *to attenuate*, as ארץ from רץ *to break to pieces*.

ארש

To betroth, eſpouſe. Deut. xx. 7, & al. As a N. fem. in Reg. ארשת *Eſpouſals, betrothing*. Pſ. xxi. 3, *Thou haſt not withholden* (the execution of) *the betrothing of his lips*. Chriſt *betrothed* the church, and gave himſelf for it, (ſee Hoſ. ii. 19, 20.) Eph. v. 25, & ſeq. but *to enable him to complete his marriage* and make the church happy with himſelf, he was, in his human nature, inveſted with a kingdom, with everlaſting life, and with power to overcome all his enemies, as it follows in the Pſalm.

אש

I. As a N. אש *Fire*, the well-known emblem of *wrath*. See inter al. Ezek. xxxvi. 5. Zeph. iii. 8. freq. occ. May not this word be a derivative from יש *being, ſubſtance*, and ſo, eminently denote the *ſubſtance* or *matter* of the heavens, i. e. ſubſiſting in *atoms*, without coheſion or ſuch like accidents?

II. אש is, according to the printed copies, uſed for יש *Is*, 2 Sam. xiv. 19. Mic. vi. 10. But in Sam. many of Dr. *Kennicott*'s Codices read איש, and four or ſix יש; ſo in Mic. many read האיש and one היש.

III. As a N. אשה, plur. אשים *A fire-offering, an offering made by fire*. Exod. xxix. 18. Lev. iv. 35, & al. freq.

IV. As a N. איש, fem. אשה, ſee under ישה.

V. Chald. As a N. maſc. plur. emphat. אשיא (perhaps from Heb. יש *ſubſtance, ſubſtantialneſs*) *Foundations*. occ. Ezra iv. 12. v. 16. and with a ſuffix, Ezra vi. 3. And hence

VI. As a N. fem. plur. in Reg. אשויתי, or (according to more than twenty of Dr. *Kennicott*'s Codices) אשיותי, *Foundations*. So Targ. אשיותהא and Syr. שתאסיה, her *foundations*. occ. Jer. l. 15, where the prophet ſpeaking of *Babylon* uſes the word in the *Chaldee* ſenſe, *Her foundations are fallen, her walls are thrown down*. But to this interpretation it is objected, that *foundations* cannot fall. I reply, *foundations in general* cannot, but thoſe of the walls of *Babylon* might. For *Herodotus*, who had been himſelf at that city, informs us, (lib. i. cap. 178, edit. *Gale*) that it was ſurrounded, firſt by a deep and wide ditch *full of water*, πλεη ὑδατος, and then by it's ſtupendous walls, fifty royal cubits broad, and two hundred high; that the earth thrown out of the ditch was made into bricks, with which they firſt lined (*Herod.* built) both ſides of the ditch, and then built the wall in the ſame manner, εδειμαν πρωτα μεν της ταφρȣ τα χειλεα· δευτερα δε, αυτο τȣ τειχος, τον αυτον τροπον. Suppoſing then that the *ſcarp* or *inner wall* of the ditch ſerved for a foundation to the wall of the city, (which is highly probable, though I do not find that *Herodotus* directly aſſerts it) it is very eaſy to conceive how ſuch a *foundation*, or *foundations*, being built in a marſhy ſoil (as was that of Babylon) and continually expoſed to the undermining power of the *water* in the ditch, and preſſed by ſuch a prodigious weight, *might give way, and fall**.

אשש I. As a V. in Hith. *To be grieved, angry*, or, as it were, *fired at oneſelf*. occ. Iſa. xlvi. 8; where the LXX ϛεναξατε *be ye diſtreſſed*, and Vulg. confundamini, *be ye confounded*; but Mr. *Bate*, "*Be ye on fire*, as Luke xxiv. 32, this new *force, vigour*, or *burning* of the heart, being what the Verb expreſſes." See more in Crit. Heb. So *Vitringa* "incendimini, *be ye inflamed*, with ardent zeal namely, for my glory and the true religion." Comp. Jer. xx. 9. Pſ. xxxix. 4.

II. As a N. fem. אשישה, and plur. maſc. in Reg. אשישי. The latter word is in Iſa. xvi. 7, rendered by our tranſlators *foundations*; but ſince the three following verſes relate to the *vineyards* and *wine* with which the country of Moab abounded, the reader will conſider for himſelf, whether אשישי may not be beſt interpreted with *Vitringa*, of the *earthen jars* or *flagons* (namely, ſuch as had been baked by *fire*) in which it is highly probable the ancient Moabites, like the

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* See *Calmet*'s Plan of the City of *Babylon* in his Dictionary.

* modern Eaſterns, kept their wine which they had ſtored up in the fortified city of *Kir-Hareſeth*. So אשישי ענבים, Hoſ. iii. 1, ſeems to mean *jars* or *flagons of wine*, as we render it. And if ſo, אשישה *fem.* in 2 Sam. vi. 19. 1 Chron. xvi. 3. Cant. ii. 5. may not improbably denote a *ſmaller jar* of the ſame ſort, as *Vitringa* explains it.

DER. Lat. *Aſſo*, to roaſt. Eng. *aſhes*. Hence alſo, but immediately from the dialectical אשתא, the Greeks had their 'Εϛια, denoting *the fire*, and the Romans their † *Veſta*, to whom the *unextinguiſhed fire*, kept up by the *Veſtal* virgins, was ‡ conſecrated, or rather whoſe *emblem* or *repreſentative* the *unextinguiſhed fire* was; for it does not appear that among the Romans *Veſta* had any *perſonal* repreſentation; and *Ovid*, Faſt. lib. vi. l. 298, expreſsly affirms ſhe had not,

Effigiem nullam Veſta *nec* Ignis *habent.*

See more in *Spence*'s Polymetis, p. 81, 82. Further, 'Ηφαιϛος *Hephaiſtos*, the Greek name of *Vulcan*, the God of *Fire*, may be derived either from האב אשתא *the Father of Fire*, or from האב אש *the Father Fire*; for *Orpheus* in his hymns calls 'Ηφαιϛος himſelf *ακαματον πυρ unwearied fire*, *κοσμιοιο μερος*, *ϛοιχειον αμεμφες*, *a part of the world, pure element*, *φως αμιαντον unpolluted light*.

אשור See under שרה

אשך

Occurs as a N. once Lev. xxi. 20, and is conſtrued *a teſticle*, but by the context ſeems rather to mean *ſome ſharp biting humour*, or *tetter*, from נשך *to bite*; מרוח אשך *overſpread* with a tetter, or the like. Comp. מרח, and *Bate*'s Crit. Heb. in אשך.

אשל.

Occurs not as a V. but as a N. אשל *An oak*, as appears by a compariſon of 1 Sam. xxxi. 13, with 1 Chron. x. 12. So *Theodotion* in Sam. renders it *δρυς*. Mr. *Bate* refers it to the root נשל from the oak's *caſting* it's acorns. It occurs alſo Gen. xxi. 33. 1 Sam. xxii. 6. From this word may be derived the name of the famous *Aſylum* opened by *Romulus* between two groves of *oaks* § at *Rome*. And as Abraham, Gen. xxi. 33, agreeably no doubt to the inſtitutes of the Patriarchal Religion, *planted* an oak *in Beerſheba, and called on the name of Jehovah the everlaſting God* (comp. Gen. xiii. 8. xviii. 1.); ſo we find that *oaks* were *ſacred* among the idolaters alſo. *Ye ſhall be aſhamed of the* oaks *which ye have choſen*, ſays Iſaiah (ch. i. 29.) to the idolatrous Iſraelites. And in Greece we meet, in very early times, with the famous || *oracle* of *Jupiter* at the *oaks* of *Dodona*. Among the *Greeks* and *Romans* we have, Sacra Jovi Quercus, the *Oak* ſacred to *Jupiter*, even to a proverb. And in *Gaul* and *Britain* we find the higheſt religious regard paid to the ſame tree and it's *miſsletoe*, under the direction of the ¶ *Druids*, i. e. the *Oak*-Prophets or Prieſts. Few are ignorant that the *miſsletoe*, or ** *miſſoldine*, is indeed a very extraordinary plant, *not to be cultivated in the earth*, but always growing upon ſome other tree, as upon the oak, apple, or &c. "The *Druids*, ſays *Pliny* ††, hold nothing more ſacred than the *miſsletoe* and the tree on which it is produced, provided it be the *oak*. They make choice of groves of *oaks* on their own account, nor do they perform any of their ſacred rites without the leaves of thoſe trees, ſo that one may ſuppoſe that they are for this reaſon called, by a Greek etymology, *Druids*. And whatever *miſsletoe* grows on the *oak* (enimverò quicquid adnaſcatur illis) they think *is ſent from heaven*, and is a ſign of God himſelf's having choſen that tree. This, however, is very rarely ſound, but when diſcovered is

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* See *Harmer*'s Obſervations, vol. i. p. 373.

† *Ovid.* Faſt. lib. vi.

Nec tu aliud Veſtam *niſi* vivam *intellige* Flammam.

‡ See more in *Voſſius* De Orig. & Prog. Idol. lib. ii. cap. 65; & in *Hyde* Relig. Vet. Perſ. cap. 7.

§ So *Dionyſius Halicarn.* lib. ii. cap. 15, Μεθοριον δυοιν δρυμων.

|| Of which ſee *Homer* Odyſſ. xiv. lin. 327, 328. Odyſſ. xix. lin. 296, 297. Il. xvi. lin 233, 4. and Mr. *Pope*'s Notes on lin. 285, and 288, of his tranſlation, and *Herodotus*, lib. ii. cap. 52—58.

¶ So called from the Celtic *Deru*, Greek Δρυς, *an Oak*.

** The name is from the German *miſtel*, the ſame, ſo called becauſe it is *mixed* with another tree, and Saxon *tan* (Daniſh *tiene*, Dutch *teene*), *a twig*, *ſprig*, or *ſhoot*. See *Martinius* Lexic. Etymol. in *Viſcus*, and *Junius* Etymol. Anglican. in MISSELDEN.

†† Nat. Hiſt. lib. xvii. cap. 44. See alſo Univerſal Hiſtory, vol. xviii. p. 543, 546—548. and vol. xix. p. 24. 77.

treated with great ceremony.—They call it by a [*] name which in their language ſignifies *the curer of all ills* (omnia ſanantem), and having duly prepared their feaſts and ſacrifices under the tree, they bring to it two white bulls, whoſe horns are then for the firſt time tied. The Prieſt, dreſt in a white robe, aſcends the tree, and *with a golden pruning-hook cuts off the miſsletoe*, which is received in a *white* ſagum or ſheet [†]. Then they ſacrifice the victims, praying that God would bleſs *his own gift* to thoſe on whom he has beſtowed it." Is it poſſible for a Chriſtian to read this account without thinking of him who was *the deſire of all nations*, of the Man whoſe name was *the BRANCH*, who had indeed *no father on earth*, but *came down from heaven*; was *given to heal all our ills*, and after being *cut off* through the *divine counſel*, was *wrapped in fine linen*, and laid in the ſepulchre, for our ſakes? I cannot forbear adding, that the *miſsletoe* was a *ſacred emblem* to other *Celtic* nations, as for inſtance to the ancient inhabitants of Italy. The *Golden Branch* of which *Virgil* ſpeaks ſo largely in the 6th book of the *Æneis*, and without which he ſays no one could *return from the infernal regions* (ſee lin. 126, &c.) ſeems an alluſion to the *miſsletoe*, as he himſelf plainly intimates, by comparing it to that plant, lin. 205, &c. And was not the *Cumæan Sybil* a *Celtic Druideſs*?

אשם

I. *To be guilty, liable to puniſhment* or *penalty*, or *actually to undergo it*. "It differs from חטא, which is *erring* or *committing the crime*." *Bate*. Lev. iv. 13, 22, 27, & al. freq. In Hiph. *To treat as guilty, exact the penalty from*. Pſ. v. 11. This V. has been confounded with שמם *to be deſolate*, Pſ. xxxiv. 22, 23. Iſa. xxiv. 6. Ezek. vi. 6. Hoſ. xiii. 16, or xiv. 1, but in all theſe paſſages ſignifies either *to be guilty*, or *to undergo the penalty of guilt*. In Niph. *To be treated as guilty, to ſuffer the penalty of guilt*. Joel i. 18. Comp. Hoſ. v. 15. As a participle or participial N. אשם *Guilty*. Gen. xlii. 21. As a N. אשם *Guilt, guiltineſs*. Gen. xxvi. 10. Pſ. lxviii. 22. Jer. li. 5. Alſo, *Damage*. Num. v. 7, *And he ſhall reſtore* את אשמו his damage, i. e. the damage he hath done, *in it's full value—and he ſhall give it* לאשר אשם לו (*to him*) *to whom* the damage (*was done*.) Alſo, *An offering* or *ſacrifice for guilt, a treſpaſs-* or *guilt-offering* (Lev. v. 6, 7, 16, & al.) to which the *guilt* or *penalty* was *typically* transferred, as it was *really* to the great *treſpaſs-offering* Chriſt Jeſus. Comp. Pſ. lxix. 6. Iſa. liii. 10. Rom. viii. 3. 2 Cor. v. 21. Gal. iii. 13. 1 Pet. ii. 24. As a N. fem. אשמה *Guilt, guiltineſs*. Lev. iv. 3. xxii. 16. Pſ. lxix. 6. אשמת שמרון *The guilt* or *ſin* of Samaria, Amos viii. 14, plainly means the *golden calf* which was ſet up by Jeroboam, and worſhipped in *Dan*. Comp. 1 K. xii. 30. Hoſ. viii. 5. Deut. ix. 21.

II. As a N. in the Chaldee form, אשימא *Aſhima*, the *Aleim* of the men of *Hamath*, mentioned 2 K. xvii. 30. The word, if uncompounded, ſhould mean *the atoner, expiator*. The Rabbins ſay the emblem was a *goat*, or of a form compounded of a *man* and a *goat*, as the Roman Poets deſcribe the *Satyrs* and *Pan*. And indeed it ſeems probable that this idol was of a form in which the *goat* was prevalent, ſince that *luſtful* animal ſeems a very proper, and is indeed a ſcriptural, emblem of a *vicarious atoner*, as *bearing the body of the ſins of the fleſh*. See Lev. iv. 23, 24. ix. 15. x. 16. xvi. 7.

In the *Samaritan* verſion אשמך is uſed for the Heb. אקו a kind of *goat*, Deut. xiv. 5.

It is known to every one who is acquainted with the mythology of the heathen, how ſtrongly and generally they retained the tradition of an *atonement* or *expiation* for ſin; although they expected it from a falſe object, and by wrong means. We find it expreſſed in very clear terms among the *Romans*, even

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[*] We are told that the Germans to this day call the *miſsletoe* of the oak by the old name *guthyl*, or *gutheyl*, that is, *good heal*, and aſcribe extraordinary virtues to it. See Univerſal Hiſt. vol. xix. p. 24. But compare *Mallet's* Northern Antiquities, vol. ii. p. 147.

[†] The reader may ſee this *very extraordinary ceremony* repreſented to the eye in a print deſigned by *Hayman*, and entitled *The Druids, or the Converſion of the Britons to Chriſtianity*, and ſold by *Knapton* and *Dodſley*.

ſo late as the time of *Horace*, lib. i. ode 2, lin. 29,

> *Cui dabit partes* ſcelus expiandi
> *Jupiter?*
>
> And whom to *expiate the horrid guilt*
> Will *Jove* appoint?

The anſwer in the Poet, is, *Apollo* the *ſecond* perſon of the heathen *Trinity*.

אשן

Occurs not as a V. and for the N. אישן ſee under ישה.

אשף

Occurs not as a V. but in the Lexicons ſeveral Nouns are placed under this ſuppoſed Root.

I. As a N. maſc. plur. אשפים, and Chald. אשפין and emphat. אשפיא are mentioned as a kind of *Conjurers* or *Magicians* among the *Babylonians*. They might perhaps be ſo called from the Heb. נשף *to breathe*, on account of the divine *afflations* or *inſpirations* they laid claim to, and which perhaps, like the conjuring Prieſts among the North American Indians, they pretended to *blow* into others. Dan. i. 20. ii. 27. iv. 4, & al.

II. As a N. fem. אשפה *A quiver*. See under שפה.

III. As a N. אשפות *Dung, a dunghill*. See under שפת.

אשר

I. In Kal, Intranſitively, *To proceed, go forward*. occ. Prov. iv. 14. ix. 6. *To be ſucceſsful, proſperous*. Pſ. xli. 3. So Pſ. x. 6, *To generation and generation*, i. e. *to ſeveral generations* אשר (for אאשר) I ſhall proceed, proſper, or, (taking אשר for a Participle) proceeding, proſpering, *without adverſity*. Alſo tranſitively, *To cauſe to proceed, to put forward*. Prov. xxiii. 19. So Pſ. xvii. 11. אשרנו Proſper us *now, they have compaſſed me*, or (Keri) *us*. Comp. ver. 7, 8, 9. *To help forward, give ſucceſs to*. occ. Iſa. i. 17. In Hiph. *To lead forwards*. occ. Iſa. iii. 12. ix. 16. As a N. אשר *A ſtep, proceeding, progreſs*. Job xxiii. 11. xxxi. 7. (where it is fem. comp. Pſ. xxxvii. 31.) Pſ. xvii. 5, 11. xl. 3. xliv. 19. Prov. xiv. 15. Hence in the form of a N. maſc. plur. in Reg. אשרי is uſed to expreſs *the continued progreſs* or *ſucceſs* of the perſon or perſons of whom it is predicated. Pſ. i. 1. ii. 12, & al. freq. But obſerve it is conſtrued with Pronoun ſuffixes like a Particle, as אשריך *Succeſsful* or *happy thee*, Deut. xxxiii. 29. Pſ. cxxviii. 2; אשריכם *Succeſsful you*, Iſa. xxxii. 20; אשריו *Succeſsful him*, Prov. xiv. 21. xvi. 20; juſt as the Hebrews ſay אחריך *After thee*, &c. and not unlike the Latin compliment we have in *Plautus* Stich. v. 4, 27. Bene te, Bene vos, &c. אשר, ſing. is uſed in like manner Prov. xxix. 18, but eight of Dr. *Kennicott*'s Codices there read אשריהו.

II. In Kal, and Hiph. *To eſteem*, or *call proſperous* or *happy*, or perhaps *to wiſh ſucceſs* or *proſperity to*. Gen. xxx. 13. Job xxix. 11. Pſ. lxxii. 17. Mal. iii. 12, 15.

III. אשר A relative word, referring to ſomewhat going before, either expreſſed or underſtood, and ſo cauſing the ſentence to *proceed* or *go forward* without interruption or repetition.

1. The Pron. relative, *Who, which, whom*. Exod. xiv. 13, & al. freq.
2. The Conjunction, *That*. Eccleſ. viii. 12.
3. *For the cauſe that*, or *becauſe that*. Gen. xxxiv. 13. *In as much as*. Deut. xxx. 16. In 1 Sam. xv. 20, אשר שמעתי may be underſtood either interrogatively, and אשר rendered *that*, or *becauſe*, (*Have I done evil*) that, or becauſe, *I have obeyed the voice of the Lord?* Or it may be pleonaſtic, as the Gr. ὅτι is often uſed.
4. *In the manner that, as*. Jer. xxxiii. 22.
5. *At the time that, when*. Gen. xxx. 38. Lev. iv. 22.
6. *The place that, where*. Exod. xxxii. 34. It is evident that in the four laſt uſages of אשר ſome words expreſſive of the *cauſe, manner, time*, or *place* muſt be underſtood.
7. *Whereas*. Exod. xiv. 13.
8. With כ prefixed, כאשר *As, according as, when, becauſe*, as the ſenſe may require. See Gen. vii. 9. Exod. xxxii. 19. Num. xxvii. 14.

IV. As a N. fem. אשרה and אשירה (2 K. xvii. 16. Comp. Deut. vii. 5.) plur. אשרות and אשרים. This word after the LXX and Vulg. hath been generally rendered *a grove*, or *groves*. But in many of the Texts below quoted it certainly cannot have this meaning, which however I apprehend muſt be admitted in ſome paſſages, as Deut. xii. 3, *You ſhall overthrow their altars, and break their pillars*,

pillars, and burn אשריהם *their* * groves *with fire, and hew down* פסילי אלהיהם *the graven images of their gods*; where obſerve that אשריהם is diſtinguiſhed both from their *pillars* and from the *graven images* of their gods. So likewiſe Deut. vii. 5. Comp. Exod. xxxiv. 13. Again Deut. xvi. 21, לא תטע לך אשרה כל עץ *Thou ſhalt not plant to thyſelf* a grove of any trees *near to the altar of Jehovah thy Aleim*; for I cannot find that the V. נטע is ever applied to the *ſetting up* of an idol, but it's proper meaning is *to plant* a tree, or the like. In Jud. vi. 25, 26, 27, 28, likewiſe I think אשרה may beſt be interpreted *a grove,* though the very name itſelf ſeems deſigned as an *idolatrous* confeſſion to the *natural agents* worſhipped in theſe groves of their *independent* powers in cauſing and promoting *vegetation.* But in far the greater number of paſſages where the word occurs it ſtands for *an idol* or *idols,* as Jud. iii. 7. 1 K. xiv. 23. xv. 13. xvi. 33. xviii. 19. 2 K. xvii. 10, 16. xxi. 7. xxiii. 4, 6, 7. 2 Chron. xv. 16. xxxiii. 19. Iſa. xvii. 8. xxvii. 9. It ſeems to mean the *Bleſſer* or *Bleſſers,* the *authors* of preſent and temporal, and perhaps of future *bliſs* and *happineſs.* Doubtleſs this, like the other names of their idols, was an attribute of the *material heavens*; but from the feminine name אשרה there ſeems to be a mixture of a *perverted* tradition of the promiſe, Gen. iii. 15, and from this *goddeſs* they had perhaps ſome confuſed expectation of a future ſaviour and deliverer. Comp. מפלצת under פלץ. Hence the latter heathen had their *Venus* and her ſon *Cupid.* See *Lucretius,* lib. i. at the beginning, *Selden* De Diis Syris, and *Hutchinſon*'s Moſes Princip. part ii. p. 504. and Trin. of the Gentiles, p. 288.

V. As a N. תאשור Some kind of *tree* is called from it's *thriving, flouriſhing,* or *perpetual viridity*; perhaps the *Box-tree,* as the Vulg. renders it in Iſaiah. occ. Iſa. xli. 19. lx. 13. Ezek. xxvii. 6,—*Thy benches have they made of ivory* בתאשרים (read as one word) inlaid in box (ſee Targum *Jonath.*) *from the iſles of Chittim,* Vulg. de inſulis Italiæ, *from the iſlands of Italy,* which were then famous, as they are to this day, for *box-trees.* See *Bochart,* vol. i. 158. and *Bate*'s Crit. Heb. On Ezek. xxvii. 6, I concur with *Bochart, Scheuchzer, Lowth,* and other learned men, that בתאשרים ſhould be conſidered as one word, though printed in all the editions I have ſeen as two, and though in none of Dr. *Kennicott*'s it is read as one. Thus לחפר פרות Iſa. ii. 20. בחר בתיהם 2 Chron. xxxiv. 6, כי ענים Lam. iv. 3, למו עצתי Job xxix. 21, ſhould reſpectively be read as one word; and indeed in the four latter inſtances theſe readings are favoured by Dr. *Kennicott*'s Codices.

As it is very uſual in modern times to inlay *box,* and other hard woods that will take a poliſh, with *ivory,* ſo from *Virgil,* Æn. x. lin. 135—7, we learn that this was an ancient practice,

> ————*Quale per artem*
> Incluſum buxo, *aut Oriciâ Terebintho*
> Lucet Ebur——

VI. Chald. אשרנא *A wall.* See under שר.

אתא Chald.

The ſame as Heb. אתה, *To come.* Ezra v. 16. Iſa. xxi. 12; in which latter paſſage obſerve that an *Edomite* is the ſpeaker. In Aph. היתי *To bring.* Dan. iii. 13. v. 13. Comp. under אתה VIII.

אתה

With a radical, but mutable or omiſſible, ה.

I. *To come, come to, come near, approach, come ſpeedily.* Deut. xxxiii. 2. Job iii. 25. Prov. i. 27. Iſa. xli. 25, & al. As a N. fem. plur. אתיות *Things coming, things to come.* occ. Iſa. xli. 23. xlv. 11. As a N. with a formative י, יאתון *Acceſs, entrance.* occ. Ezek. xl. 15.

II. As a N. אות plur. אותות, אותת אתות and אתת *A ſign* or *token,* in general any thing that ſhows, or *cauſeth to come* into the mind any other thing, whether paſt, (Num. xvi. 38. xvii. 10.) preſent, (Jud. vi. 17.

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* We may obſerve that *Virgil,* with his uſual accuracy, repreſents the *Canaanitiſh* Dido as having her ſacred *grove* at Carthage. Æn. i. lin. 445, 450.

> Lucus *in urbe fuit mediâ,* LÆTISSIMUS umbrâ,—
> *Hic templum Junoni ingens* Sidonia Dido
> *Condebat.*

> *Full in the centre of the town there ſtood,*
> "In branchy pride," a venerable wood;
> *Sidonian Dido* here with ſolemn ſtate
> Did Juno's temple build and conſecrate.
>
> DRYDEN, altered.

vi. * 17.) or future, (1 Sam. xiv. 10. Iſa. xx. 3. Ezek. iv. 3.) which might not otherwiſe appear: even a future thing is ſometimes given as a *ſign* of a thing preſent or future. Exod. iii. 12. 1 Sam. ii. 34. 2 K. xix. 29. Iſa. vii. 14. Jer. xliv. 29, 30. It is frequently applied to *miraculous ſigns.* See inter al. Exod. iv. 8, 9, 17, 28, 30. viii. 23. x. 1, 2.

Gen. iv. 15, ſhould be rendered *And the Lord gave Cain* a ſign, (i. e. worked ſome *miracle* to convince him) *that whoſoever found him ſhould not kill him.* Comp. Exod. x. 2, in Heb.

III. As a N. fem. plur. אתת *Enſigns*, and it ſhould ſeem of the ſmaller or inferiour kind, ſuch as *flags* or the like. occ. Num. ii. 2, where דגל and אתת are different things. Comp. דגל.

IV. As a N. את *A coulter*, which *comes before* the ploughſhare in ploughing. So *Pliny*, "Culter *vocatur, prædenſam*, prius quam proſcindatur, *terram ſecans*, futuriſque *ſulcis veſtigia* præſcribens *inciſuris, quas reſupinus in arando mordeat vomer.* That is called the *coulter* which cuts the ſtiff ground, *before it is broken up*, thus marking out the *future* furrows to the ſlanting ploughſhare." Nat. Hiſt. lib. xviii. cap. 18. 1 Sam. xiii. 20. Iſa. ii. 4. Joel iii. 15, & al.

V. אתי a Pron. of the firſt perſon, denoting *the preſence* of the perſon ſpeaking, *Me.* freq occ. For מיאתי, Iſa. xliv. 24, not only the *Keri*, but twenty of Dr. *Kennicott*'s Codices have מאתי, and ſeventeen מי אתי in two words, and ſo it is printed in *Walton*'s Polyglott. Comp. LXX and Vulg.

VI. את or אתה, *Thou*, a Pronoun of the ſecond perſon, denoting one *near* or *preſent*, and addreſſed to him or her, as ſuch. freq. occ. Alſo, *Of thee, thine.* 1 K. xxi. 19, & al. Plur. אתם *Ye.* freq. occ.

VII. את A Particle denoting *nearneſs, approach.*

1. *The very ſubſtance* of a thing, *the, the very* †. (Comp. קרב V.) It is prefixed to Nouns. The Lexicons ſay, that when joined with a Verb, it denotes the *accuſative* caſe, if the Verb be *active*; ſee Gen. i. 1, & al. freq. but the *nominative* if the Verb be *paſſive* or *neuter.* Gen. xxvii. 45. Deut. xx. 8. Joſh. vii. 15, & al. freq. But in truth it is the ſign of no particular caſe, that diſtinction being unknown in *Hebrew.* See Joſh. xxii. 17. Ezek. xxxv. 10. Num. x. 2. 1 Sam. xvii. 34. 2 Sam. xv. 23. Neh. ix. 19, 34. 2 K. vi. 5.

This particle is ſometimes, in conſtruction with Pronoun ſuffixes, written with a ו inſerted, אות; as אותך *Thee*, 1 K. xxii. 24. Ezek. ii. 6; מאותו *From him*, 1 K. xxii. 7, & al.

2. *With, to, towards.* Exod. i. 1. Deut. vii. 8.

3. מאת *From with, from the*, French *D'avec.* Deut. xviii. 3. Zech. xiv. 17.

VIII. Chald. אתה and אתא *To come.* Ezra v. 3, 16. Infin. מתא Dan. iii. 2. In Hiph. changing both the *Alephs* into *Jods*, היתי *He cauſed to come, brought.* Dan. v. 13. Comp. Dan. iii. 13. v. 2, 3.

Der. *At, with, the, thee, thou.*

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* French tranſlat.—"un ſigne *pour montrer* que c'eſt toi qui parles avec moi—a ſign *to ſhew* that it is thou who ſpeakeſt with me." *Diodati*, dammi un ſegno che tu *ſei deſſo*, tu che parli meco—give me a ſign that thou art that very perſon, thou who ſpeakeſt with me." And in a note he explains *deſſo*, by "il grande angelo di Dio il quale ſpeſſo appariva,—the great Angel of God, who often appeared."

† And thus, I think with many very learned men, it is to be underſtood, Gen. iv. 1, where Eve, on the birth of her firſt-born, ſays, *I have gotten* איש את יהוה *a man*, the very, or, even *Jehovah*; referring to the evangelical promiſe, Gen. iii. 15, *of the ſeed of the woman, who ſhould bruiſe the ſerpent's head*; which promiſe, however, it is plain, from her miſtake, ſhe did not perfectly comprehend. Our Eng. tranſlation here ſeems indefenſible, 1ſt, Becauſe, notwithſtanding the paſſages alleged by *Noldius* and others, I cannot find any *one* text where את clearly ſignifies *from.* 2dly, Suppoſing there were ſeveral ſuch texts, את cannot ſo ſignify here; becauſe it is as certain a rule as any in the Heb. language, that where *two* Nouns with את between them immediately follow a Verb, the latter Noun is in appoſition with, or relates to, the ſame ſubject as the former, eſpecially if the latter Noun be a proper name. See inter al. Gen. iv. 2. vi. 10. xxvi. 34 Joſh. xxiv. 3. Ezek. iv. 1. and comp. Iſa. viii. 2. Ezek. xxxiv. 23. Jer. xvii. 13. Pſ. lxxxiv. 4.

And I know not of any exception to the rule here given, unleſs in paſſages where it is impoſſible to miſtake the ſenſe, as, for example, Gen. xlii. 4. 2 Sam. xix. 16. Iſa. xxviii. 15; and even of ſuch inſtances there are, I believe, very few. *Geddes* renders Gen. iv. 1, "I have acquired a godlike man-child." But ſurely the incommunicable name יהוה muſt not be degraded to the ſenſe of *god-like.*

אתן
Denotes *ſtrength*, both paſſive and active.

I. As a N. אתן *Strong*, like the *bones*. Job xxxiii. 19, *When* (as ו is uſed ch. i. 13.) *the multitude of his bones* (is) ſtrong, i. e. in his full ſtrength. See *Scott*.

II. As a N. איתן *Strong*, as a *fortreſs*. Num. xxiv. 21.—as the *foundations* (inner part of the ſhell) *of the earth*. Mic. vi. 2.

III. As a N. fem. אתון, and with Pronoun ſuffixes אתן, plur. אתנות and אתנת *A she-aſs*, from her *paſſive ſtrength*, which is perhaps greater in proportion to her bulk than that of any other ſpecies of quadruped *. Num. xxii. 22, 23, 25, & al. ſreq.

IV. As a N. איתן *Strong, forcible, violent*, as a torrent or river. Deut. xxi. 4. Pſ. lxxiv. 15. Amos v. 24.—as a warlike nation, Jer. v. 15—as men, Job xii. 19. It is uſed as a Subſtantive, *Strength, force*. Gen. xlix. 24. Exod. xiv. 27. Comp. Prov. xiii. 15, where obſerve the paronomaſia.

V. ירח אתנים The month *Ethanim*, the ſeventh month, nearly anſwering to *September*, O. S. So called "from the winds or *rough* weather uſual at the autumnal Equinox, which are more *violent* in warmer climates." *Bate*. But Qu? See however *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 154, 163, 186. occ. 1 K. viii. 2.

VI. Chald. As a N. אתון, and emphat. אתונא *A furnace*. This word ſeems a derivative from Heb. אש *fire*, ש being changed into ת, as uſual. Dan. iii. 11, 19, & ſeq. From this Oriental word the celebrated Mount *Ætna* in *Sicily* appears to have had it's name, impoſed probably by the *Phenician* navigators. (See *Bochart*'s Chanaan, lib. i. cap. 28.) And how juſtly it was called אתונא or אתנא may appear from any of the deſcriptions of it; but from none better than from the noted one of *Virgil*, Æn. iii. lin. 571—582. I add, that *Virgil*, Georg. i. lin. 471, applies the very term fornaces, *furnaces*, to the flaming apertures of this volcanic mountain, as *Lucretius* had before done, lib. vi. lin. 681. So likewiſe *Ovid*, Metam. lib. xv. lin. 340.

אתק See under נתק.

אתר
Chald. As a N. *A place*, perhaps from the Heb. תר. Ezra v. 15. vi. 3, & al.

PLURILITERALS,

Or Words of more than Three Letters, beginning with א.

אבנט See under בנט
אבטחים See under בטח
אבעבעות See under בעה

אברך
As a N. occ. Gen. xli. 43. The moſt natural method of interpreting this word ſeems to be by conſidering it as a compound of אב *father*, and ברך *bleſſing*. *Joſeph* was very properly honoured with this high title, *the Father of Bleſſing*, as having foreſeen, and given counſel to prevent, the dreadful conſequences of the approaching famine, and as being intruſted with the *diſpenſation* of all political *bleſſings* by *Pharaoh*. Comp. ch. xlv. 8. But if any one ſhould in Gen. xli. 43, prefer the interpretation of *Aquila* and the Vulg. and ſo render this word *Bow the knee*, as our tranſlation does, I would not contend with him. אברך may be only the Heb. הברך imperat. Hiph. ſlightly varied in the pronunciation, as it afterwards was in *Chaldee*. See *Vitringa* Obſervat. Sacr. lib. i. cap. 6, § 10, p. 71, 4tæ edit.

אגרטלי
As a N. maſc. plur. in Reg. *Chargers, baſons* to catch the blood of the ſacrifices which was to be ſprinkled; from אגר *to collect*, and טל *what falls* or *diſtils*. occ. Ezra i. 9, twice.

אדרגזר Chald.
As a N. maſc. plur. emphat. אדרגזריא A name of dignity, *Nobles, prefects*, or the like; from אדר *magnificent*, and גזר (Chald.) *to decree*. occ. Dan. iii. 2, 3.

אדרזדא Chald.
(Perhaps from אדר *magnificent* and זד *to ſwell*) *Magnificently, pompouſly*. It is however rendered *diligently*. Once, Ezra vii. 23.

אדרכן
As a N. *A Daric*. A coin probably ſtruck by *Darius* the *Mede*, and impreſſed with his image. So we ſometimes call an old *Engliſh* coin a *Jacobus*, and a *Portugueſe* one a *Johannes*, reſpectively from the

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* "L'ane eſt peut-être de tous les animaux celui qui, relativement à ſon volume, peut porter le plus grand poids." *Buffon*, Hiſt. Nat. tom. vi. p. 169.

image and inſcription of the king they bear. A *Daric* was equal to about 25 ſhillings of our money, and is mentioned as being of *gold* in the only two texts wherein it occurs, namely, Ezra viii. 27. 1 Chron. xxix. 7; and in the latter text we may ſuppoſe that *Ezra*, who probably collected, or at leaſt reviſed the *Chronicles*, reduces the money uſed in *David*'s time, to that which was well known in his own. Comp. under דרכמן, and ſee *Prideaux*'s Connect. vol. i. p. 128, 129, 1ſt 8vo edit. *Hutchinſon*'s Xenophon. Cyropæd. not. p. 255, 8vo edit. and Bp. *Chandler*'s Vindication of Defence of Chriſtianity, vol. i. p. 10.

אדרמלך See under מלך

אחמתא Chald.

As a N. fem. Once, Ezra vi. 2. In the 2d edition of this work, induced by the authority of former writers, and particularly by what we read Jer. xxxii. 14, I explained the word, from the Heb. חמת, to mean *an earthen veſſel*. But I now think that *Michaelis* (Supplem. ad Lex. Heb. p. 60.) has given good reaſons for rejecting this ſenſe. 1ſt, Becauſe all the ancient interpreters take the word for a proper name; 2dly, becauſe royal edicts are not uſually kept in a brittle crock, but in a wooden cheſt; and laſtly, becauſe it was hardly worth relating, that the edict was found in a crock at a palace of Media, without giving the name of that palace. The LXX (MS. Alexand.) expreſs the Chaldee name by Αμαθα, but the Vulg. by Ecbatanis, with which agree the Apocryphal Eſdras, 1 Eſdr. vi. 22, and *Joſephus* Ant. lib. xi. cap. 4, § 6. It appears then that אחמתא is the ſame as *Ecbatana*, the capital of Media, in which was a palace, where it was obvious to ſearch for a royal edict.

אחשדרפנים

It ſeems a Chaldee or Perſian word denoting *Vice-Roys*, *Lieutenants*, or *Chief Governours* under the King. So the LXX generally render it by Σατραπαι, and the Vulg. by Satrapæ. It occurs in the form of a Heb. N. maſc. plur. Eſth. viii. 9. ix. 3. in Reg. Ezra viii. 26. Eſth. iii. 12. and as a Chaldee N. maſc. plur. emphat. Dan. iii. 2, 3, & al. We have an account of the original appointment of theſe Perſian *Vice-Roys*, Dan. vi. 1, or 2, *It pleaſed Darius to ſet over the kingdom an hundred and twenty* אחשדרפניא, *which ſhould be over the whole kingdom.* *Xenophon* (Cyropæd. lib. viii. p. 491. edit. *Hutchinſon*, 8vo.) mentions the ſame fact, only he aſcribes the inſtitution of theſe Σατραπαι, as he calls them, to *Cyrus*; and no doubt *Cyrus*'s uncle, *Darius*, (called by *Xenophon*, *Cyaxares*) did not appoint them without his nephew's advice and concurrence. The word Σατραπαι itſelf ſeems a corrupt abbreviation of the Oriental name; and this latter may be derived from the Chaldee or Perſian אחש, *great* or *eminent*, דר *to go about freely, and* פנים *the preſence*, and ſo ſtrictly import *a great* or *eminent man, who has free acceſs to the preſence*, i. e. of the King. *Xenophon* accordingly (p. 493.) tells us, that *Cyrus* choſe the Σατραπαι out of his φιλων or *friends*; and the Vulg. renders אחשדרפני המלך Ezra viii. 36, by *Satrapis qui erant* de conſpectu regis; Satraps, who were *in the king's ſight* or *preſence*. Comp. Eſth. i. 14.

אחשתרנים

As a N. maſc. plur. a Perſian word for *mules*. *Bochart*, vol. ii. 236, deduces it from the Perſian אחש *great*, and אשתר *a mule*, as denoting *a large mule*, ſuch as are produced from mares *, and obſerves that a *mule* is ſtill called in Perſic *Aſthar*. occ. Eſth. viii. 10, 14.

איפה

A Particle compounded of אי, a Particle of *aſking*, and פה (which ſee) denoting *place* or *aſpect*.

1. *Where, in what place?* Ruth ii. 19. 1 Sam. xix. 22.
2. *Of what aſpect or appearance?* occ. Jud. viii. 18.

איפוא See under פאה

אלגביש See under גבש

אלגומים

As a N. maſc. plur. By comparing 2 Chron. ix. 10, 11, with 1 K. x. 11, 12, it ſeems to be another name for the following אלמגים *thya*, or *thyine wood*, as the Vulg. render it, 2 Chron. ix. 10, 11. It may be derived from אל *not* and גם *to fill*, becauſe it is of ſo cloſe a texture as *not to imbibe water*, nor be affected by the wet and weather. occ. 2 Chron. ii. 7. ix. 10, 11.

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* "L'ane avec la jument, ſays *Buffon*, produit *les grands mulets*." Nat. Hiſt. tom. v. p. 167. And again, tom. xii. p. 229, "Il y a deux ſortes des mulets; le premier eſt *le grand mulet*, qui provient de la jonction de l'ane à la jument; le ſecond eſt *le petit mulet*, provenant du cheval & de l'aneſſe."

אלמגים

As a N. maſc. plur. A ſpecies of *Tree* or *wood*, *Thyon*, *thya*, or *thyine wood*. So the Vulg. thyina. occ. 1 K. x. 11, 12. *Theophraſtus*, Hiſt. Plant. v. 5, ſays, that "the *thyon* or *thya* tree grows near the temple of *Jupiter Ammon*, ϖαρ Αμμωνι (in Africa) and in the Cyrenaica; that it reſembles the cypreſs tree in it's boughs, leaves, ſtalk, and fruit; and that it's wood *never rots*." The Hebrew name therefore may be very naturally deduced from אל *not* and מג *to diſſolve*. It was in high eſteem among the Heathen, who frequently made of this wood the doors of their temples and the images of their gods. See *Wetſtein*'s Note on Rev. xviii. 12. and *Pliny*'s Nat. Hiſt. lib. xiii. cap. 16. It muſt however be obſerved, that *Joſephus*, Ant. lib. viii. cap. 7, § 1, calls the אלמגים, or אלגומים of Solomon, *ξυλων ϖευκινων pitch* or *torch-trees*, but cautions us againſt ſuppoſing that the wood of them was like what was known in his time by that name, for it was, ſays he, "rather like that of the *fig-tree*, but more white and ſhining; and he expreſsly adds, that he had ſaid thus much, that no one might be ignorant of the difference, nor of the nature of the *torch-tree* *."

אלמן See under אלם

אלקום

Occurs Prov. xxx. 31, ומלך אלקום עמו *And a king againſt whom* (there is) no riſing up, (Eng. tranſl.) or, let no one riſe up. Comp. Prov. xii. 28.

† Hence perhaps the Phenicians gave the name of *Alalcomenæ* to a town in *Bœotia*, becauſe it was ſacred to אלה אלקום the *irreſiſtible Deity*, i. e. Minerva, and famous for an ancient temple dedicated to her. And therefore as *Strabo*, lib. ix. p. 413, informs us, though it was ſmall and ſituated in a plain, yet it always remained inviolate, out of reverence to that goddeſs. And from this town and temple Minerva herſelf appears to have had the title of Αλαλκομενηις, as Juno was called Αργειη from being eminently worſhipped at *Argos*. Thus *Homer*, Il. iv. lin 8, joins ῾Ηρη τ᾽ Αργειη και Αλαλκομενηΐς Αθηνη The *Argian* Juno, and *Alalcomenéan* Minerva; and the Scholiaſt explains Αλαλκομενηΐς by ῾Η εν Αλαλκομεναις, ϖολει της Βοιωτιας, τιμωμενη, who is worſhipped at *Alalcomenæ*, a city of *Bœotia*.

אנחנו

It frequently occurs as a pron. plur. of the firſt perſon, *We*. I think with *Tympius*, in his Note on *Noldius*'s Particles, that it may be conſidered as a compound of אנה *to be preſent*, חנה *to encamp*, as ſoldiers or others, in the ſame מחנה or *company*, and the ו *collective* (ſee אנו under אנה II.), and ſo denotes *ſeveral perſons preſent together*, and *of like condition* in reſpect of what is the ſubject of the diſcourſe. The radical א is (as in other inſtances) dropt, and the word written נחנו Gen. xlii. 11. Exod. xvi. 7, 8. Num. xxxii. 32. 2 Sam. xvii. 12. Lam. iii 42.

אספרנא Chald.

It is rendered *ſpeedily*, *forthwith*, or the like, but perhaps means *ſtudiouſly*, *diligently*, *exactly*, from Heb. ספר *to recount*, *enumerate*. So the LXX render it by επιμελως, and the Vulg. by ſtudioſe, diligenter. Ezra v. 8, & al.

אפוא See under פא

אפתם

As a N. A Chaldee or Perſic word, denoting *tribute* or *revenue*. Once, Ezra iv. 13.

אראיל and אראל See under אריאל

ארגז See under רגז

ארגמן See under רגם

ארגן Chald.

As Ns. ארגון and ארגונא, the ſame as the Heb. ארגמן, *Purple*. occ. Dan. v. 7, 16, 29. 2 Chron. ii. 7, in which laſt paſſage Solomon, writing to Hiram, king of Tyre, may be ſuppoſed to make uſe of what was at that time the *Tyrian* name of *purple*, rather than of the pure Hebrew one ארגמן.

אריאל

I. As a N. *A lion of God*, from ארי *a lion*, and אל *God*. occ. 1 Chron. xi. 22. Printed אראל, 2 Sam. xxiii. 20; but at leaſt twenty-nine of Dr. *Kennicott*'s Codices

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* For this remark from *Joſephus* I am indebted to Mr. *Michaelis*'s excellent *Recueil de Queſtions*, Queſtion XCI.

† See *Bochart*, vol. i. 434, 435, 997.

read אריאל. The Vulg. in Sam. renders it leones, *lions*; but in Chron. hath duos Ariel, ſo LXX τους δυο Αριηλ, *the two* Ariels. The word ſeems to be a title given to the *Moabitiſh* champions on account of their *courage* (as Cœur de Lion, *Lion's Heart*, to our K. Richard I. comp. 2 Sam. xvii. 10.) as well as in honour of their *God*, the material אל. So, on the other hand, the *Jewiſh* champions are ſtyled אראלם their *Arals*, Iſa. xxxiii. 7, (where Eng. tranſl. *their* valiant ones) in honour, I ſuppoſe, of the true אל or *Lord*. The Mahometan *Arabians* and *Perſians*, in like manner, called their military heroes, *Lions of God**.

II. The city of *Jeruſalem* is called by this name אריאל *Lion of God*, Iſa. xxix. 1, 2, 7. Mr. *Harmer* (Obſerv. vol. i. p. 211, &c. whom ſee) conjectures that it was thus denominated on account of the vaſt quantities of *fleſh* which were there conſumed in their ſacred feaſts (ſee Deut. xii. 17, 18. xiv. 26.) as well as burnt upon the altar; and he ingeniouſly illuſtrates this thought by remarking that the modern Perſians will have it that the city of *Schiraz* is thus named from Schir a lion, becauſe it *conſumes* and *devours*, like *a lion*, all that is brought to it.

III. According to the *Keri*, more than forty of Dr. *Kennicott*'s Codices, and the LXX and Vulg. אריאל occurs Ezek. xliii. 15, 16, for אראיל of the common printed editions, and is uſed for the *hearth* of the altar of burnt offerings, which might be thus denominated from the vaſt quantities of *fleſh* conſumed on it. Or if we embrace the common printed reading, then אראיל may expreſs the *interpoſing light*, and ſo be an emblematic name of the *hearth* of the altar, as repreſenting the divine *interpoſing light* in Chriſt, which ſeems further intimated by the four *horns* which aſcended from it. Comp. under קרן II.

ארנבת

As a N. *The hare*; from ארה *to crop*, and ניב *the produce of the ground*, theſe animals being very remarkable for *deſtroying the fruits of the earth*. occ. Lev. xi. 6. Deut. xiv. 7. *Bochart*, who gives this interpretation of the word, excellently defends it, by ſhewing from hiſtory, that *hares* have at different times *deſolated* the iſlands *Leros*, *Aſtypalæa*, and *Carpathus*. See his Works, vol. ii. 63, and 995. To his account, for the ſake of the learned reader, I ſhall add the following lines concerning theſe animals from *Bargeus*, Cynoget. lib. iii. cited by *Johnſton*, Hiſt. Nat. de Quadruped. p. 110, by which it appears that they are great *devourers* of almoſt all kinds of *herbs* and *vegetables*.

DECERPUNT læti turgentia gramina campi,
Et culmos ſegetum, & fibras tellure repoſitas
Herbarum, & lento morſus in cortice figunt
Arboris, atque udos attondent undique libros;
Nec parcunt ſtrato pomorum, aut glandis acervo,
Aut viciæ, aut milio, aut proceræ frondibus ulmi.
Præcipuè gratæ ſylveſtria gramina menthæ,
Quæque colunt riguas inculta ſyſimbria valles,
Et vaga ſerpillâ, & pulegi nobile gramen
Percipiunt.

The Arabs likewiſe call the *Hare* ארנב.

אשתדור See under שדר

אתמול See under תמל

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* See *Bochart*, tom. ii. 716, 717; *Harmer*'s Obſerv. vol. i. p. 212; and Bp. *Lowth* on Iſa. xxxiii. 7.

ב

ב A Particle, abridged from בה *hollow* (as כ from כה) or from בית *within*, as מ from מן.

1. *In*, of time, place, condition, &c. *within*, *among*. freq. occ.

2. Prefixed to Verbs infinitive may be rendered *when*, as Num. xxxv. 19. בפגעו בו in *his lighting upon him*, i. e. when *he lighted upon him*; or *becauſe*, 2 Chron. xvi. 7.

3. *To.* 1 Sam. xvi. 3.
4. *Againſt.* Num. xxi. 7.
5. *With, together with.* Exod. x. 9. Lev. i. 16.
6. *Concerning, of.* Lev. vi. 2.
7. *Into.* Gen. xxx. 33.
8. *By, by means of.* Exod. xiv. 21.
9. *After.* Num. xxviii. 26.
10. *For, on account of.* Gen. xxix. 18. Exod. x. 12. Deut. xix. 21.
11. *According to.* Num. xiv. 34.
12. *Upon, above.* 1 Sam. viii. 11. 1 Chron. v. 2.
13. *Of.* Gen. ix. 10, 16. Exod. xii. 19.

בא

I. *To come* or *go*, ſtrictly from one place to another, as Gen. xix. 1; but it is uſed as extenſively as *come* or *go* in Engliſh. In Hiph. *To cauſe to come, to bring.* Gen. ii. 22.

באכה for בבאכה, *In thy coming*, or, *as thou comeſt*, Gen. x. 19, 30. xiii. 10. So בואך 1 Sam. xv. 7. *Longinus*, De Sublim. ſect. xxvi. remarks how intereſting (*εναγωνιος*) ſuch *a change of perſons* is in deſcription, and how it tranſforms you from a hearer to a ſpectator and an actor. The ſtyle of *Herodotus* in this reſpect frequently reſembles that of the ſacred hiſtorian. Thus, lib. ii. cap. 29, edit. *Gale*. *Την διεκπλωσας ες τȣ Νειλȣ το ῥεεθρον* ʽΗΞΕΙΣ—*και επειτα αποϐας, παρα τον ποταμον ὁδοιπορεην* ΠΟΙΗΣΕΑΙ *ἡμερεων τεσσαρακοντα.—Αυτις ἑτερον πλοιον εμϐας, δυωδεκα ἡμερας* ΠΛΕΥΣΕΑΙ· *και επειτα* ʽΙΞΕΑΙ *ες πολιν μεγαλην, τῃ ȣνομα εϛι Μεροη.* Sailing through this lake, *you will come* to the ſtream of the Nile—and then landing, *you will travel* forty days by the ſide of the river—and afterwards going on board another veſſel, *you will ſail* for twelve days, and then *you will come* to a great city called Meroe."

בא השמש is applied Gen. xxviii. 11, & al. in a ſtrictly *philoſophical* ſenſe for the *ſolar light's going off*, i. e. from one hemiſphere to the oppoſite; ſo יצא Gen. xix. 23. Iſa. xiii. 10. and זרח Eccleſ. i. 5, & al. joined with שמש are uſed for the *ſolar light's coming out* or *ſpreading* upon that hemiſphere, which is turning into the morning.

Jud. xiv. 18. בטרם יבא החרסה ſhould, I apprehend, be rendered, *Before* it (the place or city) came *towards the ſolar orb*, i. e. to the meridian; *Before mid-day*, or *noon*.

As Ns. מבוא and מבא *A going in, entrance.* Jud. i. 24, 25. 2 K. xvi. 18. 2 Chron. xxiii. 15, & al. Alſo, joined with שמש, *The place of the ſolar light's going in* or *off, that part of the heavens* or *earth where it goes off*, i. e. *the weſt.* Deut. xi. 30. Joſh. i. 4. xxiii. 4. Zech. viii. 7. מבוא joined with מבית *within*, ſignifies *without*. Iſa. xxiii. 1, where ſee *Vitringa*.

The final א of this root is often dropt, as Ruth iii. 15. 1 Sam. xxv. 8. 2 Sam. v. 2. 1 K. xii. 12. xxi. 21, 29. 2 K. iii. 24. Jer. xix. 15. xxxix. 16. Mic. i. 15. But in all theſe texts, except Ruth. iii. 15, and 2 K. iii. 24, a number of Dr. *Kennicott*'s Codices ſupply the א, as one does in Ruth; and in 2 K. iii. 24, twenty-two for ויבו read ויכו.

II. Of time, *To come, advance.* Iſa. vii. 17. Amos iv. 2. viii. 11, & al. בא בימים literally, Come *into days*, i. e. advanced *in age*, or *years*. Gen. xviii. 11. xxiv. 1, & al.

III. As a N. fem. תבואה, *Revenue, produce, increaſe, income.* Num. xviii. 30. Deut. xxxiii. 14. Prov. iii. 14. xviii. 20.

Der. Greek Βαω and Βαινω *to go*, Lat. *via*, Eng. *way*, French *voye*, whence *voyage*, &c.

באר

I. *To open*, as we ſay, *open* the trenches, *open* a pit, or the like. It is not uſed as a V. ſtrictly in this ſenſe, but hence as a N. באר, plur. בארות *A pit* or *well opened* in the earth. Gen. xiv. 10. xxi. 30. xxvi. 15 *, 18, & al. freq.

II. *To engrave deeply* in making an inſcription on ſtone. Deut. xxvii. 8. Comp. Hab. ii. 2.

III. *To open, declare, to make evident, apparent* or *open* by ſpeaking. Deut. i. 5.

באש

I. In Kal and Hiph. *To ſtink*, as carrion or dead animals in a ſtate of putrefaction, or the like. See Exod. vii. 18, 21. viii. 14. xvi. 20, 24. Pſ. xxxviii. 6. Alſo in Hiph. *To make to ſtink*, Eccleſ. x. 1. As a N. באש *A ſtink, ſtench.* occ. Iſa. xxxiv. 3. Joel ii. 20. Amos iv. 10.

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* See *Harmer*'s Obſerv. vol. iv. p. 246.

II. As a N. maſc. plur. באשים occ. Iſa. v. 2, 4. It is rendered *Wild grapes*, but rather means ſome *ſtinking fruit*. *Haſſelquiſt*, in his Voyages, p. 289, ſays, "he is inclined to believe that the Prophet here means *the hoary nightſhade*, (ſolanum incanum,) becauſe it is common in Egypt, Paleſtine, and the Eaſt, and the Arabian name agrees well with it. The Arabs call it *Aneb el Dib*, i. e. *Wolf-grapes*. The Prophet, adds he, could not have found a plant more oppoſite to the vine than this, for it grows much in the vineyards, and is very pernicious to them, wherefore they root it out; it likewiſe reſembles a vine by it's ſhrubby * ſtalk." Thus my Author. Mr. *Bate*, however, in Crit. Heb. explains it of *grapes that rot upon the vine*; ſo *Montanus*, uvas putidas.

III. As a N. fem. באשה *Some ſtinking weed*, oppoſed to barley. occ. Job xxxi. 40. Is it not the *plant* of which the preceding באשים are the *fruit?* Comp. therefore Senſe II. *Michaelis*, however, (Supplem. ad Lex. Heb.) though he takes notice of *Haſſelquiſt*'s opinion concerning the באשים, yet maintains, after *Celſius*, that both that word and באשה denote the *Aconite*, a poiſonous plant, growing ſpontaneouſly and luxuriantly on ſunny hills, ſuch as are uſed for vineyards. He ſays this interpretation is certain, becauſe, as *Celſius* has obſerved, ביש in Arabic denotes the *Aconite*, and he intimates that it beſt ſuits Job xxxi. 40, where it is mentioned as growing *inſtead of barley*. But the reader will judge for himſelf.

IV. As a V. in Niph. and Hiph. *To ſtink* in a figurative ſenſe, *to be* or *become loathſome, abominable*. 1 Sam. xiii. 4. xxvii. 12, הבאש הבאיש בעמו He is become utterly abominable *among*, or *to his people*. 2 Sam. x. 6. Prov. xiii. 5. Alſo in Hiph. *To cauſe thus to ſtink, make abominable*. Gen. xxxiv. 30. Exod. v. 21, הבאשתם את ריחנו בעיני פרעה *Ye have* made our ſmell loathſome, in the eyes of *Pharaoh*. Is not this expreſſion, though at firſt ſight unphiloſophical, yet ſtrictly agreeable to nature? Is it not a figure taken from the remarkable effect which all ſtrong *alkaline* volatile ſmells (ſuch, for inſtance, as that of carrion) have on the *eyes?* In Iſa. xxx. 5, two of Dr. *Kennicott*'s Codices read הביש, and ſix הוביש *was aſhamed*. So Vulg. confuſi ſunt, *were confounded*. However, the common printed reading הבאיש על in the ſenſe of *abominating, loathing, being diſguſted at*, (comp. Dan. vi. 15.) ſeems a very good one; eſpecially if it be conſidered that at the time King Hoſhea ſent his embaſſadors into Egypt, that country was governed by *So*, called by *Manetho*, *Sevechus*, and by *Herodotus*, *Sethon*, and deſcribed by the latter hiſtorian, lib. ii. cap. 141, as a very *ſuperſtitious* prince, and particularly inattentive to military affairs, and diſobliging to the ſoldiery. In Hith. *To make oneſelf ſtinking, loathſome*, or *abominable*. 1 Chron. xix. 6.

V. Chald. In Kal, with על following, *To abominate, be very much diſpleaſed at*. occ. Dan. vi. 15, where Theodotion ελυπηθη *was grieved*, ſo Vulg. contriſtatus eſt. As a N. fem. באושתא *Abominable*. occ. Ezra iv. 12.

בב

Occurs not as a V. in Kal, but,

I. As a Participial N. or Participle in Niph. נבוב *Hollow, made hollow*. occ. Exod. xxvii. 8. xxxviii. 7. Jer. lii. 21.

II. It is applied ſpiritually, *Hollow, empty, vain*. occ. Job xi. 12.

III. As a N. fem. in Reg. בבת *The ſight* or *pupil of the eye*, that part of the eye which appears *hollow*, and admits the light. occ. Zech. ii. 8, or 12, where obſerve that three of Dr. *Kennicott*'s Codices for בבבת have בבת.

בג

Occurs not as a V. but as a N. בג *Meat, food*. occ. Ezek. xxv. 7, and in compoſition with פת *a portion*, Dan. i. 5, 8, 13, 15, 16, in all which texts many of Dr. *Kennicott*'s read in words פתבג. Hence, probably, the Phrygian Βεκκος *bread* (Herodot. II. 2.) and the Gr. Βαγος *food*, which *Heſychius* explains by κλασμα αρτου η μαζης *a piece* or *fragment of bread* or *paſte*. And as κλασμα is from κλαω *to break off*, ſo the LXX in Ezek. xxv. 7, render בג by διαρπαγην, and

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* And no doubt in it's *fruit* alſo, as the Arabic name implies; and ſo *Brookes*, Nat. Hiſt. vol. vi. p. 119, obſerves, that the fruit of the Bella Donna, or *deadly Nightſhade*, is like a *Grape*, of a ſhining black colour, and full of a *vinous* juice.

Vulg. by direptionem, *ſpoil, plunder* (if indeed they read בג, for the *Keri*, and thirteen of Dr. *Kennicott*'s Codices have לבו); and *to ſpoil, pluck, break off*, or the like, is perhaps the ideal meaning of the Hebrew word.

בגד

I. As a N. בגד *A covering of cloth*, or the like. It is uſed for

1. *Clothes* or *coverings* in general. Gen. xxiv. 53, & al. freq.

2. *An outer garment, a cloak* or *robe*. Gen. xxxix. 12. 1 Sam. xix. 24.

3. *The covering* or *coverlet* of a bed. 1 Sam. xix. 13.

4. *A cloth-covering* for the tabernacle. Num. iv. 6—13.

II. As a N. בגד *A cover* or *cloak of diſſimulation, hypocriſy, falſehood, perfidy, treachery*. occ. Iſa. xxiv. 16. Jer. xii. 1. So fem. plur. בגדות. occ. Zeph. iii. 4. Hence

III. As a V. in Kal, *To uſe a cloak of diſſimulation, hypocriſy, falſehood*, or *treachery, to act under ſuch a deceitful cover, to deceive*. It is uſed abſolutely, 1 Sam. xiv. 33. Job vi. 15, & al. or with ב following, Exod. xxi. 8. Jud. ix. 23; and once with מ, Jer. iii. 20, *Surely as a woman* acteth treacherouſly againſt *her friend*; ſo *Noldius*, perfide agit contra. Habak. ii. 5, *Yea* (*as*) *when* היין בוגד גבר *Wine* deceiveth *a man* (comp. Prov. xx. 1.) (*ſo*) *he* (the King of Babylon) *is proud* (i. e. he is *intoxicated* with his power and dominion, comp. Dan. iv. 30) *and is not at reſt*. But on this whole word let the reader conſult Mr. *Bate*'s learned expoſition in Crit. Heb.

בד

Occurs not as a V. in Heb. but in Arabic ſignifies *to ſeparate, disjoin*, "ſeparavit, disjunxit." *Caſtell.*

Hence the Arabs roving in the *deſerts* of Aſia and Africa, had their appellation *Bedâui*, or as the Europeans call them, *Bedouins*, or *Bedoweens*.

The LXX have given the idea of the root, Lev. xiii. 46, where they render בדד by κεχωρισμενος, *ſeparated, ſeparate*.

I. As a N. בד

1. *Separate, alone*. occ. Exod. xxx. 34, בד בבד יהיה *Each ſhall be* ſeparate by itſelf, q. d. Solus in ſolo *erit*. The LXX render the words Ισον ισῳ εϛαι, by which I ſuppoſe they meant the ſame as the Vulg. æqualis ponderis erunt omnia, *all* (*of the ſpices*) *ſhall be of equal weight*, and to this purpoſe our Engliſh, *Diodati*'s Italian, and *Martin*'s French verſion. But how the Heb. words ſhould have this import, I know not. They ſeem to ſignify that *each* ſpecies of ſpice ſhould be *ſeparate from*, or *free from admixture with*, any other, till compounded according to the art of the apothecary, as in the next verſe; and to the ſame art I apprehend it was left to determine the *relative quantity*, or *proportion* of each ingredient.

2. With ל prefixed it is uſed as a Particle, לבד *Apart*, either abſolutely, ſee Zech. xii. 12, 13; or with the pronoun ſuffixes of both numbers and genders, as לבדו *He alone, by himſelf alone*. Gen. ii. 18. לבדהן *Them* (fem.) *alone, by themſelves*. Gen. xxi. 28. freq. occ.

3. לבד followed with מן or מ, *Without, beſides*. Jud. viii. 26. Exod. xii. 37.

4. The Particle מ being prefixed to לבד, מלבד *Beſides, without*. Gen. xlvi. 26.

II. As a N. בד *Flax*, ſo called from it's growing in *ſeparate* ſtalks, without ſpreading into branches. Hence

Uſed for the *flax* or *linen* of which the prieſt's garments were made. Exod. xxviii. 42, & al. freq. The LXX throughout Exod. and Lev. conſtantly render it by λινεος *made of linen*. Plur. בדים *Linens, linen garments*. Ezek. ix. 2, 3, 11, & al.

III. As a N. maſc. plur. בדים *Branches ſeparating*, or *ſhooting off* from the ſtem of a tree. Ezek. xvii. 6. xix. 14; from which paſſages it appears to denote the *larger branches*.

IV.—*Things made of ſuch branches*, as *ſtaves, poles*, or the like. Exod. xxv. 13, 14, 15, & al. freq. Applied to the *bars* of the *ſepulchre*, Job xvii. 16, where however *Scott* explains it of the *ſepulchral cells branching off* from the main ſubterraneous grot.

V.—*The diſtended limbs* of the Leviathan, as the crocodile is commonly repreſented with his *legs ſprawling*. Job xli. 3, or 12. And perhaps applied to thoſe of Moab, conſidered under the image of a *wild beaſt*. Iſa. xvi: 6. *We have heard of the pride of Moab and of his anger*, לא כן בדיו

his limbs (ſtrength) *are not ſo*; *Symmachus*, *ȣ̓χ ȣ̔τως ὁι βραχιονες αυτȣ*, *not ſo his* arms; Vulg. pluſquam *fortitudo* ejus, *more than his* ſtrength. So Jer. xlviii. 30, *I know, ſaith the Lord*, his anger; *but not ſo* בדיו *his* limbs (ſtrength, Vulg. virtus) לא כן עשו *not ſo* (his ſtrength) hath done, i. e. his ſtrength and exertions are not anſwerable to his pride and anger. See Mr. *Lowth* on both texts.

It does not appear that the word ever ſignifies *liars*, *lies*, or *boaſting*. But

VI. As a N. maſc. plur. בדים A ſort of *conjurers*, who might be thus named from their affecting *retirement* and *ſolitude*, as many impoſtors, to cover and give credit to their lies, both in ancient and modern times, have done. The בדים are mentioned with their other *conjurers*. occ. Iſa. xliv. 25. Jer. l. 36. Comp. Hoſ. xi. 6. Hence perhaps Latin *vates*, a prophet.

VII. There are ſeveral texts in the Lexicons and Concordances, ranged under this root, which ſeem more properly to belong to root די; as Job xviii. 13, *The firſt-born of death ſhall feed* בדי עורו *on* the ſufficiency *of his ſkin*, *ſhall feed on* the ſufficiency *of himſelf*, i. e. ſhall eat *up his ſkin and himſelf*. The *ſkin* is ſarcaſtically mentioned, becauſe it was dreadfully affected by Job's diſeaſe. אכל is in like manner conſtrued with the Particle ב, Job xxi. 25. בדיך in Job xi. 3, may beſt be rendered, *at thy ſufficiency* or *ſelf-ſufficiency*. And I would not be poſitive that בדי שאל, or according to many of Dr. *Kennicott*'s Codices שאול—Job xvii. 16, does not denote *into* the depth *of Hades*, as the Vulg. renders it, in *profundiſſimum* infernum.

בדד *To be all alone, quite alone.* Hence as a Participle Benoni in Kal, בודד *Quite alone*. Pſ. cii. 8, & al. So לבדד Num. xxiii. 9. Pſ. iv. 9. Mic. vii. 14.

Der. Lat. *viduus*, whence *widow*, &c.

בדא

To feign, or *deviſe of himſelf alone*; for it ſeems related to בד (ſo חגא to חג) as is intimated 1 K. xii. 33, *Which* בדא מלבד he deviſed from himſelf alone. But the *Keri*, and at leaſt ſeventeen of Dr. *Kennicott*'s Codices, have מלבו *from his own heart*. It occurs alſo Neh. vi. 8. In Arabic the V. ſignifies *to begin*, *to produce* or *deviſe ſomething new*, "incepit, novum protulit aut excogitavit." *Caſtell.*

בדל

I. In Kal and Hiph. *To divide*, *ſeparate*, *diſtinguiſh*. Gen. i. 4, *And the Aleim* יבדל divided *between the light and the darkneſs*. How? By changing the light into darkneſs, and reforming the darkneſs into light alternately, and that by their own immediate and *ſupernatural* power, as the heavenly orbs, and particularly the ſun, afterwards did (Gen. i. 18.) and now do *naturally* and *mechanically*. But how do theſe latter *divide* alſo *between the day and the night*, as they are ordained to do, ver. 14? Plainly by continuing and regulating the *motion of the earth*, which began as ſoon as the Aleim *divided between the light and the darkneſs* *. Read and conſider ver. 4, and 5. freq. occ. See Exod. xxvi. 33. Lev. i. 17. x. 10. xx. 24. Joſh. xvi. 9. In Niph. *To be ſeparated*. 1 Chron. xii. 8. Ezra ix. 1, & al. As a N. בדל *A part* or *piece ſeparated*. occ. Amos iii. 12.

II. As a N. בדיל *Tin*, a ſpecies of metal. It's Heb. name ſeems to be given it either becauſe in refining it is *ſeparated* from gold and ſilver, which it otherwiſe ſpoils; or becauſe it's parts are the moſt eaſily *ſeparable* from each other of any metal, † a heat not much greater than that of boiling water, being ſufficient to fuſe it. So the Latin name ſtannum, by which the Vulg. renders בדיל, ſeems to be from the Greek *ϛαζω to flow*. occ. Num. xxxi. 22. Iſa. i. 25. Ezek. xxii. 18, 20. xxvii. 12. In Num. xxxi. 22, Moſes enumerates all the *ſix* ſpecies of metals. ‡ "*Silver*, of all the metals, ſuffers moſt from an admixture of *tin*, *a very ſmall quantity ſerving to make that metal as brittle as glaſs*, and what is worſe, being very difficultly ‖ ſeparated from it again. The very

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* See this further explained in *Hutchinſon*'s Moſes' Princip. part ii. p. 221—239. *Bate*'s Philoſophical Principles of Moſes aſſerted and defended, p. 26, &c. and in *Catcott* on the Creation, p. 45, &c.

† *Boerhaave*'s Chemiſtry, by *Dallowe*, vol. i. p. 25.

‡ *New and complete Dictionary of Arts*, in Tin.

‖ "But ſince we have learned from the Chemiſts that by the admixture of melted Copper the Tin may be eaſily diſengaged, and carried off, we may collect the Silver pure from the Copper with a great deal of eaſe and little expence." *Boerhaave*, Chem. vol. i. p. 62.

vapour of tin has the ſame effect as the metal itſelf, on ſilver, gold, and copper, rendering them brittle." Hence we may ſee the propriety of Jehovah's denunciation by the Prophet Iſaiah, ch. i. 25; for having at the 22d verſe compared the Jewiſh people to *ſilver*, he declares at ver. 25, *I will turn my hand upon thee, and purely purge away thy droſs, and remove all* בדיליך thy particles of tin; where *Aquila, Symmachus*, and *Theodotion*, *κασσιτερον σου*, and Vulg. ſtannum tuum, *thy tin*; but LXX *ανομους wicked ones*. This denunciation, however, by a compariſon of the preceding and following context, appears to ſignify that God would, by a proceſs of judgment, *purify thoſe among the Jews who were capable of purification, as well as deſtroy the reprobate and incorrigible.* Comp. Jer. vi. 29, 30. ix. 7. Mal. iii. 3. Ezek. xxii. 18, 20. In Ezek. xxvii. 12, Tarſhiſh, i. e. Tarteſſus in Spain, is mentioned as furniſhing בדיל *tin*, which that it anciently did, the reader may ſee proved by *Bochart*, vol. i. 169, from the teſtimonies of *Stephanus, Diodorus*, and *Pliny*.

ברק

Occurs not as a V. in Heb. but as a N. ברק is conſtantly uſed for a *breach, rupture, fiſſure, chink*, (ſee 2 K. xii. 5, &c.) and rendered accordingly, except in 2 Chron. xxxiv. 10, which ſhould likewiſe be tranſlated—*The workmen that wrought in the houſe of the Lord* לברוק *for* (on account of, or at) the breach (*ad ruptum*) *and to repair the houſe.* Comp. 2 K. xxii. 5.

בדר Chald.

From the Heb. בזר, ז being, as uſual, changed into ד, *To ſcatter, diſperſe.* Once, Dan. iv. 11, or 14. So LXX *διασκορπισατε*, and Vulg. diſpergite.

בה

Hollow. It occurs not ſimply in this form, but hence,

I. As a N. בהו *Hollow, empty, having nothing in it but air, filled only* vacuo aëre *with empty air*, as *Lucan* calls it, lib. v. lin. 94. occ. Gen. i. 2. Jer. iv. 23. Iſa. xxxiv. 11, *And he ſhall ſtretch out upon it the line of* תהו *and the plummets of* בהו, i. e. he ſhall, as it were, mark out with a line where it ſhall be thrown into תהו *confuſed, unconnected ruins*, and with a plummet, where inſtead of it's preſent *regular, maſſy* buildings, it ſhall be בהו *a mere void* or *deſolation.* Comp. Zech. i. 16. iv. 9, 10. Lam. ii. 8. 2 K. xxi. 3.

II. As a N. fem. in Reg. בת—בת עין *The apparent hollow*, or *pupil*, of the eye. occ. Pſ. xvii. 8. Lam. ii. 18. Comp. בבת under בב III.

III. As a N. fem. תבה and in Reg. תבת *An ark, a hollow veſſel*, fit for ſwimming in the water. It is uſed only for the *ark* of *Noah*, Gen. vi. vii. viii. ix. and for that in which the infant *Moſes* was preſerved, Exod. ii. 3, 5. "About the beginning of the laſt century, *Peter Janſen*, a *Dutch* merchant, cauſed a ſhip to be built for him, anſwering in it's proportions to thoſe of *Noah*'s ark, the length of it being 120 feet, the breadth of it twenty, and the depth of it twelve. At firſt this was looked upon as no better than a fanatical viſion of this *Janſen*, who was by profeſſion a *Mennoniſt*: and while it was building, *Janſen* and his ſhip were made all the ſport and laughter of the ſeamen, as much as *Noah* and his ark could be. But afterwards it was found that ſhips built in this faſhion were, in the time of peace, beyond all others, moſt commodious for commerce, becauſe they would hold a third part more, without requiring any more hands, and were found far better *runners* than any made before. Accordingly the name of NAVIS NOACHICA is given by ſome to this ſort of veſſel." *Parker*'s Bibliotheca Biblica, vol. i. p. 235, 6.

IV. For בת *maſc.* and בית, ſee under root בת.

בהט

As a N. *Red marble, porphyry*, or ſome kind of beautiful ſtone. Once, Eſth. i. 6.

בהל

I. In Kal and Niph. *To hurry, be precipitate*, or *haſty*. 2 Chron. xxxv. 21. Eccleſ. v. 1. vii. 9. Prov. xxviii. 22. In Hiph. Tranſitively, *To hurry away*. 2 Chron. xxvi. 20.

In Kal and Hiph. tranſitively, *To haſten, cauſe to make haſte*. Eſth. ii. 9. As a N. fem. בהלה *A haſting away*. Iſa. lxv. 23, "*Neither ſhall they generate* a ſhort-lived race, לבהלה *in feſtinationem*, what ſhall ſoon haſten away. *Εις καταραν for a curſe*, LXX. They ſeem to have read לאלה, *Grotius*. But Pſ. lxxviii. 33, both juſtifies and explains the word here, *And* *he conſumed their days in vanity, and their years* בבהלה in haſte." Bp. *Lowth.* The Chaldee Targum explains the words in Iſa. by ולא ירבון למותא, *and they ſhall not nouriſh*, or *bring up* (*offspring*) for death.

Chald. As a N. בהילו *Haſte, hurry.* occ. Ezra iv. 23. As a N. fem. תבהלה The ſame. occ. Dan. ii. 25. vi. 19.

II. In Niph. *To be agitated*, as the bones or body in fear. Pſ. vi. 3, 4.

III. In Kal and Hiph. *To put into a hurry of fear, to put into a conſternation, to affright.* Job xxii. 10. xxiii. 16. Pſ. ii. 5. In Niph. *To be hurried, terrified.* Exod. xv. 15. Chald. In Ith. *To be affrighted.* Dan. v. 9. As a N. fem. בהלה *Terrour, conſternation.* Lev. xxvi. 16. Pſ. lxxviii. 33.

Der. Gr. Βαλλω *to caſt*, Eng. *a ball*; perhaps Latin *pello*, to drive, whence *impel, diſpel, propel, impulſe*, &c.

בהם

Occurs not as a V. in Heb. but as the learned *Bochart* obſerves, the word in Ethiopic ſignifies *mute, dumb*, and in Arabic, as a V. *to be dumb*, or *ſpeak barbarouſly, inarticulately.* So Βαμβαινω in Greek is *to liſp* or *ſtammer.* Hence

I. As a N. בהמה *A beaſt* or *brute, deſtitute of ſpeech*, or *of an articulate voice*, Ὑποζυγιον ἀφωνον *a dumb beaſt*, 2 Pet. ii. 16. It denotes

1. *Any brute* as oppoſed to man. Pſ. xxxvi. 7.

2. *Any terreſtrial quadruped, viviparous and of ſome ſize.* See Lev. xi. 2—7, 29, 30.

3. *A tame animal*, as oppoſed to חיה *a wild one.* Gen. i. 25. Pſ. l. 10. See *Bochart*, vol. ii. 4, & ſeq.

II. As a N. maſc. ſing. בהמות *The Behemoth*, q. d. *the beaſt* or *brute by way of eminence, the moſt eminent* or *remarkable of brutes.* occ. Job xl. 10, or 15. Comp. Pſ. lxxiii. 22. *Bochart* takes the termination ות to a *maſculine* N. to be *Egyptian*, as in Θωθ, Φαωθ, Φαμενωθ, the names of *Egyptian* months. But we may obſerve that מזרות is likewiſe conſtrued as a *maſculine* N. Job xxxviii. 32, and in the Heb. Bible, לפידות, נבות, נביות are names of *men.* The learned writer juſt mentioned, vol. iii. 754, & ſeq. contends that בהמות means the *hippopotamus*, that is, *the ſea-* or, more properly ſpeaking, *the river-horſe*, which the ancient Greek writers, and the * *Præneſtine* pavement, deſcribe as an amphibious quadruped found in the *Nile*, and which is ſtill ſometimes met with in *Upper Egypt.* And he has ſupported his opinion with ſo much learning and plauſibility, that I believe it has been generally embraced and acquieſced in by the literati ſince his time. *Schultens*, however, in his Commentary on Job, argues as ſtrenuouſly, that the *elephant* was the creature intended. And it muſt be confeſſed, that *moſt* of the characters given of the *Behemoth* will correſpond alſo to the *elephant.* It would far exceed the bounds of a Lexicon to ſtate and diſcuſs the arguments on each ſide. I muſt, therefore, content myſelf with referring to *Bochart* (as above), to *Scheuchzer*'s Phyſica Sacra on Job xl. and to Dr. *Shaw*'s Travels, p. 426. in ſupport of the claims of the *hippopotamus*, and to *Schultens*'s Comment. and Mr. *Scott*'s valuable Tranſlation and Notes on Job, in defenſe of the *elephant.* I ſhall however intimate the principal arguments of both parties, by explaining, in their proper places, the Hebrew words on which they are founded; and would, at preſent, juſt beg the reader's attention to Pſ. lxxiii. 22, *And I* (*was*) בער *brutiſh, and knew not: I was* בהמות *before thee.* If בהמות here be underſtood in the ſingular number, as in all reaſon it ought, for what man ever called himſelf *beaſts*?—this text will afford a good argument, that בהמות does not ſignify the *elephant*, ſince it would have been directly contrary to the Pſalmiſt's purpoſe to have denominated himſelf from that *ſagacious* and *almoſt rational* animal. See *Buffon*, Hiſt. Nat. tom. ix. p. 222, 292, &c. 12mo.

בהן

Occurs not as a V. in Heb. but as a N. בהן plur. בהנות *The thumb* or *great toe.* Jud. i. 7. Thus *Aquila* renders it by αντιδακτυλος, Exod. xxix. 20; but the LXX always by ακρον, *the top, ſummit*, or *extremity.* The putting of *blood* and *oil* upon the *thumb of the right hand* and *great toe of the right foot*, Lev. viii. 23. xiv. 14, 17, & al. was typical of all their *actions* and *ſteps* being cleanſed by the

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* See *Shaw*'s Travels, p. 426, 2d edit.

blood of Chriſt, and ſanctified by the *anointing of the Holy Spirit.*

בהק

Occurs not as a V. in Heb. but in Chaldee and Syriac ſignifies *to ſhine.* As a N. בהק is once uſed ſor a kind of *leproſy*, or *leprous ſpot* on the ſkin, Lev. xiii. 39, *And the Prieſt ſhall look, and behold in the ſkin of their fleſh* בהרת כהות לבנת bright ſpots of an obſcure white; *this is* בהק *breaking out on the ſkin; he is clean.* We are informed in *Niebuhr*'s valuable *Deſcription de l'Arabie*, p. 119, that one of the ſpecies of *leproſy* to which the Arabs are ſubject is by them ſtill called *Bohak*, but that it is *neither contagious nor mortal*; and in the note, p. 120, 121, *Forſkål* adds, "The Arabs call a ſort of *leproſy*, in which ſome *little ſpots* ſhow themſelves here and there on the body, *Behaq*; and it is without doubt the ſame as is named בהק Lev. xiii. They believe it to be ſo far from contagious, that one may lie with the perſon affected without danger."—"On the 15th of May 1763, I ſaw at *Mokha* a Jew who had the leproſy *Bohak.* The ſpots of it are of unequal ſizes; *they do not appear ſhining*, they are but very little raiſed above the ſkin, and do not change the colour of the hair, les taches ſont d'un blanc obſcur tirant ſur le rouge, *the ſpots are of an obſcure white inclining to red.*" As to what *Forſkål* ſays, that the ſpots do not appear *ſhining* (luiſantes), which may ſeem to contradict Moſes' calling them בהרת *ſhining ſpots*, it may be obſerved, that the Jew might probably have had the *Bohak* ſome time, and that Moſes himſelf ſuppoſes that by the time the perſon affected with it could be brought to the Prieſt, the בהרת *ſhining ſpots* would be כהות לבנת *obſcurely white.*

בהר

Occurs not as a V. in Heb. but in Arabic ſignifies *to ſhine very much* or *brightly.* See *Caſtell.*

I. As a participial N. בהיר *Bright, ſhining, reſplendent.* occ. Job xxxvii. 21, *And now men cannot look at that* reſplendent *light (which is) in the ethers, when the wind hath paſſed and cleanſed them.* "That is, when the ſky is in ſuch a *clear dazzling* ſtate as he had deſcribed, ver. 18." *Scott.* This text plainly gives the idea of the word.

II. As a N. fem. בהרת A kind of *leprous ſpot*, ſo called from it's *ſhining.* Lev. xiii. freq.

בז

I. *To ſpoil, plunder, ſtrip.* Gen. xxxiv. 27. 1 Sam. xiv. 36, where obſerve that the ה in נבוזה is not radical, but paragogic, as in נבלה from בל, Gen. xi. 7; and that this is the only inſtance where the Verb occurs with a final ה in the ſenſe of *ſpoiling.* freq. occ. As Ns. בז and fem. בזה *Spoil, plunder, prey.* Num. xiv. 3, 31. 2 Chron. xiv. 14.

II. *To ſpoil of honour* or *credit, to detract from, reproach, upbraid.* Prov. vi. 30, *Men* לא יבוזו will *not* upbraid *a thief, if he ſteal to ſatisfy his appetite when he is hungry.* So Prov. xxiii. 9, where LXX μυκτερισῃ *he ſneer*, and ver. 22. As a N. בוז *A reproach, object of reproach.* Gen. xxxviii. 23. Job xii. 21. Pſ. xxxi. 19, & al. Fem. בוזה The ſame. occ. Neh. iii. 36, or iv. 4.

בזז *To plunder repeatedly*, or *entirely*, the reduplication of the 2d radical denoting, as uſual, the *repetition* or *completeneſs* of the act. Num. xxxi. 9, 32, 53. & al. freq.

בזא

It ſeems to be nearly related both in ſound and ſenſe to the preceding בז *To ſpoil, ſtrip*, as חנא to חנ, צמא to צם. Thus ſeveral of the Hexaplar verſions render it διηρπασαν, and Vulg. diripuerunt. occ. Iſa. xviii. 2, 7. The firſt verſe of this chapter relates, I think, to *Egypt* (comp. under כנף). So *Vitringa*, who renders בזאו by diripiunt, *ſpoil*, refers the expreſſion, "*whoſe land the rivers* ſpoil," not to the hoſtile invaſion of *Sennacherib*, but to the *Cuſhites* or *Ethiopians* who had at this time ſubdued *Egypt*, and from whoſe country likewiſe came the *overwhelming* Nile, which is here alluded to. So Targum *Jonath. whoſe land* עממיא the people *have ſpoiled.*

בזה

With a radical, but mutable or omiſſible, ה. *To deſpiſe, contemn, ſlight.* See Gen. xxv. 34. Num. xv. 31. 2 Sam. xii. 9. Pſ. xxii. 25. 2 K. xix. 21. Iſa. xxxvii. 22, in which two laſt paſſages בזה may be the Particip. Benoni fem. in Kal. Iſa. xlix. 7, לבזה נפש, "*to him whoſe perſon* is deſpiſed." Bp. *Lowth.* Two of Dr.

Kennicott's Codices in the text, and one in the margin, read בזו *deſpiſed*, formed like עשו *made*, Job xli. 24, or 33. As to the character here given of the Meſſiah, comp. Iſa. liii. 3, where he is expreſsly ſaid to be נבזה *deſpiſed*. As a N. בזיון *Contempt*. occ. Eſth. i. 18.

As a Participle or participial N. of an irregular, mixt form between Niph. and Hiph. נמבזה *Contemptible, vile*. So LXX ητιμωμενον, *Theodotion* εξουδενωμενον, Vulg. vile. occ. 1 Sam. xv. 9. Dr. *Kennicott*'s Codices here furniſh no various reading, except that in one is read נמובזה by tranſpoſition.

בזק

Occurs not as a V. in Heb. but in Syriac ſignifies *to ſtrow, diſperſe, break to pieces*. As a N. in Heb. בזק *A flaſh of lightning*; ſo *Aquila*, Αστραπη, *Symmachus*, Ακτινος αστραπης, and Vulg. Fulguris coruſcantis. occ. Ezek. i. 14. The name of a *place*. Jud. i. 4. 1 Sam. xi. 8.

בזר

To diſperſe, diſſipate. occ. Pſ. lxviii. 31. Dan. xi. 24. So LXX διασκορπιζειν, Vulg. diſſipare.

בחל

To nauſeate, retch. So the Chaldee Targum קצת *loathed, deteſted*: but the LXX επωρυοντο *roared*. occ. Zech. xi. 8. This root occurs alſo, according to the textual reading of moſt printed editions, Prov. xx. 21, *An inheritance* מבחלת deteſted, ſcandalous, i. e. gained by ſcandalous arts, *at the beginning*; but the *Keri* and *Complutenſian* edition have here מבהלת (which is likewiſe the reading of twelve or more of Dr. *Kennicott*'s Codices) *haſtened, gotten haſtily*; and this is confirmed by the Targum and Syriac דמסרהבא, by the LXX επισπουδαζομενη, by *Symmachus* and *Theodotion* σπουδαζομενη, and by Vulg. ad quam feſtinatur.

בחן

To try, prove, examine, particularly as metals. Pſ. lxvi. 10. Zech. xiii. 9, & al. freq. We read, Job xii. 11. xxxiv. 3, that און מלין תבחן *the ear* trieth *words* or *articulate ſounds*; and with moſt exact and philoſophical truth is this ſaid of the organ of hearing, particularly of the auditory nerve and membrane, for* "this membrane in the various degrees of tenſion and relaxation, *adapts itſelf* to the ſeveral natures and ſtates of ſonorous bodies; becoming tenſe for the reception of acute ſounds, and relaxed for the admiſſion of grave ſounds. In ſhort, *it is rendered tenſe and relaxed in a thouſand different degrees, according to the various degrees of acuteneſs or gravity in ſounds.*"

As a N. בחן and בחון *A place* or *building for examining*, or *ſpying*, *a watch-tower*. Iſa. xxxii. 14. Jer. vi. 27. It is written בחין Iſa. xxiii. 13.

Der. *Beacon, beckon.*

בחר

In Syriac ſignifies *To view, behold, regard*, (ſee Syriac verſion of Mat. vii. 3); and in Arabic, *To be aſtoniſhed*. Hence

I. In Hebrew it's primary import ſeems to be, *To look at* or *behold with admiration* or *approbation*, which accounts for it's being ſo frequently followed by the particle ב *at*, and once, Job xxxvi. 21, by על *upon* †. So tranſitively, or with ב following, *To chooſe*. Gen. vi. 2. Deut. x. 15, & al. freq. As a participial N. בחיר *A perſon choſen* or *elected*, *and in conſequence of ſuch election appointed to an office, an elect*. 2 Sam. xxi. 6. Iſa. xlii. 1, & al.

II. As a Participle or participial N. בחור, plur. בחורים and בחרים, frequently rendered *a young man* or *young men*, but the word ſtrictly ſpeaking has no relation to *time* or *age*. It properly denotes *a choice man*, ſuch as one would *chooſe* for his vigour and activity to perform any work. See inter al. 1 Sam. viii. 16. ix. 2. xxiv. 2, or 3. xxvi. 2. 2 Sam. vi. 1. Prov. xx. 29. As a N. fem. plur. in Reg. בחורתי literally *elections*; ſo *Montanus* בימי בחורותיך *in diebus* electionum *tuarum*, in the days of thine *elections*, or *choice*, in thy *choice* days, in thoſe days of thy life which thou wouldſt *chooſe*, as diſtinguiſhed from the *evil days* of old age, of which thou ſhalt ſay, I have *no pleaſure* in them. occ. Eccleſ. xii. 1.

III. With ב following, *To look at*, or *regard, with affection, to love, affect*, or *have an affection for*, diligere. Iſa. xiv. 1. xlviii. 10. (where ſee *Vitringa*) Zech. i. 17. iii. 2.

IV. In Eccleſ. ix. 4, the textual reading of moſt editions is יבחר which ſeems to yield no conſiſtent and ſatisfactory ſenſe; but the *Keri* here is יחבר *ſhall be*, or *is*, *joined*, and ſo reads the *Complutenſian* edition, and ſeven of Dr. *Kennicott*'s Codices, and thus the LXX, by their tranſlation *κοινωνει communicates*, appear to have read. And according to this reading the ſenſe is eaſy and natural. Solomon is complaining, that, as to the outward occurrences of this life, *all things happen alike to all*, that *there is one event to the righteous and to the wicked*—* *and after that* (they all alike go) *to the dead*, and then, as to this world, the ſcene is finally cloſed; *for*, ver. 4, *to him that* is (yet) joined *to all living there is hope*, &c.

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* See *New and Complete Dictionary of Arts*, &c. in Hearing.

† See *Caſtell*'s Lexic. Heptaglott. and *Michaelis* Supplem. ad Lex. Heb. in בחר.

בטא

To utter or *ſpeak raſhly*, *fooliſhly* or *unadviſedly*, effutire. occ. Lev. v. 4. Num. xxx. 7, 9. Pſ. cvi. 33. But in all the above paſſages it is followed by בשפתים *with the lips*; and I ſuſpect that the LXX, in conſtantly rendering it (except only in Num. xxx. 9) by διαϛελλω or διαϛολη, which denotes the *ſeparating* or *opening wide* of the lips, diductionem *labiorum*, have given the true idea of the word.

From this root may perhaps be derived the Greek Βαττος *a ſtutterer*; alſo the proper name of a perſon who was a *ſtammerer* (mentioned by *Herodotus*, lib. iv. cap. 155), and of a ſilly *tautological* Poet alluded to by *Ovid*, Metam. lib. ii. lin. 703. Comp. *Greek* and *Eng*. Lexicon, under Βαττολογεω.

בטה

Occurs only in Prov. xii. 18, and ſeems nearly of the ſame import as the preceding בטא.

בטח

I. *To hang cloſe*, *cling*. It occurs not in Kal; but hence in Hiph. with על following, *to cauſe to cling to*, or *hang upon*. occ. Pſ. xxii. 10,—מבטיחי על causing me to cling *upon my mother's breaſts*.

II. *To truſt*, *rely upon*, in which ſenſe it is followed by ב, אל, על. freq. occ. It is alſo uſed abſolutely, *to truſt*, *be confident*, *ſecure*, the object of *truſt* or *confidence* being implied. Job vi. 20. Iſa. xii. 2. As a N. בטח *Truſt*, *confidence*. Iſa. xxxii. 17. Alſo adverbially, *Confidently*, *ſecurely*. Gen. xxxiv. 25. Deut. xii. 10. Fem. בטחה *Confidence*. occ. Iſa. xxxi. 2, 9. בטחון *Hope*, *confidence*. occ. Eccleſ. ix. 4. 2 K. xviii. 19. Iſa. xxxvi. 4. מבטח *Confidence*, *truſt*. Prov. xxv. 19, & al.

III. As a N. maſc. plur. אבטחים *Fruits* or *plants* of the *pepo* or *melon* kind, which by their tendrils *cling* to whatever they can lay hold on, and ſo ſupport themſelves. occ. Num. xi. 5, where LXX ϖεπονας, and where perhaps the word means the *water-melon*; which "the Arabians, according to *Haſſelquiſt*, Voyages, &c. p. 255, call *Batech*. It is cultivated, adds he, on the banks of the Nile, in the rich clayey earth, which ſubſides during the inundation.—This ſerves the *Egyptians* for meat, drink, and phyſic. It is eaten in abundance during the ſeaſon, even by the richer ſort of people; but the common people, on whom Providence has beſtowed nothing but poverty and patience, ſcarcely eat any thing but theſe, and account this the beſt time of the year, as they are obliged to put up with worſe fare at other ſeaſons.—This fruit likewiſe ſerves them for *drink*, *the juice refreſhing theſe poor creatures*, and they have leſs occaſion for water than if they were to live on more ſubſtantial food in this burning climate." This well explains the Iſraelites' regretting the want of this fruit in the *parched thirſty* wilderneſs.

בטל

To ceaſe, *leave off*. occ. Eccleſ. xii. 3: *And the grinders* ceaſe (grinding, namely) *becauſe they are few*; they can *grind* no longer. Chald. In Kal, *To ceaſe*. occ. Ezra iv. 24. In Kal and Aph. *To cauſe to ceaſe*. occ. Ezra iv. 21, 23. v. 5. vi. 8.

Der. *A beetle*. Qu?

בטן

Occurs not as a V. in Hebrew, but in Chaldee and Syriac, denotes *To conceive in the belly* or *womb*; and in Arabic, *To hide* or *be hid*. See *Caſtell*.

I. As a N. בטן *The belly* of an animal, male or female. Gen. xxv. 23. Jud. iii. 21. Job xl. 11. It is uſed Jon. ii. 3, for the *Hollow* or *Capacity* of שאול, but with a reference, no doubt, to the fiſh's *belly*, in which the prophet was entombed. It often denotes *the inmoſt part*, or *mind of man*. See Job xv. 35. xxxii. 18, 19. Prov. xviii. 8. xx. 27, 30. xxii. 18. xxvi. 22. Comp. Ezek. iii. 3. Pſ. xl. 9, and under קרב V.

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* I conſider the words in the middle of ver. 3. (*yea alſo the heart of the ſons of men is full of evil, and madneſs is in their heart while they live*) as parenthetical.

II. *The belly* or *central part* of a *hollow* pillar. 1 K. vii. 20.

III. As a N. maſc. plur. בטנים *Nuts*, or rather, according to Dr. *Shaw*, (Travels, p. 145. note, 2d edit.) *Piſtachio nuts*, ſo called from their ſhell ſhaped like the *belly*, and *containing* the kernel. See this interpretation further proved in *Bochart*, vol. i. 388, &c. occ. Gen. xliii. 11.

Der. *To batten*, make fat, or great-bellied.

בי

Compounded of the particle ב *to* or *on*, and י *me*, *to me*, or *on me*, i. e.

1. *Attend to me*. Gen. xliii. 20.

2. *Have pity on me*. Exod. iv. 10, & al.

בין See under בן

בית See under בת

בכא

Occurs not as a V. but as a N. appears to be the name of ſome *tree* or *ſhrub*. occ. 2 Sam. v. 23, 24. 1 Chron. xiv. 14, 15. Pſ. lxxxiv. 7. The LXX in Chron. render it *απιων pear-trees*; ſo *Aquila* in 2 Sam. v. 23, and Vulg. both in Sam. and Chron. pyrorum. Others tranſlate it the *mulberry-tree*, which, to illuſtrate the paſſage in the Pſalm, it is pretended, grows beſt in *dry* ground; but I do not find this circumſtance to be true *, and ſhould rather think that בכא means a kind of *large ſhrub*, which the Arabs ſtill likewiſe call *Baca*, and which probably was ſo named from it's *diſtilling* an odoriferous gum; for our word בכא ſeems to be related to the following בכה, as בטא to בטה, &c. *The valley of* בכא, mentioned Pſ. lxxxiv. 7, (to borrow the expreſſions of *Celſius*. Hierobot.) appears to be † "*a rugged valley, embarraſſed with buſhes* and ſtones, which could not be paſſed through without labour and tears; ſuch as we may collect from Deut. xxi. 4, were to be found in Judea." And I add, that a valley of this kind was a ſtriking emblem of that *vale* of *thorns* and *tears* through which all believers muſt paſs to the heavenly Jeruſalem. Comp. Crit. Heb. It is remarkable that in Pſ. lxxxiv. the LXX render בכא by *κλαυθμωνος*, *Aquila* by *κλαυθμου of weeping*, and Vulg. by lachrymarum *of tears*; theſe verſions may ſerve to confirm it's relation to בכה, but the word itſelf moſt probably denotes ſome *ſhrub* in the Pſalm, as well as in the other texts of Scripture.

בכה

With a radical, but mutable or omiſſible, ה. *To ooze, ooze out* as liquor, *to diſtil in ſmall quantities*.

I. *To weep, ſhed tears*. See Gen. xlv. 14. Exod. ii. 6. Jer. ix. 1. As a N. בכי *Weeping, tears*. See Pſ. cii. 10. As a N. fem. בכיה, in Reg. בכית *A weeping, ſhedding of tears*. occ. Gen. l. 4.

II. Tranſitively, *To weep for*, *bewail*. Gen. xxiii. 2. Lev. x. 6, & al.

III. As a N. בכי *An oozing*. occ. Job xxviii. 11, *He* (man) *binds up*, or *confines the* (ſubterraneous) *ſtreams* or *rills* מבכי from oozing; for this is evidently part of that deſcription of the miner's and metallurgiſt's buſineſs, which begins at the firſt verſe of this chapter. Or, if the מ in מבכי be taken as formative, then we may render the text *He binds up* the oozing places *of the ſtreams*, which comes to the ſame ſenſe. And for further ſatiſfaction ſee Mr. *Scott*'s poetical Paraphraſe and Notes.

בכר

In general *To be forward, precede, to come*, or *go before*.

I. In Kal, *To precede* or *be firſt in birth, to be the firſtling* or *firſt-born*, or *conſecrated as ſuch*. occ. Lev. xxvii. 26. As a Particip. fem. in Hiph. מבכירה *Bringing forth the firſt-born*. So LXX, *πρωτοτοκουσης*. occ. Jer. iv. 31. Comp. מאליפות, Pſ. cxliv. 13, under אלף II. As participial Ns. בכור and בכר, applied to men, *Firſt-born*, reckoning from the *Father*, Gen. x. 15. xlvi. 8, 14. xlix. 3. Deut. xxi. 17. 1 Chron. v. 1, 2, 3, & al. freq. —reckoning from the *Mother*, Exod. xi. 5, where it refers both to the father and to the mother in the ſame ſentence.

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* See *Miller*'s Gardener's Dictionary under *Morus*.

† " Aſperam & dumis *ſaxiſque* impeditam vallem, *quæ ſine labore & lachrymis tranſiri non poſſet, quales in Judæâ fuiſſe colligitur ex* Deut. xxi. 4."

Joined with פטר רחם, *opening the womb*, it relates to the mother. Exod. xiii. 2. comp. ver. 13, 15. As a N. fem. בכירה *Firſt-born*, of daughters, primogenita. occ. Gen. xix. 31, 33, 34, 37. xxix. 26. 1 Sam. xiv. 49. As a N. fem. בכרה, and in Reg. בכרת *Primogeniture, birth-right.* See Gen. xliii. 33. xxv. 31, 32, 33, 34. Among the ancient patriarchal believers, the *birth-right* included not only a *double portion* of the father's eſtate, which was peculiarly denoted by the term בכרה (ſee 1 Chron. v. 1, 2, compared with Deut. xxi. 17.), but alſo *pre-eminence* or *authority* over the other brethren (ſee Gen. xxvii. 29. xlix. 3, 4, 8.), becauſe with the *birth-right* in thoſe times was generally connected the *progenitorſhip of the Meſſiah* (ſee Gen. xlix. 8. 1 Chron. v. 2.); on which laſt account eſpecially the apoſtle might well call Eſau a *profane* perſon, for deſpiſing his birth-right, Heb. xii. 16*.

As a V. from the N. *To make the firſt-born, inveſt with the rights of primogeniture.* occ. Deut. xxi. 16.

Of beaſts, as a N. בכור plur. in Reg. בכורי, *A firſtling*, reckoning from the *mother*, Deut. xv. 19. Neh. x. 35. As a N. fem. בכרת *Firſtlings*. It is plainly uſed as a *collective* N. denoting the *firſtling-males*, Deut. xii. 6, 17. xiv. 23, (ſo LXX, ΤΑ ΠΡΩΤΟΤΟΚΑ) and Heb. xi. 28.; for comp. Deut. xv. 19. Exod. xiii. 12. Lev. xxvii. 26. So בכרות Gen. iv. 4.

The *firſt-born* in the holy line, reckoning from the *father*, with their *peculiar* rights, were evident types of HIM, who was to be *the firſt-born among many brethren* (Rom. viii. 29), *and in* ALL *things to have the pre-eminence* (Col. i. 18).

And in his *ſacrificial* character, the Meſſiah was repreſented by the *firſtlings* of clean beaſts, which appear from Gen. iv. 4, to have been conſecrated for ſacrifice to God from the original inſtitution of typical Chriſtianity†, and which thus ſerved as a continual and ſtriking comment on that bleſſed promiſe, *The ſeed of the WOMAN ſhall bruiſe thy* (the ſerpent's) *head; but thou ſhalt bruiſe his heel.* For ſince the ſeed of the *woman only* is here mentioned, is not this an intimation, at leaſt, that the future ſuffering Redeemer ſhould be born of a *Virgin?* And what in nature could be ſo proper a ſtanding type of Him in this reſpect, as *the firſtling* of a female animal *agonizing* and *dying* under the knife of the prieſt, and then conſumed by fire?

It may be further remarked, that a perverſion of the true tradition concerning the redemption of man by the *ſufferings* and *death* of the great *Firſt-born* was, no doubt, one ſource of the idolaters *ſacrificing* their own children, particularly *their firſt-born.* See 2 K. iii. 27. xvi. 3. xxi. 6. xxiii. 10. Jer. vii. 31. xix. 5. Ezek. xxiii. 37. Mic. vi. 7. And in countries and ages far diſtant from thoſe mentioned in ſcripture, we find that "the *Peruvians* of *quality*, and thoſe too of mean ſort, would *ſacrifice their firſt-born* to redeem their own life, when the prieſt pronounced that they were mortally ſick‡," and that the inhabitants of *Florida* ſacrificed their *firſt-born*, if a *male*, to the *Sun*‖. And as the King of Moab, when in diſtreſs, *took his* firſt-born (הבכור) *ſon, that ſhould have reigned in his ſtead, and offered him for a burnt-offering* (2 K. iii. 27), ſo "*Hacon* King of *Norway* offered his *ſon* in ſacrifice to obtain of Odin the victory over his enemy *Harald. Aune* king of *Sweden* devoted to *Odin* the blood of his *nine ſons*, to prevail on that god to prolong his life. *The An-*

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* The reader may remark that in the 3d edit. I have not, as I did in the 2d, ſaid any thing about the *Prieſthood*'s being annexed to the *birth-right*. My reaſon for this omiſſion is, that, on attentive re-conſideration, I think the texts which I there quoted for ſuch annexation (namely, Num. iii. 12. viii. 16. Exod. xix. 22. xxiv. 5.), inſufficient to prove it; and whoever will peruſe the learned *Vitringa*'s Obſervationes Sacræ, lib. ii. cap. 2 and 3, will, I believe, be of the ſame opinion. The Engliſh reader may, for his ſatisfaction, conſult Biſhop *Patrick*'s Comment on the ſeveral texts.

† And thus they continued to be offered in ſacrifice by ſome of the heathen nations, ſo late as the time of the Trojan War, and probably long after; for from *Homer*, Il. iv. lin. 102, 120. Il. xxiii. lin. 864, 873, it appears to have been the cuſtom both of the *Myſians* and *Greeks*, on extraordinary occaſions, to vow even a hecatomb ΑΡΝΩΝ ΠΡΩΤΟΓΟΝΩΝ *of firſtling lambs* to Apollo.

‡ *More*'s Explanation of Grand Myſtery, p. 86.

‖ See *Picart*'s Ceremonies and Religious Cuſtoms, &c. where this horrid ſacrifice is repreſented to the eye.

*cient Hiſtory of the North abounds in ſimilar examples**."

As the *firſt-born* is called *the might* of his father, *and the beginning* or *chief of his ſtrength*, Gen. xlix. 3, (comp. Deut. xxi. 17. Pſ. lxxviii. 51.) ſo in Job xviii. 13, בכור מות *The firſt-born of death* figuratively denotes a *dreadful* and *mortal diſeaſe*—"*Death's eldeſt born*, and fierceſt of his brood," as Mr. *Scott* expreſſes it. And as in Job xviii. 13, *the firſt-born of Death* is perſonified, ſo is *Death* itſelf, Jer. ix. 21; and as אכל *eating* is applied to *Death*'s firſt-born, ſo is רעה *feeding*, to death, Pſ. xlix. 15. The Latin poets frequently make *Death a perſon*. See *Horat.* lib. i. ode 4, lin. 13; and lib. iii. ode 2, lin. 14. *Propert.* lib. iii. el. 17, lin. 26. *Boeth.* ii. 7.

II. As a N. maſc. plur. בכורים *Firſt-fruits, fruits firſt ripe*, i. e. *before* others of the ſame kind. There were two principal kinds of *firſt-fruits*; the one of *barley* (called ראשית בכורי *the beginning of the firſt-fruits*, Exod. xxiii. 19. xxxiv. 26, and ראשית קציר the *beginning of the harveſt*, Lev. xxiii. 10. comp. 2 Sam. xxi. 9), from which the *wave-ſheaf* was taken, Lev. xxiii. 10, 11; the other of *wheat*, called בכורי קציר חטים *the firſt-fruits of wheat harveſt*, Exod. xxxiv. 22, of which the two *wave-loaves* were made, Lev. xxiii. 17; the *wave-ſheaf* repreſenting Chriſt *riſen from the dead* (comp. John xii. 24.) as the *firſt-fruits of them that ſlept* (ſee 1 Cor. xv. 20, 23.); the *wave-loaves* prefiguring the effuſion of the *firſt-fruits of the ſpirit* on the day of *Pentecoſt*, Acts ii. 1—4.

As a V. applied to a tree. *To bring forth firſt* (i. e. delicate) *fruit*, or, according to *Bate*, "*to forward it's fruit*, and ſo bring it to perfection." occ. Ezek. xlvii. 12; where *Montanus* maturabit *ſhall haſten* or *ripen*. The correſpondent Greek word in Rev. xxii. 2, is *αποδιδουν yielding, bearing*.

III. As a N. fem. בכורה, plur. בכרות, and בכורים, *The firſt ripe fig, the boccôre*, as it is ſtill called in the Levant, nearly by it's Heb. name. Thus Dr. *Shaw* giving an account of the fruits in *Barbary*, Trav. p. 144, mentions "the black and white *boccôre* or *early fig* (the ſame we have in England, and which in *Spain* is called *breba*, quaſi breve, as continuing only a *ſhort* time) which is produced [i. e. ripe] in *June*; though the *kermez* or *kermouſe*, the *fig* properly ſo called, which they preſerve and make up into cakes, is rarely ripe before *Auguſt*." Comp. Jer. xxiv. 2. And on Nah. iii. 12, obſerve from Dr. *Shaw*, as above, that the *boccôres drop* as ſoon as they are ripe, and according to the beautiful alluſion of the Prophet, *fall into the mouth of the eater upon being ſhaken*. Further, "It frequently falls out in *Barbary* (ſays Dr. *Shaw*, Travels, p. 342.), and we need not doubt of the like in this hotter climate (of Judæa, namely), that, according to the quality of the preceding ſeaſon, ſome of the more forward and vigorous trees will now and then yield a few *ripe figs*, ſix weeks or more before the full ſeaſon," i. e. before the middle or latter end of June. "Something like this may be alluded to by the Prophet Hoſea, ch. ix. 10, when he ſays that he *ſaw their fathers as* בכורה the firſt ripe *in the fig-tree at her firſt time*." Such figs were reckoned a great dainty. Comp. Iſa. xxviii. 4, and ſee Mr. *Lowth*'s note there.

IV. As Ns. בכר and fem. בכרה *A dromas* or *dromedary* (which Engliſh names, by the way, are derived from the Greek δρεμειν *to run*), a race of camels (for it does not conſtitute a diſtinct *ſpecies* †), "chiefly remarkable for it's *prodigious ſwiftneſs* (the *ſwift dromedary*, as the Prophet calls it, Jer. ii. 23.), the Arabs affirming that it will run over as much ground in one day, as one of their beſt horſes will perform in eight or ten." [But this ſeems an exaggeration.] "It differs from the common camel, in being of a finer and rounder ſhape, and having upon it's back a leſſer protuberance." *Shaw*'s Travels, p. 167, where ſee more. "The *dromedary*, ſays ‡ *Ruſſel*, by all I could ever diſcover, is nothing but a high breed of the *Arab* camel. The only diſtinction obſerved is, that it is of a lighter and handſomer make; and inſtead of the ſolemn walk to which the others are accuſtomed, it paces, *and is generally eſteemed to go as far in one day as the others do in three.*" And this is ſufficient to ſhew the propriety of it's Hebrew name. occ. Iſa. lx. 6. Jer. ii. 23. Comp. *Volney*, Voyage en Syrie, tom. ii. p. 324.

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* *Mallet*'s Northern Antiquities, vol. i. p. 134. Comp. under מלך II. and the authors there quoted.

† See *Buffon*, Hiſt. Nat. tom. x. p. 1, &c. 12mo.

‡ *Nat. Hiſt. of Aleppo*, p. 57.

בל

I. *To mix, mingle.* occ. Jud. xix. 21, ויבול, or, according to the *Keri*, and twenty-four of Dr *Kennicott*'s Codices, ויבל, *And he* mingled *for the aſſes*, i. e. he *mixed* ſome chopped ſtraw and barley together for their provender, as uſual in thoſe countries to this day. Comp. בליל below, and ſee 1 K. iv. 28, and *Harmer*'s Obſervations, vol. i p. 423, &c. Pſ. xcii. 11, "בלתי *I am* (not barely anointed, but) mixed *with freſh oil.* Oil penetrates the very bones; and the perſon ſpoken of was to be *full*, or *filled full* with what oil repreſents. The *ſoftening benignity* of holineſs and love were to be *incorporated* into his very ſubſtance, and his very humanity to become, like God, holineſs and love." *Bate*'s Crit. Heb.

II. *To confound, deſtroy*, as it were, by *heterogeneous* or *diſcordant mixtures*. occ. Gen. xi. 7, ונבלה *And* we will confound *there their talk.* So ver. 9, *Wherefore the name of it was called* Babel בבל (i. e. in confuſion) *becauſe there Jehovah* בלל confounded *the talk of all the earth.* Obſerve that in ver. 7, the ה in נבלה is not radical but paragogic. Hence the French *Babil, babiller*, and Eng. *Babble.* Lat. *balbus* ſtammering, *balbutio* to ſtammer.

III. As a N. בל *Bel*, a name by which the Heathen, and particularly the *Babylonians*, called their arch-idol, *the heavens*, whoſe different conditions of *fire, light*, and *ſpirit*, (i. e. groſs air) are mechanically *mixed* with each other, and thereby carry on all the operations of nature. occ. Iſa. xlvi. 1. Jer. l. 2. li. 44. This idol is alſo mentioned Baruch vi 41; and (to ſay nothing of the apocryphal ſtory of *Bel* and the Dragon) *Herodotus*, lib. i. cap. 181, expreſsly calls the Tower of *Babel* or *Babylon*, Διος ΒΗΛΟΥ Ιρον the Temple of Jupiter *Belus* or *Bel**; and *Servius*, on the firſt book of the Æneis, ſays, that "among the *Aſſyrians*, *Saturn* and the *Sun* (i. e. the ſolar light) are upon ſome ſacred account both called *Bel.*" The reaſon of this ſeems evident, בל was a *general* name for the *matter of the heavens* or *celeſtial mixture*, as what the Greeks called Κρονος (from קרן *to irradiate*), and the Romans *Saturn* (from סתר *to hide*, which ſee), likewiſe was. Thus *Orpheus*, in his hymn to *Cronus* or *Saturn*,

> Δεσμους αῤῥητους ὁς εχεις κατ᾽ απειρονα κοσμον.
> Thou holdeſt through the *wide extended world*
> The † bands ineffable.

And ſtill more expreſsly to our preſent purpoſe,

> Ος ναιεις κατα παντα μερη κοσμοιο—
> Inhabiting the *world's every part*—

The ſame Poet further addreſſes *Cronus*,

> Ὁς δαπανας μεν απαντα και αυξεις εμπαλιν αυτος.
> Thou *all conſuming, all repairing* God!

And in truth בל or *the mixture of the different conditions of the heavenly fluid* is what not only continually renews, but alſo deſtroys all things. Hence the Fable of *Cronus* or *Saturn devouring his own children:* And hence perhaps *one* reaſon of the horrid cuſtom of offering up *children* to him in ſacrifice, which was practiſed not only by the *Carthaginians*, but by the old *Latins*, by the *Cretans*, and in ſhort wherever this Idol was worſhipped. See Univ. Hiſt. vol. xvii. p. 262, & ſeq. and notes, and below under מלך II.

We find by the *Palmyrene* inſcriptions, printed at the end of the Abbé *Barthelemy*'s *Reflections, &c. Paris*, 1754, that עגל בול *Bel* the *Calf*, (ſee Exod. xxxii.) and מלך בול *Molech Bel*, or *Bel the King*, were worſhipped at *Palmyra* or *Tadmor*.

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* For a deſcription of this temple, which was no other than the famous *Tower of Babel* repaired and completed, ſee *Prideaux* Connect. part i. book ii. not far from the beginning, and *Calmet*'s Dictionary in BABEL and BABYLON.

† Whence, by the way, we may ſee the reaſon, why *Saturn* was repreſented as bound with *fetters*, and why, of *wool.* For what *binds* ſo ſtrongly as the *heavenly fluid?* and yet, what ſo *ſoft?* *Maximè autem corpora inter ſe juncta* permanent, cum quodam quaſi vinculo circumdata colligantur: quod facit ea natura quæ per omnem mundum, omnia mente & ratione conficiens, et ad medium rapit, & convertit extrema," ſays *Balbus* the Stoic, in *Cicero* De Nat. Deor. lib. ii. cap. 45. *A curious philoſophical* paſſage, which I ſhall leave to the conſideration of the learned and intelligent reader.

IV. As a N. בול. See under בלה.

V. As a N. maſc. מבול *A flood, deluge.* LXX, *κατακλυσμος.* It is applied only to that of Noah, " from it's *ſoaking* or *mixing with* the earth quite through the ſhell of it;—which was then *ſoaked* full of water, and diſſolved." *Bate.* This notion of a *deluge* is clearly expreſſed by *Virgil*, Æn. xii. lin. 204, 5,

——Si *tellurem* effundat in undas
Diluvio miſcens——

——Should he the earth *in water fus'd*
Mix with the flood——

See Mr. *Catcott*'s excellent Treatiſe on the Deluge, p. 75, 2d edit.

VI. As a N. תבל *A mixture* or *confuſion* of ſpecies by beſtiality, Lev. xviii. 23.—or of relation by inceſt, Lev. xx. 12.

VII. As a N. תבל *The mixt globe* of earth and water. 1 Sam. ii. 8. 2 Sam. xxii. 16. 1 Chron. xvi. 30. Prov. viii. 26, 31. Iſa. xxxiv. 1. תבל *The world*, is uſed like Οικȣμενη in the New Teſtament (ſee *Greek* and *Eng.* Lexicon) for *the greater*, or *a conſiderable, part of the inhabited world*, as for the *Babyloniſh empire*, Iſa. xiii. 11. xiv. 17.—for the *Syrian*, Iſa. xxiv. 4. See *Vitringa* on Iſa.

VIII. Chald. As a N. בל, the ſame as the Heb לב, *The heart.* Dan. vi. 15.

בלל I. *To mix very much, to mix together, confound.* Exod. xxix. 2. Gen. xi. 9. Hoſ. vii 8, & al.

II. A N. בליל *A mixture* or *mixt provender* for cattle, conſiſting of chopped *ſtraw* and *barley mixt together*, " Farrago," *Virgil*, Georgic. iii. lin. 205. occ. Job vi. 5. Iſa. xxx. 24. See *Harmer*'s Obſervations, &c. vol. i. p. 424. Job xxiv. 6, *They reap, every one, in a field* בלי לו *(which is) not their own*; and thus the Chaldee Paraphraſt, LXX, and Vulg. read it in two words, and tranſlate it accordingly. See Mr. *Scott*, aud comp. under חרצב.

As a N. תבלל, or, as twenty of Dr. *Kennicott*'s Codices read, תבלול, *Some diſorder* or *blemiſh of the eye*, " *a white ſpeck* or *ſpot*, thus called becauſe it is *mixed* with the black of the pupil." *M. de Calaſio.* So one of the Hexaplar verſions Λευκωμα, Vulg. Albuginem, but *Aquila* [ὑποχυσις] *a ſuffuſion.* occ. Lev. xxi. 20. Comp. Tobit ii. 10, or 11. iii. 17.

בלא

I. Chald. from Heb. בלה, *To wear out, conſume.* occ. Dan. vii. 25; where *Theodotion παλαιωσει ſhall aboliſh as with age*, Vulg. conteret *ſhall wear to pieces.*

As a N. maſc. plur. in Reg. בלואי *Old, worn out*, pieces namely. occ. Jer. xxxviii. 12. If we conſider that a *Cuſhite* is here the ſpeaker, we ſhall not be ſurpriſed at meeting with a dialectical word, inſtead of the pure Hebrew one בלוי, which is twice uſed by the Prophet in the immediately preceding verſe.

II. Chald. As a N. בלו Some kind of *tribute* or *tax* paid to the Kings of *Perſia.* occ. Ezra iv. 13, 20. vii. 24. " In theſe paſſages, ſays *Cocceius*, are joined מנדה, בלו, והלך, which it ſeems ſhould be thus diſtinguiſhed: מנדה *a certain portion* of goods from the *lands*, and their *produce*; בלו—of *things conſumed by uſe*; הלך a toll or *cuſtom* laid on *ways* and *ports*."

בלג

In the modern Verſions and Lexicons it is rendered *to ſtrengthen, comfort, refreſh*, or the like. The LXX tranſlate it, inter al. by *αναπαυομαι to take one's reſt.* Job x. 20; by *αναψυχω to take breath*, Pſ. xxxix. 14, where the Vulg. in like manner refrigerer *be refreſhed*; but in Amos v. 9, the Vulg. has ſubridet *ſmileth*, ſo *Aquila μειδιων ſmiling*; and *Symmachus*, in Pſ. xxxix 14, *ἱνα μειδιασω that I may ſmile*: And this laſt I am apt to think is nearly the true ſenſe of the Root. Let us go through the five only paſſages wherein it occurs. Job ix. 27, *I will leave* or *change my countenance*, ואבליגה and laugh, ſmile, or look cheerful. Ch. x. 20, *Let him remove* (his hand) *from me*, ואבליגה that I may ſmile *a little, before I go* (*whence*) *I ſhall not return*, &c. Pſ. xxxix. 14, *Let me alone* ואבליגה that I may ſmile. Amos v. 9, המבליג *Who* cauſeth *the waſter*, or rather *devaſtation*, to laugh *at ſtrength, and* (as it follows) *devaſtation ſhall come againſt the fortreſs.* Jer. viii. 18, as a N. fem. with י *my* poſtfixed, where the Prophet, addreſſing himſelf to Sion, or the people of the Jews, ſays, מבליגיתי (O thou) who laugheſt or grinneſt at me, *for pain* or *ſorrow*, as thou waſt wont to do in deriſion, and ſayeſt, *my heart is ſick within me.* Thus *Schultens* (in his *Diſſertatio Philolog.* 2da de *Verb.*

Verb. & Sentent. ex Ambig. p. 30, 31.) is of opinion that the word מבליגיתי Ridibunda mea, has a double alluſion, both to the *laughter of contempt*, with which they uſed to treat the predictions of the Prophet; and to the *laughter of miſery*, the riſus ſardonicus, which their calamities ſhould force from them. Comp. Targum on the place. But Dr. *Blayney* renders the verſe, "*Sorrow is upon me* paſt my remedying, my heart within me is faint." And in the note he ſays, "I take מבליגיתי to be an improper junction of two words, מבלי גיתי, which are ſo diſtinguiſhed in four MSS. and one edition [meaning of Dr. *Kennicott*'s collating.] Another MS. alſo reads מבלי גתי. The firſt of theſe words, מבלי, is a negative particle; and גיתי, or written at full length גיותי, is a Verb of the infinitive mood from גהה *to heal*, with the affix י. The LXX and Arabic verſions favour this emendation."

Scott, on Job ix. 27, ſays, "*Schultens* in his Origines Hebrææ has proved, that בלג ſignifies, in Arabic, *to ſhine out again* as the ſun after it hath been clouded. It alſo means in the firſt conjugation illuxit Aurora, *to ſhine as the morning*; and in the 2d, lætitiâ perfudit, *to overſpread with joy*. Comp. *Caſtell.* Lex. Hept." I apprehend, however, that *laughing* or *ſmiling* is the primary idea of the Hebrew, and that thence in Arabic it is transferred *to ſhining after gloomineſs*.

בלה

With a radical, but mutable or omiſſible, ה.

In general, *To wear* or *waſte away*.

. *To wear* or *be worn out*, as by uſe. Applied to clothes, Deut. viii. 4.—to ſhoes, Deut. xxix. 5.—to ſacks, Joſh. ix. 4. comp. ver. 5, 13.—to the earth, Iſa. li. 6. —Iſa. lxv. 22, *Mine elect* יבלו ſhall wear out *the work of their hands*, i. e. they ſhall laſt not only as long as the houſes built by them, but longer; for the Prophet is here ſpeaking of the longevity of the elect.

—As a participial N. maſc. plur. in Reg. בלוי *Old, worn-out pieces*, i. e. of cloth, or the like. occ. Jer. xxxviii. 11, twice.

. *To wear*, or *be worn out*, as the human body with age, Gen. xviii. 12.—with a diſeaſe, Job xiii. 28, *And this man* (meaning himſelf, ſee *Scott*) יבלה ſhall waſte away, *as a rotten thing*, comp. ch. vii. 5. —with affliction, Lam. iii. 4. (comp. 2 Sam. xxii. 46.) Ezek. xxiii. 43, לבלה נאפים *To her who is* old in, or rather, worn out with, *adulteries*. So the Vulg. rightly, quæ *attrita eſt* in adulteriis.

III. Of time, *To wear out, ſpend entirely*. occ. Job xxi. 13, יבלו They ſpend *their days* to the laſt *in felicity*.

IV. *To wear out, weary* or *tire* by continual oppoſition. occ. Ezra iv. 4, as a Particip. maſc. plur. Hiph. מבלהים; for which the *Keri*, the *Complutenſian* edit. and at leaſt fifteen of Dr. *Kennicott*'s Codices, have מבהלים *terrifying*; but the former reading ſeems to make the better ſenſe.

V. Tranſitively, *To wear away, waſte*, as enemies do. occ. 1 Chron. xvii. 9.

VI. *To waſte away, conſume*, as the human body in the grave. occ. Pſ. xlix. 15. As a N. בלי *Conſumption, diſſolution*, in the ſame view. occ. Iſa. xxxviii. 17.

VII. As a N. fem. בלהה *Waſting, conſumption*. occ. Iſa. xvii. 14, *At evening, then behold* בלהה conſumption, *before morning he is no more*, i. e. he begins to *waſte* in the evening, and is gone by morning. This paſſage ſhews the proper ſenſe of the Noun. Plur. בלהות *Waſtings, deſtruction*. (inter al.) Job xviii. 11, 14. Pſ. lxxiii. 19. Ezek. xxvi. 21. xxvii. 36. xxviii. 19, in which three laſt paſſages the LXX have απωλεια *deſtruction*, Vulg. in or ad nihilum, or nihil, *to nothing*.

VIII. As a N. תבלית *Diſſolution, deſtruction*. occc. Iſa. x. 25.

IX. As a N. בול.

1. The name of the 8th month, nearly anſwering *October* O. S. ſo called from the *decay* of the vegetable world at that ſeaſon. occ. 1 K. vi. 38.
2. *Provender*, q. d. *Conſumption, ſomething to conſume*. occ. Job xl. 15.
3. *The rotten* or *periſhable ſtump* or *ſtem* of a tree, "Truncus ficulnus." *Horat.* occ. Iſa. xliv. 19. Hence, *a bole*.

X. As a negative Particle בל, derived from בלה *to wear away, conſume*, as אין *not*, from און *labour, vanity*; and לא *not*, from לאה *to weary, bring to nought*.

1. *Not, in no wiſe*. Iſa. xxvi. 10. Pſ. xlix. 13, & al. freq.
2. *That not, leſt*. Pſ. x. 18. xxxii. 9.

XI. As a negative Particle בלי

1. With a V. *Not*. Gen. xxxi. 20.

2. With a N. *Without.* Job viii. 11.

בלי hath ſometimes the Particles ב, ל, מ, עד and על prefixed or preceding.

XII. As a Particle בלתי

1. *Not.* Num. xxi. 35. 1 Sam. xx. 26.
2. *Unleſs.* Gen. xliii. 3.
3. *Beſides.* Num. xi. 6. Hoſ. xiii. 4.

This Particle admits ל, מ, and עד before it.

4. בלתי אם Before a N. *But, except,* Jud. vii. 14. Before a V. *Unleſs,* Amos iii. 3, 4.

Der. Old Eng. *Bale,* miſchief, deſtruction, (ſee *Junius* Etymol. Anglic.) whence *baleful.*

בלם

I. As a V. in Kal. *To confine, reſtrain* or *hold in,* as a horſe or mule with a bridle. So LXX αγχω, and Vulg. conſtringo. occ. Pſ. xxxii. 9.

II. As a N. fem. בלימה or maſc. בלים (for the ה may be a Pron. ſuffix fem. *it's*) *Somewhat which binds* or *reſtrains, a tether.* occ. Job xxvi. 7, *He hangeth the earth on* בלימה What can this mean but the columns of light and ſpirit between which the earth is *ſuſpended* (comp. 1 Sam. ii. 8), and which, like the two reins of a bridle, *hold* (if I may be allowed the expreſſion) the mighty ſteed *within* it's circular courſe?

Ovid has preſerved the traces of this philoſophical truth in his deſcription of the chaotic ſtate, Metam lib. i ad init. and one would almoſt think the very expreſſions of the Poet were borrowed from the ſacred writer.

> *Nec* circumfuſo pendebat in aëre tellus.
>
> Nor yet *in ambient air the earth was hung.*

See *Voſſius* De Orig. & Prog. Idol. lib. ii. cap. 54, at the end, where you will find *Lucretius, Pliny, Lucan, Claudian,* and *Macrobius,* teaching the ſame doctrine. And, by the way, the very Latin name for the earth, *Tellus,* ſeems to be derived from תלה *to hang.* And when *Ovid* in his deſcription of the ſuſpended earth, adds, "Ponderibus librata ſuis, *Balanced by its weights,*" may he not be thought to intimate the *two oppoſite preſſures* of the celeſtial fluid by which it is kept conſtantly regular in it's orbit?

בלס

To ſcrape, ſcratch, ſo LXX κνιζων, and Vulg. vellicans. It occurs only Amos vii. 14, בולס שקמים Scraping *the ſycomore trees* or *fruit*; for the ſycomore fruit, which grows ſticking to the trunk of the tree, (ſee under שקם) "does not ripen till it is *rubbed* with iron combs, after which rubbing it ripens in four days." Thus *Theophraſtus* Hiſt lib. iv. cap 2. Πεττειν ου δυναται αν μη επικνισθη, αλλ' εχοντες ονυχας σιδηρας επικνιζουσιν ἃ δ' αν επικνισθη τεταρταια πεττεται. So *Pliny* Nat. Hiſt. lib. xiii. cap. 7, ſays of this fruit, Scalpendo *tantum ferreis unguibus, aliter non matureſcit.* And to the ſame purpoſe *Jerome* on Amos ſays, that without this management the figs are exceſſively bitter, "Sycomori *agreſtes afferunt ficus, quæ,* ſi non vellicentur, *amariſſimas cariculas faciunt*" Theſe teſtimonies, together with the authority of the LXX and Vulgate verſion, ſeem ſufficient to ſettle the meaning of this word. The reader, who wants further ſatisfaction, may conſult *Bochart* vol. ii. 383, 4; and *Calmet*'s Dictionary, in Sycomore and Fig. But I ſhall juſt add, that *Haſſelquiſt,* Travels, p. 261, deſcribing the Ficus Sycomorus, or *Scripture Sycomore,* ſays, "It buds the latter end of March, and the fruit ripens in the beginning of June; it is *wounded* or cut by the inhabitants [of Lower Egypt] at the time it buds, for *without this precaution,* they ſay, *it will not bear fruit.*"

From the Heb. בלס may very probably be derived the French *bleſſer* to wound.

בלע

I. *To ſwallow, ſwallow up.* See Gen. xli. 7. Exod. vii. 12. Num. xvi. 30. Job xx. 15. As a participial N. בלע *Somewhat ſwallowed.* Jer. li. 44; on which text ſee *Prideaux* Connect. vol. i. p. 242, 1ſt edit. 8vo. *Xerxes* 7. and Bp. *Newton* on Proph. vol. i. p. 297, 8. 8vo.

Job vii. 19, *Thou doſt not let me alone* עד בלעי רקי till I can ſwallow my ſpittle, i. e. for ever ſo ſhort a time. The *Arabs* uſe a very ſimilar expreſſion אבלעני ריקי, *Let me ſwallow my ſpittle,* i. e. give me ſufficient time or reſpite ſo to do. See *Schultens* on the place, and *Caſtell*'s Lex. in בלע, AR. And in this view *Michaelis* (Supplem. ad Lexicon Hebr.) thinks the word is uſed, though elliptically, Num. iv. 20, *They ſhall not come in to ſee* כבלע for a moment *the holy things*

things, leſt they die; as if we ſhould ſay *for a twinkling*, meaning the twinkling *of an eye*. The LXX here have εξαπινα *ſuddenly*. And this is the *only* text wherein the word has been ſuppoſed to ſignify *to cover, involve* and been ſo rendered by the Targ. Syr. Vulg. and from this laſt, by the weſtern vernacular verſions.

II. *To ſwallow up, to remove* or *deſtroy as entirely as if ſwallowed up*. See 2 Sam. xx. 19, 20. Job ii. 3. viii. 18. Pſ. xxi. 10. xxxv. 25. lv. 10. lxix. 16. Eccleſ. x. 2. Iſa. iii. 12. xxv. 7, 8. Lam. ii. 2, 5, 8. 2 Sam. xvii. 16, פן יבלע למלך literally, *Leſt* there be a ſwallowing up *to the King*, &c. In Hith. *To be ſwallowed up, deſtroyed*, vaniſhed. occ. Pſ. cvii. 27. Pſ. lii. 4, or 6, דברי בלע *Words* of deſtruction, i. e. deſtructive *words*. The LXX. or rather *Theodot on*'s verſion is here remarkable, τα ῥηματα καταποντισμȣ words *of drowning*.

Der. *Belly*, in Celtic *Bulg*, in Welſh *Bol, bola, boly*. Latin *Bulga*, a leathern bag. Latin *Bellua*, a great beaſt or fiſh; ſo *Balæna*, a whale. Alſo a *bolus*, a *billow*, to *bulge*, take in water as a ſhip. *S* being prefixed, and ב changed into *w*, *ſwallow*.

בלק

To ravage, lay waſte. occ. Iſa. xxiv. 1. (So LXX ερημωσει) Nah. ii. 11.

Der. *Bleak, blight*.

במה

Occurs not as a V. but the idea is evidently, *To be high, elevated*.

I. As a N. fem. plur. במות *High places, heights*. Spoken of *hills* or *hillocks*. Mic. iii. 12. Jer. xxvi. 18; ſo in Reg. במותי, Deut. xxxii. 13. Iſa. lviii. 14. Mic. i. 3. 2 Sam. i. 19, 25. Alſo in Reg. במתי. Spoken of the *high waves* of the ſea, Job ix. 8.—of the cloud in the Holy of Holies *aloft* above the mercy-ſeat. Iſa. xiv. 14. Comp. Lev. xvi. 2, and ſee *Vitringa* on Iſa.

I. And moſt generally, as a N. fem. במה *A high place*, or in plur. fem. במות *High places, dedicated to religious worſhip*, whether true or falſe, 1 Sam. ix. 12, 13, 14, 25. x. 5. Num. xxxiii. 52. 1 K. xi. 7. 2 K. xxiii. 15, & al. Comp. under הרה I. The LXX, where they do not retain the original word Βαμα, generally render במה and במות, when denoting *places of worſhip*, by ὑψηλον *a high place*, and ὑψηλα *high places*. In ſeven paſſages they tranſlate במות by Βωμος or Βωμοι, *a high* or *lofty altar* or *altars*; and the learned *Vitringa* on Iſa. xvi. 12, gives it as his opinion, that this is almoſt always the ſenſe of the word, when uſed for thoſe *high places* where the Iſraelites *ſacrificed*. In ſuch inſtances, ſays he, במה "properly and truly denotes *an altar* built to ſome *height* which cannot be *aſcended* but by ſteps, and for proof he cites 2 Chron. xxviii. 25. Jer. xxxii. 35, which ſee; and comp. 2 K. xvi. 4. And to this ſenſe of *lofty altars* we may refer במות in thoſe texts, which in the two former editions of this work I quoted, after Mr. *Hutchinſon* and *Bate*, for it's ſignifying, *High ones*, i. e. the *objects* of idolatrous worſhip, the *heavens* or their *repreſentatives*, namely 1 K. xii. 31. xiii. 32. 2 Chron. xi. 15, (*prieſts for the* high altars, *to wit, for the goats*, comp. 2 K, xxiii. 8.) Ezek. xvi. 16. Though in this laſt text it ſeems rather to mean the בתי במות the *houſes* or *tabernacles* erected nigh the *high altars* for the accommodation of the prieſts, &c. See 1 K. xii. 31. xiii. 32. 2 K. xxiii. 15. xvii. 29. Ezek. xx. 29, *And I ſaid to them, what* (of what uſe or benefit) *is the* high place *whither ye go? Yet the name thereof is called* Bamah *unto this day*. Ye call it by the ſame *reſpected* name, and reſort to it accordingly.

במו See מו under מה

בן

In general *to divide, ſeparate*, whence as a Particle of *diviſion* or *diſtinction*, בין as below II.

I. In Kal, applied to the mind. *To diſtinguiſh, diſcern, underſtand*, dignoſcere, dijudicare. See 1 Sam. iii. 8. Pſ. cxxxix. 2. Jer. xlix. 7. In Niph. *To become* or *be made diſcerning* or *diſcreet*. Iſa. x. 13. As a Participle Niph. or Participial N. נבון *Diſcreet*. Gen. xli. 33, 39. In Hiph. Nearly the ſame as in Kal. 1 K. iii. 9, להבין בין טוב לרע *That I may* diſcern between *good* and *bad*. Eng. Tranſlat. This Text not only leads us to the genuine and proper ſenſe of the Verb, but alſo ſhews it's relation to the following Particle בין *between*. The V. is applied alſo to *making* pots *feel*, namely *the fire*, Pſ.

lviii. 10, and to the *diſcernment* of the mental taſte, Job vi. 30. Alſo in Hiph. *To cauſe to diſcern* or *underſtand, to teach.* Pſ. cxix. 27, 34, & al. In Hiph. with על following, *To regard*, or *treat, with diſtinction, to have a diſtinguiſhing regard for*, διακρινομαι. occ. Dan. xi. 37, twice. As a N. fem. בינה *Diſcernment, diſcretion, underſtanding.* Prov. iv. 1. ix. 6, 10. Iſa. xxxiii. 19. As a N. תבון *Diſcretion, diſcernment, ſkill.* occ. Hoſ. xiii. 2. Fem. תבונה Nearly the ſame. See Exod. xxxi. 3. xxxv. 31. 1 K. vii. 14. Deut. xxxii. 28. Job xii. 12.

II. As a Particle, denoting *diviſion* or *diſtinction*, בין

1. *Between.* Gen. i. 7. Exod. xi. 7. It is remarkable that the Latin writers have retained the Hebrew idiom, and ſometimes repeat their Prepoſition inter, as the Hebrews do בין in the texts juſt cited. Thus *Horace*, lib. i. ſat. 7, lin. 11, 12,

> ——————Inter
> *Hectora Priamiden animoſum* atque inter *Achillem*
> *Ira fuit capitalis.*

And lib. i. epiſt. 2, lin. 12,

> ——*Neſtor componere lites*
> Inter *Peleiden feſtinat*, & inter *Atriden.*

See more inſtances from the Latin Proſe-writers, in Dr. *Clarke*'s Note on *Homer*, Il. v. lin. 769.

2. *Between, within*, intra, of place, Job xxiv. 11.—of time, Neh. v. 18.
3. *In the midſt.* Zech. xiii. 6.
4. Repeated, it may be rendered, *Whether —or.* Lev. xxvii. 12.

III. As a N. fem. plur. בינות *The parts between, the intervals.* Ezek. x. 2. Hence ב being underſtood, it is uſed as a Particle, *In the intervals, between.* Gen. xxvi. 28. Ezek. x. 7.

IV. As a N. maſc. plur. בנים occ. 1 Sam. xvii. 4, איש הבנים q. d. Vir medietatum, or, as *Montanus* renders it, intermedius, *a middle man, one who comes between* two contending parties, as a champion, to determine the diſpute by ſingle combat. So the Eng. tranſlat. *a champion*; the French, *un homme qui ſe preſentoit* entre *les deux armées.* Comp. ver. 3, 8, 9, 10. The LXX, according to the *Alexandrian* copy, render this expreſſion in 1 Sam. xvii. 23, by Ανηρ ὁ Αμεσσαιος, which is an evident corruption for ὁ μεσσαιος, or ὁ μεσαιος as it ſtands in the *Complutenſian* edition, i. e. the *middle* man. But בנים may be from בנה *to build*, ſee under בנה I.

בנן with the נ doubled. In Kal, *To make to diſcern, to teach, inſtruct.* So LXX επαιδευσεν, and Vulg. docuit. occ. Deut. xxxii. 10. In Hith. התבונן *To diſcern* or *conſider with oneſelf*, or *diligently.* Iſa. i. 3, & al. freq.

בנה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To build* as a houſe, a city, an altar, &c. Deut. xx. 5. 1 K. vi. 2. vii. 1. Gen. iv. 17. viii. 20, & al. freq. Hence it is applied to God's *gradually forming* Adam's rib into a woman. Gen. ii. 22. As Ns. בנין *A building, ſtructure.* Ezek. xli. 12, twice. Fem. בניה The ſame. occ. Ezek. xli. 13. Fem. מבנה *A frame* or *model of a building.* occ. Ezek. xl. 2. Fem. תבנית *A form, pattern, model*, properly *of a building*, and thence applied to other things. See Exod. xxv. 9, 40. Deut. iv. 16, 17, 18. As a N. maſc. plur. בנים, 1 Sam. xvii. 4, איש הבנים, *A man* of buildings, i. e. *a* tall well-built *man*, as אנשי מדות *men* of meaſures means large tall *men*, Num. xiii. 32, and איש מדין a large tall *man*, 2 Sam. xxi. 20. But compare under בן IV.

II. *To build again, repair.* Iſa. lviii. 12. Hence

III. *To repair, reſtore to a former* or *happier ſtate.* Job xxii. 23. Jer. xii. 16. xxxi. 4. xlii. 10. Mal. iii. 15.

IV. "*To fortify* a town or city, i. e. *to ſurround* it with walls. Joſh. vi. 26. 1 K. xvi. 34, compared with Jud. iii. 13. 2 Sam. x. 5. See alſo 1 K. xv. 17. 1 Mac. i. 32." *Michaelis* in Supplem. ad Lex. Heb. p. 190. Comp. 2 Chron. xi. 5—10.

V. *To build up*, or *increaſe a family by procreation of children.* Deut. xxv. 9, *The man* אשר לא יבנה את בית אחיו *who will not* build up *his brother*'s houſe or family. Comp. Ruth iv. 11. So Gen. xvi. 2. xxx. 3, אבנה—ממנה *I ſhall be* built up *by her.* LXX τεκνοποιησομαι *I ſhall obtain children*; ſo Vulg. habeam filios.

VI. As a N. בן (and בנו Num. xxiii. 18. xxiv. 3, 15; but I do not find בנו thus uſed except by *Balaam*, the *Meſopotamian*).

1. *A ſon*,

1. *A ſon*, who is, as it were, *built up* by his parents, and *builds up* or *continues* his father's houſe or family. Gen. iv. 17, 25. Comp. Ecclus. xl. 19. Plur. בנים denotes not only *ſons*, as Gen. v. 4, but *children*, without reſpect to ſex, as Gen. iii. 16.

2. *A grand-ſon*. Gen. xxix. 5. xxxi. 55. Alſo, *A more remote deſcendant*. Exod. i. 7, & al. freq.

3. *The young* or *offspring of a beaſt* or *bird*. Lev. i. 5, 14, & al. freq.

4. Plur. בנים *Youths, young men*. Prov. vii. 7.

5. בני *My ſon*, uſed as a compellation of *affection* in ſpeaking to a *younger* or *inferiour* perſon, Joſh. vii. 19. 1 Sam. iii. 6. iv. 16. Comp. אב under אבה IV. 4.

6. בני האלהים *Sons of the Aleim* or *God*, *Men begotten again* or formed by his *word* and *ſpirit*, and *reſembling* their heavenly father in their diſpoſitions and actions. Gen. vi. 2, 4, where the believing line of *Seth* are diſtinguiſhed by this title from the בנות האדם *the daughters of men*, i. e. women of the apoſtate race of Cain. Comp. Deut. xiv. 1. xxxii. 19. Iſa. i. 2. Wiſd. ix. 7. xviii. 13, and *Greek* and *Eng.* Lexicon in Υἱος VII.

בני אלהים ſeems alſo to be uſed for thoſe *Angels* who kept their firſt eſtate, the *elect* or *approved angels*, as St. Paul calls them (1 Tim. v. 21.) Job xxxviii. 7, where the ſcene is the creation of the world. Comp. Job i. 6. ii. 1; in which two laſt cited paſſages the LXX render the Hebrew words by οἱ αγγελοι του Θεου, *the angels of God*, as in the former by αγγελοι μου *my angels*.

7. It refers to *time* or *age*; thus בן שנה *the ſon of a year* means *a year old*. Exod. xii. 5. Comp. Gen. v. 32. 1 Sam. xiii. 1. Jon. iv. 10. freq. occ.

8.—To *place*, בני קדם *Sons* or *children of the Eaſt* are *men, natives of the Eaſt*. 1 K. iv. 30. Job i. 3, & al.

9.—To *temper* or *diſpoſition*, בן חיל *A ſon*, i. e. *a man, of courage*. 1 Sam. xiv. 52. 2 Chron. xxviii. 6. בני עולה *Sons of wickedneſs*. 2 Sam. vii. 10. Comp. 1 Sam. xx. 30. So בני בליעל *Sons of Belial* denote *lawleſs, abandoned profligates*. Deut. xiii. 14. Jud. xix. 22, & al. Comp. under בליעל among the Pluriliterals.

10. As אב *a Father*, ſometimes denotes *an inſtructor, teacher*, ſee 2 K. ii. 12; ſo in this very chapter בני הנביאים the ſons *of the prophets* are ſeveral times uſed for *the diſciples* or *ſcholars* of the prophets, תלמידי נביא, as the Targum explains it, ver. 3, 5, 7, 12. Comp. 1 K. xiii. 11, 12, 13. Amos vii. 14.

11. Conſtrued with words denoting *puniſhment*, בן ſignifies *liable to*, or *worthy of*. בן הכות A ſon *of beating*, Deut. xxv. 2, בן מות A ſon *of death*, 2 Sam. xii. 5, mean perſons *worthy of* ſtripes or *of* death.

12. Of inanimate things it denotes what *comes*, or *is produced, from* another. Thus *an arrow* is בן קשת the ſon *of a bow*, Job xli. 20, or *of the quiver*, Lam. iii. 13; *Sparks of fire* are בני רשף ſons *of the coal*, Job v. 7; בן גרן The ſon *of the floor* is *the corn threſhed* in it, Iſa. xxi. 10.

VII. As a N. fem. בת (q. בנת, נ being dropped, as in שתי and שתים *two*, from שנה *to iterate*) plur. בנות. It is applied to females in nearly the ſame ſenſes as בן to males.

1. *A daughter*. Gen. v. 4. xi. 29, & al. freq.

2. *A grand-daughter*. Gen. xxiv. 48. Alſo, *a more remote female deſcendant*. Gen. xxvii. 46. xxviii. 1, 6.

3. *The female offspring of a bird*. Iſa. xiii. 21. xxxiv. 13.

4. Plur. בנות *Young women*. Gen. xxx. 13. Prov. xxxi. 29. So the French *filles*, which properly denotes *daughters*, is uſed alſo for *young women*, as in the French tranſlat. of the laſt cited texts.

5. בתי *My daughter*; a compellation of *affection* or *kindneſs* in ſpeaking to a *younger* or *inferiour* woman. Ruth iii. 10, 11.

6. בנות האדם *Daughters of men*, Gen. vi. 2, 4, denote the women of the apoſtate race of Cain. (Comp. under בן VI. 6.) And as believers are there called the *ſons of the*, i. e. of the true, *Aleim*, ſo an idolatrous woman is ſtyled *the daughter of a ſtrange God*, Mal. ii. 11. Comp. Num. xxi. 29.

7. Referring to *age*; thus בת תשעים שנה *A daughter of ninety years*, Gen. xvii. 17, is *a woman ninety years old*. So of a beaſt, Lev. xiv. 10.

8. Applied to *places*, *The daughter* of Sion, of Jeruſalem, of Tyre, is the *city, commu-*

nity, or *ſtate* of Sion, Jeruſalem, or Tyre. Iſa. xxxvii. 22. Pſ. xlv. 13. Comp. Pſ. cxxxvii. 8, freq. occ. So בת עמי *The daughter of my* (the prophet's) *people*, Iſa. xxii. 4. Lam. ii. 11, is *the Jewiſh people* or *ſtate*.

9. In a different view, *Towns* or *villages* belonging to a *metropolis* or *mother-city* (comp. אם IV.) are called it's *daughters*. Num. xxi. 25, 32. Joſh. xv. 45. Jud. xi. 26. Jer. xlix. 2, & al.

10. Of *diſpoſition*, בת בליעל *A daughter of Belial*, 1 Sam. i. 16, is *an abandoned, wicked woman*. Comp. under בן VI. 9. above, and ſee בליעל among the Pluriliterals.

VIII. As a N. fem. with a formative א, אבן, plur. (fem.) אבנים

1. *A ſtone* in general, ſo called either from being diſpoſed and *built up*, as it were, in regular ſtrata, within the ſurface of the earth, or from it's being *built up* atom upon atom, by the action of the expanſion on the chaotic maſs at the original formation, and at the reformation of the earth after the deluge. Gen. xi. 3. xxxi. 46, & al. freq. *The ſtones of darkneſs and of the ſhadow of death* which man ſearcheth out, Job xxviii. 3, "muſt ſurely mean the metallic ore in the deep and dark parts of the earth." *Scott*.

On Habak. ii. 11, compare *Juvenal*, Sat. ix. l. 103, 4,

> ——*ſervi ut taceant, jumenta loquentur,*
> *Et canis, et* poſtes, *et* marmora——
>
> ——ſhould trembling ſlaves not dare to ſqueak,
> Beaſts, dogs and *poſts* and *marble walls will ſpeak*.
>
> Owen.

2. *A precious ſtone*. Exod. xxv. 7, & al. freq. אבני אש *Stones of fire*, i. e. *precious ſtones* that glitter and ſparkle with *light, like fire*. So Mr. *Pope* in his *Temple of Fame*, having admirably deſcribed *the different precious ſtones* that adorned "proud *Fame*'s imperial ſeat," adds at line 254,

> With various colour'd light the pavement ſhone,
> And *all on fire* appear'd the glowing throne.

occ. Ezek. xxviii. 14, 16.

3. *A weight*, which no doubt was frequently, as with us, *of ſtone*. Deut. xxv. 13. 2 Sam. xiv. 26, & al.

4. *A ſtone image, an idol of ſtone*. Jer. ii. 27. iii. 9.

5. Plur. אבנים *Veſſels made of ſtone, ſtone-veſſels,—troughs* or—*ciſterns* to hold water. Exod. vii. 19. So Exod. i. 16, *When ye deliver the Hebrew women, and ſee them* על האבנים *by* the ſtone-troughs; in which I ſuppoſe the newly-delivered women and their infants were waſhed, as was anciently the practice, and is common in ſome hot countries to this day. See Mr. *Bate*'s Note on the place in his New Tranſlation. Many of the Verſions and Lexicons render it *ſeats* or *ſtools*, namely ſuch as are uſed by women in labour; and Monſ. * *Goguet* ſays, "there is frequent mention of ſuch *ſeats* for facilitating delivery in phyſical writers †." I know not but there may, but ſurely they were hardly made of *ſtone*, as אבנים expreſſes.

6. *Stones*, "ſuch as potters mould their clay upon." *Bate*. So LXX επι των λιθων. Jer. xviii. 3, where ſee Dr. *Blayney*'s Note.

7. Applied to *hail-ſtones*. Joſh. x. 11, where LXX render אבנים גדלות by λιθȣς της χαλαζης *hail-ſtones*. Comp. Ecclus. xlvi. 6. Iſa. xxx. 30. Job xxxviii. 22, 23.

8. אבן הבדיל *A plummet*, Eng. Marg. *ſtone of tin*. occ. Zech. iv. 10. It ſeems ſtrictly to mean a piece of *tin-ore* (comp. Deut. viii. 9.), which is heavier than that of any other metal, and ſo more proper for a *plummet*.

בנט

Occurs not as a V. in the Hebrew Bible, but in Perſic the cognate Root בנד denotes as a N. A BAND, *knot, binding, ligature, belt*, and as a V. To BIND, *tie, oblige*. See *Caſtell* Lexic. Perſic. in בנד.

As a N. with a formative א, אבנט *A belt, girdle*. So LXX ζωνη. Exod. xxviii. 4. Lev. viii. 7, 13. Iſa. xxii. 21, & al.

DER. *To bind, a band, bandage, bond, bondage* &c. Alſo, *Bonnet*.

בנס Chald.

To rage with anger. Once, Dan. ii. 12. The Chaldee Targum uſes it in the ſame ſenſe.

בס

To trample upon, tread under foot. Pſ. xliv. 6. Zech. x. 5. Iſa. xiv. 19, & al.

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* Origin of Laws, &c. vol. i. p. 200, note, edit. Edinburgh.

† See Suidas in λοχειαι διφροι, tom. ii. p. 461.

freq. As Ns. fem. מבוסה Iſa. xxii. 5, and תבוסה, 2 Chron. xxii. 7, *A treading down, trampling under foot.*

בסס with the ס doubled, denotes, as uſual, the *repetition* or *violence* of the action. See Iſa. lxiii. 18. Jer. xii. 10. Ezek. xvi. 6, 22.

Der. French, *bas, baiſſer, abaiſſer*; whence Eng. *baſe, abaſe*, &c.

בסר

Occurs not in Heb. as a V. but the idea ſeems to be, *To reject, caſt off*; for in Chald. and Syriac the Verb ſignifies *To deſpiſe, contemn*, or the like. As a N. (in Heb.) בסר *An unripe grape*, which is naturally *rejected* on account of it's ſour acerb taſte. occ. Job xv. 33. Iſa. xviii. 5. Jer. xxxi. 29, 30. Ezek. xviii. 2.

בער

Occurs not as a V. in Heb. but in Syriac and Arabic ſignifies *to remove, be diſtant*, and as a Particle in the latter language, *behind, after**.

Hence as an Hebrew Particle, בער always exhibits the ſame notion as the Latin poſt, *after, behind*, and imports the *back* or *hinder termination* of a thing, but yet *diſtinct* from the thing itſelf, *what being placed behind*, or *at the back of it* (it's fore part looking the contrary way), *bounds*, ſeparates, and defends it, or intercepts the view thereof.

1. *After, behind.* Gen. vii. 16 Jud. ix. 51; in both which paſſages the LXX render it ἔξωθεν *without.* Comp. Iſa. xxxii. 14. Lam. iii. 7. Jon. ii. 7. Job i. 20. Prov. vi. 26, *For* (*he that goeth*) בער after *an whoriſh woman* (*cometh*) *to a piece of bread.*

2. *Behind.* Gen. xxvi. 8. Comp. 1 Sam. iv. 18. Joel ii. 8, ובער השלח, *and* behind *the javelin they ſhall ruſh and not be cut.* See *Tympii* Not. *r*, in *Noldii* Partic. בער 3.

   Joel ii. 9, *They ſhall come* בער החלונים behind *the windows*, which is equivalent to our tranſlation, *they ſhall enter* in at *the windows.* See *Tympii* Not. *y*, in *Noldii* Partic. בער 4.

3. *For*, q. d. *behind* for, defenſe or protection. Gen. xx. 7. 1 Sam. vii. 9. Ezek. xxii. 30.

4. *Behind, without.* Joſ. ii. 15, *And ſhe let them down by a rope* בער without *the window.* So 2 K. i. 2, *Ahaziah fell* בער without *the lattice* or *latticed window in his upper chamber*, namely into the court.

5. With מ prefixed מבער *From behind, behind.* Eng. tranſlat. *within.* Cant. iv. 1. 3. vi. 7.

Der. *To bound*, limit. Qu? French, *Bout*, end, extremity. Eng. *but, butment, abut.*

בעה

With a radical, though mutable or omiſſible, ה.

To ſwell, ſwell up or *out.*

I. In Niph. *To be bulged, ſwelling*, or *jutting out*, applied to a wall. occ. as a Particip. Iſa. xxx. 13; where Eng. tranſlat. *ſwelling out.* But the word may be a N. *A ſwelling*, as Bp. *Lowth* renders it.

II. In a Hiph. ſenſe, *To cauſe to ſwell*, or *bubble*, as fire does boiling water. occ. Iſa. lxiv. 1, or 2.

III. Chald. בעה and בעא *To ſeek, aſk, requeſt.* See Dan. ii. 13, 16, 49. vii. 16. As a N. בעו *A requeſt, petition.* Dan. vi. 8. Fem. בעות The ſame. Dan. vi. 14. Iſa. xxi. 12, אם תבעיון בעיו, *If* ye will enquire, enquire ye—*If* ye *Edomites*, ſaith the Prophet, will enquire concerning the cauſe of your preſent calamities, and your duty in conſequence of them, enquire ye; *return*, or *be converted, come.* Thus *Vitringa*, whom ſee. Iſaiah addreſſing the *Edomites* may well be ſuppoſed to uſe בעה in a *dialectical* ſenſe; as Obadiah ſpeaking of the ſame *Edomites* likewiſe does, ver. 6, *How are* (*the things of*) Eſau נחפשו *ſearched out, rummaged!* נבעו מצפניו (*how*) are *his hidden things* ſought up!

בעבע occurs not as a V. in this reduplicate form, but hence as a N. fem. plur. with the formative א, אבעבעת *Tumours, puſhes*, or *puſtules*, like thoſe which are filled with putrid matter *thrown off* from the blood in malignant and peſtilential fevers. So LXX Φλυκτίδες *Puſtules.* occ. Exod. ix. 9, 10. In the former verſe five, and in the latter four, of Dr. *Kennicott's* Codices read אבעבעות, as the *Samaritan* Pentateuch likewiſe does in both. Hence evidently the Greek Βουϐων, and

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* For the explanation of this difficult word I am obliged to the Notes in the *Jena* edition of *Noldius's* Particles, where the learned reader may find the ſeveral applications of it more particularly illuſtrated.

Lat. and Eng. *Bubo*, of the ſame import as the Heb.

בעט

I. *To kick up*, as a pampered wanton heifer. occ. Deut. xxxii. 15. So LXX *απελακτισεν*, and Vulg. calcitravit. The V. is uſed in the ſame ſenſe both in Chaldee and Syriac.

II. With ב following, *To kick*, *ſpurn at*. occ. 1 Sam. ii. 29, where Vulg. calce abjeciſtis.

בעל

I. *To have* or *take poſſeſſion of* or *authority over* a thing. 1 Chron. iv. 22. Iſa. xxvi. 13. As a participial Noun, בעל 'O *εχων*, *He who hath*. Thus

בעל שער, 2 K. i. 8, *He who hath hair*, *hairy*.

בעל אף, Prov. xxii. 24, *Angry*.

בעל מזמות, Prov. xxiv. 8, *Having cunning or wicked imaginations*, *a cunning fellow*.

בעל הלומות, Gen. xxxvii. 19, *A maſter of dreams*, *a dreamer*.

בעל לשון, Eccleſ. x. 11, *Having a tongue*, *a talker*, *babbler*.

בעלי ברית אברהם, Gen. xiv. 13, *Having a covenant* with Abraham, *confederates* with him.

בעלי חצים, Gen. xlix. 23, *Armed with arrows*, *archers*.

בעל משפטי, Iſa. l. 8, *Having a litigious cauſe*, or *judicial controverſy with me*, "*Mine adverſary*," Eng. tranſlat.

בעל, ſays *Glaſſius* (Philol. Sacr. lib. iii. tract. 1. Can. xxxv. 4.), denotes one who is in any manner *given* or *addicted* (deditum) to a thing, as Prov. xviii. 9, בעל משחית is *one* given *to waſte*. Prov. i. 19, בעליו referring to *gain*, are *perſons* given or attached *to it*. Comp. Prov. iii. 27. xvii. 8.

II. *To marry*, *take poſſeſſion of a wife*, *to have* her, as we ſay; ſo Greek *εχειν*. See Deut. xxiv. 1. xxi. 13. In Niph. *To be married*, *taken poſſeſſion of*, as a wife. Iſa. lxii. 4. Comp. ch. liv. 1.

III. As a N. בעל *Bôl*, or *Baal*, i. e. *the Ruler*. By this name the Idolaters of ſeveral nations worſhipped the *ſolar fire*, which is the moſt *active*, and, as to ſenſe and appearance, the *ruling principle* in nature. *Sanchoniathon* (or whoever was the author of the *Phenician Theology*, publiſhed in Greek by *Philo Byblius*, and preſerved by *Euſebius*, Præparat. Evang. lib. i. cap. 10.), ſpeaking of the *Sun* (Ἡλιον) ſays, Τουτον Θεον *ενομιζον μονον ουρανου* Κυριον, **ΒΕΕΛΣΑΜΕΝ** *καλουντες*, *ὃ εϛι παρα φοινιξι* **ΚΥΡΙΟΣ ΟΥΡΑΝΟΥ**. This God the Phenicians thought to be the only Lord of Heaven, calling him *Beelſamen*, which in their language is *Lord of Heaven*." *Plautus* in the *Punic* or *Carthaginian* language writes it *Balſamen*. Pœnulus, Act. v. ſcen. 2. That בעל as an object of worſhip meant the *ſolar fire*, appears by it's being diſtinguiſhed from שמש the *ſolar light*, 2 K. xxiii. 5, and by the emblem or idol, which was of the *beeve* kind, as we are expreſsly informed in Tobit ch. i. 5, where we meet with *τη* Βααλ *τη* Δαμαλει, *the heifer Baal*. And in that remarkable conteſt between *Elijah* and the Prophets of *Baal* (1 K. xviii.), *anſwering by fire* (ver. 24), was to determine the ſuperiority of *Baal* or *Jehovah*. At firſt, no doubt, the Idolaters worſhipped *Baal* in conjunction with *Jehovah*, but afterwards in excluſion of him, and as the abſolute and independent *Ruler* of the univerſe, and of all things therein, eſteeming with the Phenicians juſt mentioned the *ſolar fire* to be the *ONLY Lord of Heaven*; not as excluding however the other *material* agents (for *Baal* is called *Aleim*, ſee 1 K. xviii. 21, 24, 26, 28.), but as oppoſed to *Jehovah*. The Idol, *Beeve* or *Bull*, was in different places repreſented, as indeed * almoſt all their Idols were, with different inſignia, or in different manners; and hence the various denominations of בעל ברית, בעל פעור, &c. and ſuch *diverſified Baals* ſeem to be what the Scripture calls in the plur. בעלים, *Baalim*. See Jud. ii. 11, 13. iii. 7. viii. 33. and *Bate*'s Crit. Heb. And thus the Greeks and Romans had their ſeveral *Jupiters* or *Joves*, *Olympius*, *Capitolinus*, *Feretrius*, *Latiaris*, &c. *Baal* was equivalent to *Molech* of the *Ammonites*. Comp. Jer. xix. 5, with chap. xxxii. 35, and ſee Mr. *Lowth*'s Note on the former text. It ſhould ſeem therefore that the Idol was repreſented not as a mere *Beeve* or *Bull*, but of a form compounded of *a Beeve* and *a*

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* The Reader may be eaſily convinced of this by looking into *Montfaucon*'s Antiquité Expliquée.

Man. Comp. under מלך II. And as the moſt abſurd fables of Heathen antiquity have generally ſome foundation in truth, I cannot help ſuſpecting that the Cretan *Minotaur*, a monſter *partly a bull*, and *partly a man*, and ſaid to have been *fed with human fleſh* *, was nearly related to the oriental *Baal* and *Molech*, who were treated with *human ſacrifices*.

As the *Carthaginians* were deſcended from the *Phenicians*, ſo *Servius* on Æn. i. informs us, that *God* was called in the *Punic* tongue *Bal*; and this word accordingly enters into the compoſition of ſeveral names among the *Carthaginians*; as of *Hannibal* חנני בעל Baal *be gracious to me*; *Aſdrubal* עזרו בעל Baal *help him*; *Maharbal*, מהר בעל *Haſten*, Baal. This is no more than one might naturally expect; but it ſeems not a little remarkable that the *Northern* nations ſhould have retained this Hebrew word nearly in it's *phyſical* ſenſe. Thus the † Runic or Iſlandic *Baal* ſignifies *a fire*, the Saxon Bæl, and Bæl-ꝼyꞃ, *a burning pile, a pyre, a bonfire*.

Bel, Bal, or *Beal*, was the name of the *chief deity* of the ancient Iriſh, which according to Col. *Vallancy*, in the Collectanea de Rebus Hibernicis, vol. ii. p. 263, & al. they derived from the *Punic*.

בער

I. In Kal and Hiph. *To clear off, take clean away*. Deut. xiii. 5. xxvi. 13. 1 K. xiv. 10. xvi. 3. xxi. 21. xxii. 46. 2 K. xxiii. 24, & al. Hence Eng. *bare*, and *barren*.

II. *To clear away, conſume, waſte, burn up*, as fire. Pſ. lxxxiii. 15, *As the fire* תבער conſumeth *the wood*. Alſo, *To burn* or *be burnt*, as fire, or inflammable matter. Jer. xx. 9. (Comp. Num. xi. 1, 3. Pſ. cvi. 18.) Iſa. i. 31. xxx. 33. xxxiv. 9. 2 Chron. iv. 20. The expreſſion in Exod. iii. 2, 3, ſeems remarkable, *And he ſaw and behold the buſh* בער באש burned *with fire.—And Moſes ſaid, I will turn aſide now and ſee this great ſight, why the buſh* לא יבער is not burnt or conſumed. See LXX. The Engliſh phraſe we ſee anſwers the Hebrew. In Kal and Hiph. Spoken of men, *To burn, cauſe to burn, kindle, ſet on fire*. Lev. vi. 12. Jud. xv. 5, 14. 2 Chron. xxviii. 3. Jer. vii. 18. Ezek. xxxix. 9. Nah. ii. 14. Hence Eng. *burn*.

On ſuch paſſages as Exod. iii. 2, 3. Deut. iv. 11, we may obſerve how ſtrongly the traditionary notion of a miraculous *light* or *fire* being the token of a *divine preſence* prevailed among the Greeks in the time of *Homer*, who, after relating, Odyſſ. xix. lin. 34, that the goddeſs *Minerva* attended on Ulyſſes with her golden *lamp*, or rather *torch*, and afforded him a *refulgent light*,

> Χρυσεον ΛΥΧΝΟΝ εχȣσα, ΦΑΟΣ ΠΕΡΙΚΑΛΛΕΣ
> εποιει,

makes Telemachus cry out to his father in rapture,

> Ω πατὲρ, η μεγα Θαυμα τοδ' οφθαλμοισιν ορωμαι·
> Εμπης μοι τοιχοι μεγαρων, καλαι τε μεσοδμαι,
> Ειλατιναι τε δοκοι, και κιονες ὑψοσ' εχοντες
> ΦΑΙΝΟΝΤ' οφθαλμοι; ὡσει ΠΥΡΟΣ ΑΙΘΟΜΕΝΟΙΟ.
> Η μαλα τις ΘΕΟΣ ενδον, ὁι ȣρανον ευρυν εχȣσι.
>
> What *miracle* thus dazzles with ſurpriſe!
> Diſtinct in rows the *radiant* columns riſe:
> The walls, where'er my wond'ring ſight I turn,
> And roofs *amidſt a blaze of glory burn!*
> *Some viſitant of pure ethereal race*
> With his *bright preſence* deigns the dome to grace.
>
> POPE.

III. Applied to anger or the like, *To be kindled* or *burn*. Eſth. i. 12. Pſ. ii. 12. lxxix. 5. lxxxix. 47. Comp. under אפה V.

IV. *To clear off*, as a beaſt doth *in grazing* or *feeding*; *to graze* or *feed*, as a beaſt; alſo, *to cauſe to be grazed*, as a field. Exod. xxii. 4, or 5, *When* or *if a man* יבער ſhall cauſe to be eaten *a field or a vineyard, and ſhall put in* בעירה *his* beaſt, ובער and it ſhall feed or graze *in another's field*, &c. Comp. Iſa. iii. 14. Hence as a N. בעיר *A brute animal, a beaſt* that *feeds itſelf* without knowledge or regard to good or evil, or in the language of *Salluſt*, "*quæ Natura* prona et ventri obedientia *finxit*." Bell. Catilin. ad Init. Gen. xlv. 17. Exod. xxii. 5, & al. Hence, perhaps, Eng. *a boar, a bear*, Gr. Βορα *food*, properly of brutes, Βροω and Βρωσκω *to feed*, whence Βρωτον *food*, Germ. *Brot*, Dan. *brod*, and Eng. *bread*. Alſo Lat. *voro, devoro*, &c. whence Eng. *voracious, voracity, devour*, &c.

V. As

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[*] See *Plutarch* in Theſeo. *Ovid*, Metam. lib. viii. fab. 2; and Epiſt. *Heroid*. X.

[†] "Iſl. *Baal* eſt Incendium. A. S. bæl & bæl-fyr eſt Rogus, Pyra." *Lye's Junius* Etymol. Angl. in BONFIRE.

V. As a N. בער *A brutiſh perſon, one reſembling a brute in ſtupidity and want of divine knowledge*. Pſ. xlix. 11. lxxiii. 22. xciv. 8. Hence as a V. in Niph. *To be* or *become brutiſh*, or *ſtupid*. It is ſpoken either of men, occ. Jer. x. 8, 14, 21. li. 17; or of counſel. occ. Iſa. xix. 11.

Hence Lat. *Baro* a blockhead, Eng. *A boor, booriſh*.

בעת

To *diſturb*, *affright*. 1 Sam. xvi. 14, 15. 1 Chron. xxi. 30, & al. freq. As a N. בעתה *Terrour*, *trouble*. Jer. viii. 15. xiv. 19. As a N. maſc. plur. בעותים *Things terrible*, or *to be feared*. Job vi. 4. Pſ. lxxxviii. 17. LXX φοβερισμοι.

בץ

Occurs not as a V. in Heb. but in Arabic the reduplicate בצץ ſignifies, according to *Caſtell*, "Tenui cute & pinguis, ſeu corpore molli fuit," *to be thin-ſkinned and fat*, or *of a ſoft body*; and from the things to which it is applied in Heb. I gueſs the idea to be *ſoftneſs*, *ſmoothneſs*, or the like, in oppoſition to *hardneſs*, *ruggedneſs*, &c. For

I. As a N. בץ, or fem. בצה *Soft mud* or *mire*. occ. Jer. xxxviii. 22. Job viii. 11. xl. 16, or 21. In plur. fem. in Reg. once written with א, בצאת, Ezek. xlvii. 11.

II. As a N. בוץ, *Byſſus*, of which very fine white garments, like linen, were made. *Mercer* ſays of it, "*In Palæſtinâ naſcens in folliculis*, It grows in *Paleſtine* in pods." It is, I apprehend, the ſame as what we call *cotton*, which is well known to be the produce of that and the neighbouring countries, and is the *ſoft downy* ſubſtance formed in the inſide of the pods of the ſhrub, called *Goſſipium*. 1 Chron. xv. 27, & al. See *Harmer*'s Obſervations, vol. ii. p. 358. *Goguet*'s Origin of Laws, &c. vol. i. p. 127, 8, edit. *Edinburgh*.

III. As a N. maſc. plur. ביצים *The eggs* of birds, and of ſome other animals, from the remarkable *ſmoothneſs* and *ſoftneſs* of their texture. occ. Deut. xxii. 6. Job xxxix. 14. Iſa. x. 14. lix. 5.

בצא See under בץ I.

בצל

Occurs not as a V. in Heb but in Arabic ſignifies, *To peel off the bark of a tree*, or *coats of an onion*, or the like. Comp. פצל.

As a N. בצל *An onion*, ſo named from it's ſeveral *coats* or *integuments*. So LXX κρομμυα. Once in plur. Num. xi. 5. "Allium Cepa, *Onion*; by the *Arabs* called *Baſal*. That this was *one* of the ſpecies of *onions* for which the Iſraelites longed, we may gueſs by the quantity to this day uſed in *Egypt*, and by their goodneſs there Whoever has taſted *onions* in *Egypt*, muſt allow that none can be had better in any part of the univerſe; here they are ſweet, in other countries they are nauſeous and ſtrong; here they are ſoft, whereas in the North, and other parts, they are hard, and the coats ſo compact that they are hard of digeſtion. Hence they cannot in any place be eaten with leſs prejudice, and more ſatisfaction, than in *Egypt*.—They eat them roaſted, cut into four pieces, with ſome bits of roaſted meat, which the Turks in *Egypt* call *Kebab*, and *with this diſh they are ſo delighted, that I have heard them wiſh they might enjoy it in Paradiſe*. They likewiſe make a ſoup of them in *Egypt*, cutting the *onions* in ſmall pieces; *this I think one of the beſt diſhes I ever ate*." *Haſſelquiſt*'s Voyages, p. 290. Comp. *Harmer*'s Obſervations, vol. ii. p. 338.

בצע

I. *To break*, or *cut off*. Job vi. 9. Iſa. xxxviii. 12. Joel ii. 8. Comp. Job xxvii. 8.

II. *To finiſh completely*, *complete*, q. d. *to break off from a work after completely finiſhing*. Iſa. x. 12. Lam. ii. 17. Zech. iv. 9.

III. The Lexicons have given this Root the ſenſe of *covetouſneſs*, Prov. xv. 27. Jer. vi. 13. Ezek. xxii. 27, & al. but in many of the paſſages where it is ſuppoſed to have this ſenſe, it literally ſignifies the *breaking* or *cutting off* pieces of metal, as, for inſtance, of ſilver; for in the times of Abraham and Moſes, and long after, they uſed to weigh their ſilver, (ſee Gen. xxiii. 16. Exod. xxii. 17. Jer. xxxii. 9, 10.) and, no doubt, to *cut* or *clip off* pieces of it, to make weight in their dealings with each other, as is practiſed by ſome nations, particularly the *Chineſe*, to this day *.

—But to return—בצע בוצע Prov. i. 19. xv. 27, is rendered *one that is greedy of*

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* See *Goguet*'s Origin of Laws, vol. i. p. 281, &c. edit. *Edinburgh*. Modern Univ. Hiſt. vol. viii. p. 246, 8vo. and under שקל III.

gain, but properly denotes *one who cuts,* or *clips off, every ſcrap* of money he poſſibly can. So *Schultens* on Prov. i. 19, explains the expreſſion, "Lucripetam turpem *denotat hæc formula à notione primaria* ſecandi reſecandi, *quaſi qui undique* exſecant, derodunt, deradunt, *quod* crumenam farciat et diſtendat." Adding, "בצע *eſt* κερμα, απο τȣ κειρειν, *unde et* κερματιζειν *eodem uſu invaluit,* κερδαινειν *quoque, et* κερδος *ex eodem fonte dimanarunt.*" In this view, I think בצע is a *covetous* man, q. d. *a clipper,* Pſ. x. 3. Hence,

IV. As a N. בצע is uſed for *gain, advantage.* Gen. xxxvii. 26. Iſa. xxxiii. 15, and in many of the texts where it is rendered *covetouſneſs,* as Exod. xviii. 21. 1 Sam viii 3. Pſ. cxix. 36. Prov. xxviii. 16. Jer. xxii. 17. Comp. Iſa. lvii. 17. Mr. *Green,* in his *Poetical Parts of the Old Teſtament,* p. 57, tranſlates Jud v. 19 *The kings came and fought*—for lucre *of money which they carried not off*—ſo far from it, adds he in the note, that they did not even eſcape with their lives." And he remarks that the Vulg. gives the words the ſame turn, *Et tamen* nihil *tulere* prædantes, and yet they carried off *no ſpoil.*

As a V. *To make a gain of, defraud,* as a perſon. occ. Ezek. xxii. 12.

Comp. *Greek* and *Eng.* Lexicon to New Teſtament in Κερμα, and Κερδος.

בצק

To be made ſoft by moiſtening. So *Pagninus,* "Maceratum eſt ut emolleſcat." In Arabic it ſignifies *to ſpit,* "ſpuit, ſputa it" *Caſtell.*

I. *To be made ſoft or tender,* as the feet by much walking. occ. Deut. viii 4. Neh. ix. 21.

II. As a N. בצק *Meal moiſtened with water, paſte,* or *dough unleavened.* Exod. xii 34, 39, & al.

I prefer the above interpretation of the Root to that which is commonly given, namely, *ſwelling,* and thence *dough* from it's *ſwelling*; becauſe I apprehend the *ſwelling of dough* is occaſioned merely by the *leaven* or *fermenting matter* mixed with it; and the בצק mentioned Exod. xii is expreſsly ſaid to be *unleavened.* Comp. Hoſ. vii. 4.

בצר

I. *To reſtrain, ſhut up.* Gen. xi. 6. Job xlii. 2. Comp. Jer. xxxiii. 3.

II. *To incloſe with a wall,* or the like, for ſafety, *to fortify.* Jer li. 53, & al. freq. As a N. בצר *Store* or *treaſure ſo ſecured.* Job xxii. 24. xxxvi. 19.

III. *To houſe, gather in,* applied to grapes. Lev. xxv. 5. Judg. ix. 27, & al. freq. Comp. Jer. vi. 9. As a N. בציר *The vintage.* It implies the *houſing of grapes,* and ſo the *preſſing* and *preparing* of them for uſe. Lev. xxvi. 5, & al. Hence *Baſſarcus,* a title of *Bacchus.*

IV. As a N. fem. בצרת and בצרות *Drought, want of rain* (ſo the LXX, αϐροχια), when rain is *ſhut up,* or *reſtrained* from the earth, and conſequently the earth alſo is *ſhut up,* and bears no fruit. occ. Jer. xiv. 1. xvii. 8. Comp. Lev. xxvi. 19. Deut. xi. 17. xxviii. 23. 1 K. viii. 35.

Der. *A Bazar,* a kind of covered market-place among the Eaſtern nations, ſomewhat like our *Exeter 'Change* in London, but frequently much more extenſive. Lat. or rather Punic, *Byrſa,* the *Burſe* at Carthage.

בק

To empty, empty out.

I. In Kal, *To be emptied, emptied out.* occ. Nah. ii. 10, or 11. So in Niph. occ. Iſa. xxiv. 3; and in Huph. occ. Nah. ii. 10, or 11.

II. In Kal, *To empty, empty out, exhauſt,* ſo *cauſe to fail,* as counſel. occ. Jer. xix. 7. In Niph. *To be emptied out,* or *exhauſted, to fail,* as ſpirit or underſtanding. occ. Iſa. xix. 3.

בקק *To make entirely empty.* occ. Iſa. xxiv. 1. Jer. li 2. Nah. ii. 2, or 3. Hoſ. x. 1, in which laſt text the LXX render בוקק by ευκληματȣσα *abounding in ſhoots* or *branches, Symmachus* by ὑλομανȣσα *abounding in branches,* and Vulg. by frondoſa *full of green twigs.* And this ſenſe is not only agreeable to Jacob's original bleſſing on Joſeph, Gen. xlix. 22. (from whom Ephraim and Manaſſeh, the principal of the Iſraelitiſh tribes, ſprung, comp. Deut. xxxiii. 17.) but may likewiſe well ſuit the ſubſequent context. *Iſrael (was) a luxuriant vine,* פרי ישוה לו, *his fruit was accordingly,* or *he brought forth fruit accordingly: according to the multitude of his fruit he hath multiplied the (idolatrous) altars; according to the goodneſs of his land they have made goodly pillars.* On looking into *Glaſſius*'s Philologia Sacra, I find that learned critic nearly concurs in this interpretation (lib. v. tract. 1, cap. 11, col. 1746, edit. *Lipſ.* 4to.) " *Quâ ratione* vitis *accipienda ſit, Hoſ.* x. 1, *diſcrepantia eſt inter ſcripturarum expoſitores.* Simpliciſſima *interpretatio videtur eſſe* illa : גפן בוקק Vitis evacuans Iſrael eſt, *hoc eſt, inſtar* luxuriantis vitis *copioſè fert fructum, ac ſi ſemel omnem* evacuare *fructum vellet, cæterum non bonos fert fructus, ſed malos —Sequitur enim:* Fructum ponit ſibi; ſecundum multitudinem fructus ſui multiplicat altaria, &c. Confer cap. ix. 7, 9." Comp. alſo Mr. *Lowth*'s Note on Hoſ. x. 1, and *Michaelis* Supplem. ad Lex. Heb. p. 212.

However, ſince both the ſimple בק and the reduplicate בקק are in every other paſſage of ſcripture, where they occur, uſed in a bad ſenſe for *emptying, failing,* or the like, I would ſubmit it to the reader's judgement whether Hoſ. x. 1, ſhould not be rendered, *Iſrael* (*is*) *an* emptying or waſting *vine* (" that caſts it's fruit," *Taylor*, " which caſteth it's grapes," Bp. *Newcome*) פרי ישוה לו *his fruit is accordingly,* or *he bringeth forth fruit accordingly,* i. e. he bears no fruit but ſuch as is deſtined to deſtruction. That this interpretation agrees with the preceding context, ſee chap. ix. 11—17. Comp. Nah. ii. 2, or 3.

בקבק As a N. *A bottle,* whence liquors are *emptied.* occ. 1 K. xiv. 3. Jer. xix. 1, 10. LXX Βικον, which word is a plain derivative from the Heb. בק

Der. *A back* or *buck,* a large veſſel, whence *bucket.* Latin *Vaco, vacuus,* whence *vacant, vacancy, vacuum, vacuity, evacuate,* &c. Lat. *Bucca,* the *hollow* inner part of the cheek, whence Fr. *Bouche* the mouth.

בקע

To ſeparate contiguous or *adjoining parts, to cleave, ſplit, burſt,* or the like.

I. In Kal, Tranſitively, *To cleave,* as God, by Moſes, did the rocks in the wilderneſs. Pſ. lxxviii. 15. Iſa. xlviii. 21. Comp. Hab iii. 9. Intranſitively, *To cleave* or *be cloven aſunder,* as the ground. Num. xvi. 31.

II. Intranſitively, *To cauſe to cleave,* or *break forth,* as a miner does waters in the rocks. Job xxviii. 10.—as God did fountains and ſtreams in the wilderneſs. Pſ. lxxiv. 15. In Niph. *To be cauſed to break* or *burſt forth,* as waters. Iſa. xxxv. 6. *To be burſt* or *broken up,* as the depths at the formation (Gen. i. 9.), for the paſſage of the external waters into the central abyſs. Prov. iii. 20.—as the fountains of the great deep (i. e. the paſſages or outlets from the central abyſs for ſprings and fountains) were at the deluge. Gen. vii. 11. *To be burſt,* as a cloud. Job xxvi. 8.—as ſkin-bottles. Job xxxii. 19. Comp. Joſh. ix. 4, 13. In Hith. *To be cleft out,* as vallies. Mic. i. 4.

III. Tranſitively, *To ſplit, cleave,* as wood. Gen. xxii 3.

IV. *To divide,* as the ſea, *to ſeparate* it's waters ſo as to afford a paſſage. Exod. xiv. 16, 21. Pſ. lxxviii. 13. There is a remarkable paſſage in *Diodorus Siculus,* lib. iii. p. 174. relative to the *dividing* of the *Red Sea.* Παρα τοις πλησιον κατοικυσιν Ιχθυοφαγοις παραδεδοται λογος εκ προγονων εχων φυλαττομενην την φημην, κ. τ. λ. Among the neighbouring Ichthyophagi is a *tradition conſtantly derived from their anceſtors,* that on the happening of a great ebb or reflux of the ſea, the whole bed of the bay became dry, and appeared green, the ſea having retreated from it; and that after the ground at the bottom had been viſible, a great tide came up, and reſtored the channel to it's former ſtate." Compare *Artapanus*'s Account of the Iſraelites paſſing through the Red Sea, in *Euſeb.* Præparat. Evang. lib. ix. cap. 27, ad fin.

V. *To tear in pieces,* as a wild beaſt. 2 K. ii. 24.

VI. *To rip up,* as pregnant women. 2 K. viii. 12. xv. 16. Hoſ. xiii. 16, or xiv. 1. Amos i. 13. The horrid barbarity of *ripping up pregnant women* has been practiſed in *Perſia,* even in our own days. See *Hanway*'s Revolutions of Perſia, vol. iv. p. 246, 286.

VII. *To break into,* as an enemy's camp, country, or city. 2 Sam. xxiii. 16. 2 Chron. xxi. 17. xxxii. 1. 2 K. xxv. 4.

VIII. *To hatch,* as eggs, i. e. *break* them for the excluſion of the young. Iſa. xxxiv. 15. lix. 5.

IX. *To break forth,* as the light through darkneſs. Iſa. lviii. 8. So LXX ῥαγησεται, and Vulg. erumpet.

X. *To burſt*, or *ruſh forth* as a ſtormy wind. Ezek. xiii. 11. Alſo, *To cauſe to ruſh forth*. Ezek. xiii. 13.

XI. As Ns. בקע *A breach in a building*. occ. Amos vi. 11. בקיע Nearly the ſame. occ. Iſa. xxii. 9.

XII. As a N. בקע *A ſhekel broken in two*, *a half-ſhekel*. occ. Gen. xxiv. 22. Exod. xxxviii. 26, which ſee, and comp. שקל IV.

XIII. As a N. fem. בקעה *A valley*, or rather *a comb* or *gill*, *a break* between mountains. Gen. xi. 2. Deut. viii. 7. xi. 11, & al. freq. Comp. Pſ. civ. 8. This is a ſtrictly juſt and philoſophical name; for *vallies* were really formed after the deluge by the waters in their deſcent to the abyſs, *tearing* and *breaking away* the ſeveral ſtrata which impeded their courſe, and which are ſtill conſtantly found poſited in a horizontal ſituation in the neighbouring mountains. But for further ſatisfaction on this curious and highly intereſting ſubject I with great pleaſure refer to the late learned Mr. *Catcott*'s Treatiſe on the Deluge, p. 159 of the 1ſt, and p. 247, &c of the 2d edit. and to the Rev. *William Jones*'s excellent Phyſiological Diſquiſitions, p. 472.

בקר

The LXX have generally as a V. rendered it by επισκεπτομαι *to look upon*, *ſurvey*, *look accurately* or *diligently*, and this ſeems the ideal meaning of the Root.

I. *To look*, *ſearch*, *examine*. occ. Lev. xxvii. 33, לא יבקר בין טוב לרע *He ſhall not* look or ſearch *between good and bad*, i. e. whether it be good or bad. Comp. Prov. xx. 25. Chald. The ſame. Ezra iv. 15, 19, & al. With ל following, *To look* or *ſearch for*. occ. Lev. xiii. 36.

II. *To look for*, *ſeek*. Ezek. xxxiv. 11, *And I will enquire for my flock* ובקרתים *and* ſeek *them*. Ver. 12, כבקרת רעה *Like a ſhepherd's* ſeeking *his ſheep in the day that he is among his ſheep that are ſcattered* (comp. ver. 5, 6); *ſo* אבקר will I ſeek *my ſheep*. As a Participle Benoni in Kal, בוקר *Seeking*, or rather *overſeeing*, occ. Amos vii. 14.

III. *To ſeek*, *enquire*. occ. 2 K. xvi. 15. Pſ. xxvii. 4.

IV. As a N. fem. בקרת *An enquiry*, or perhaps *animadverſion*, *notice taken*, ſo LXX επισκοπη. occ. Lev. xix. 20.

V. As a N. בקר *The morning* or *morning-light*, which ſpringing forth upon the earth, *ſurveys* and *ſearches out* all things. Gen. i. 5. xliv. 3. So in Luke i. 78, it is ſaid of the *ſpiritual day-ſpring*, or *dawn of the goſpel-day*, ΕΠΙΣΚΕΨΑΤΟ ἡμας ΑΝΑΤΟΛΗ εξ ὑψους, The day-ſpring *from on high* hath looked upon *us*. *Virgil*, Æn. vii. lin. 148,

> *Poſtera cum primâ* luſtrabat *Lampade Terras*
> Orta Dies.
>
> Soon as the following *morn ſurvey'd* the earth.

Comp. Æn. iv. lin. 6. Æn. viii. lin. 153. So of the Sun, Æn. iv. lin. 607,

> *Sol qui terrarum flammis opera omnia* luſtras.
>
> Thou Sun, who *view'ſt* at once the world below.
>
> DRYDEN.

Homer, in like manner, long before, Il. iii. lin. 277,

> Ἠελιος θ', ὁς παντ' ΕΦΟΡΑΙΣ!
>
> Thou *all-ſurveying* Sun!

VI. As a N. בקר *A beeve*, and collectively *beeves*, i. e. *bulls* and *cows*, or *a herd* of ſuch, ſo called, perhaps, from their *ſtaring eyes* (whence *Homer*'s epithet Βοωπις *ox-eyed*, applied to Juno), and their *ſteady look* (comp. שור under שר). freq. occ. The *ſteady*, *compoſed look* of the *Beeve* kind is obſerved by *Plato*, and by him attributed to *Socrates*, even when he held in his hand the fatal draught, and was looking at the executioner—ὡσπερ ειωθει, ΤΑΥΡΗΔΟΝ ὑποβλεψας προς τον ανθρωπον. Phædon, § 66. p. 311, edit. *Forſter*, where ſee the note.

בן בקר *A ſon of the herd*, *a calf*. Gen. xviii. 7, & al.

DER. Perhaps Lat. *vacca* a cow.

בקש

In general *To ſeek*. So the LXX uſually render it by ζητεω, or it's compounds.

I. *To ſeek*, *endeavour to find* what is loſt or miſſing. Gen. xxxvii. 15, 16. 1 Sam. x. 2, 14, 21.

II. *To ſeek* what was before unknown. 1 Chron. iv. 39.

III. *To ſeek*, *require*. Gen. xxxi. 39. xliii. 8. *To require* (בקש) *the blood of another at any one's hand*, is, to puniſh him for his death. 2 Sam. iv. 11. Comp. Ezek. iii. 18. Prov. xxix. 10.

IV. *To ſeek, endeavour to obtain.* Num. xvi. 10. As a N. fem. in Reg. בקשת *A requeſt.* Eſth. v. 3, 7.

V. With ל and an infinitive Verb following. *To ſeek* to do a thing. Gen. xliii. 29. Exod. ii. 15.

VI. *To ſeek Jehovah*, is, to apply to him by acts of worſhip. Exod xxxiii. 7. Deut. iv. 29. But *to ſeek the face of Jehovah*, in 2 Sam. xxi. 1, peculiarly denotes *to apply to him*, by means of the High Prieſt, *for an oracular anſwer*, which was delivered by Jehovah from above the mercy ſeat, from between the two Cherubim. So Vulg. in Sam. conſuluit oraculum Domini, *conſulted the oracle* of the Lord. See Exod. xxv. 22. Num. vii. 89.

VII. בקש את נפש *To ſeek the life*, is *to endeavour to kill.* Exod. iv. 19. 1 Sam. xxiii. 15, & al.

בר

It denotes in general, *To clear, cleanſe, purify*, or the like.

I. *To clear, cleanſe*, as corn from the chaff. occ. in Hiph. Jer. iv. 11. Hence as a N. בר *Corn ſo cleanſed* Jer. xxiii. 28, *What has the chaff to do with* הבר the pure corn? freq. occ.

Hence Latin *Far*, Corn.

As a N. בר *Clean.* Prov. xiv. 4. So LXX καθαραι.

In Hiph. Spoken of arrows, Jer. li. 11, הברו Clean, or, as the Eng. tranſl. Make bright *the arrows.* Comp. Iſa. xlix. 2.

As a N. fem. ברה *Pure, bright*, כחמה *as the ſolar flame.* Cant. vi. 10. Comp Pſ. xix. 9. As a N. ברי *The pure, clear, bright matter of the heavens, the pure ether.* Job xxxvii. 11. Comp. under טרה

From בר compounded with הלל *to* ſhine, perhaps French *briller*, whence Eng. *brilliant, brilliancy.*

II. As a N. בר *The clear, open field* or *country*, as oppoſed to the dwellings and cultivation of men. Job xxxix. 4, where it is rendered *corn*; but the animals there mentioned do not *thrive with corn*, but with the few ſhrubs and hardy plants growing *in the open country* or *deſert*; "in agro," *Schultens.* The N. is uſed in the ſame ſenſe in Chald. with the א emphatic poſtfixed, ברא. Dan. ii. 38. iv. 9, 12, 18, 20, 22, 29, or 12, 15, 21, 23, 25, 32. That the א is *emphatic* appears, becauſe in almoſt all theſe texts ברא is joined with the *emphatic* plur. שמיא. Comp. *Scott* on Job xxxix. 4.

III. As a N. בור or בר plur. fem. ברות *A pit*, whence the earth, &c. is *cleared out.* Gen. xxxvii. 20, 22, 24. So *a well, dungeon, grave*, or the like. Lev. xi. 36. Deut. vi. 11. 2 Chron. xxvi. 10. Exod. xii. 29. Pſ. vii. 16. Jer. xxxviii. 6. & al. freq.

Hence *A burrow*, to *bury*, and old Eng. *burn*, a ſpring.

IV. In Kal, *To purify* ceremonially, or with ſacred rites. 1 Sam. xvii. 8, ברו Purify *for you a man to fight with me.* Does not this expoſition heighten the ſpirit of the challenge? So in Niph. Iſa. lii. 11, הברו Be ye pure, *ye that bear the veſſels of the Lord.*

V. *To purify* or *be pure*, in a ſpiritual ſenſe. 2 Sam. xxii. 27, עם נבר תתבר *With* the pure thou wilt ſhew thyſelf pure. Comp. Pſ. xviii. 27. As a N. בר *pure, purity.* Job xi. 4. xxii. 30. Pſ. xxiv. 4. Comp. 2 Sam. xxii 21, 25, & al.

VI. As a N. בר "*A ſon* or *child, an innocent*, a term of *affection.*" *Bate.* occ. Pſ. ii. 12. (comp. Acts iv. 27, 30.) Prov. xxxi. 2. So fem. ברה is applied to *a daughter.* Cant. vi. 8, or 9. בר is alſo uſed for *a ſon* in Chaldee. Ezra v. 1. Dan. iii. 25. vii. 13, & al. So in the New Teſtament we have *Bar*-Jona, *Bar*-Timéus, *Bar*-Jeſus, *Bar*-nabas.

Hence Old Eng. *a bern* or *barn*, a ſon, and perhaps *a brat.*

VII. In Kal, *To declare, make clear, plain*, or *manifeſt.* Eccleſ. iii. 18. ix. 1.

VIII. As a N. ברית *A purifier purification*, or *purification-ſacrifice.* See Gen. xv. 18. Exod. xxiv. 8. Jer. xxxiv. 18. Pſ. l. 5. Comp. under כרת V. It is uſed as a *perſonal title* of Chriſt, the real *purifier* and antitype to all the ſacrificial ones. Iſa. xlii. 6. xlix. 8. Zech. ix. 11. Comp. *Greek* and *Eng.* Lexicon to New Teſt. under Διαθηκη II. and Περικαθαρμα.

Alſo, *Some purifying* or *cleanſing herb* or *compoſition.* occ. Jer. ii. 22. Mal. iii. 2. In Jer. the LXX render it by Ποιαν or Ποαν *the herb*; *Jerome* and Vulg. by Herbam Borith, *the herb Borith.* In Mal. the LXX tranſlate ברית מכבסים by Ποια ϖλυνοντων *the herb* of the waſhers; Vulg. by Herba *Fullonum, the herb* of the fullers. "With reſpect to the herb —*Borith*, ſays Monſ. *Goguet*, I imagine it is *Sal-worth* (*Salt-wort*). This plant is very common in Syria, Judea, Egypt, and Arabia. They burn it, and pour water upon the aſhes. This water becomes impregnated with a *very ſtrong lixivial ſalt, proper for taking ſtains or impurities out of wool or cloth.*" Origin of Laws, &c. vol. i. p. 132, edit. *Edinburgh.* Profeſſor *Michaelis* however (Supplem. ad Lex. Heb. p. 230), thinks ברית means, not the *herb* or *plant* Kali, but *the alkaline* or *lixivial ſalt* procured from the aſhes of that and other plants; though he owns that in Jer. ii. 22, it may alſo be rendered *ſoap* made of ſuch ſalt. But in Mal. iii. 2, he underſtands ברית מכבסים of the *alkaline ſalt* itſelf, ſuch as fullers indeed uſe, but which in this paſſage he apprehends is mentioned only in reſpect to it's uſe in *liquefying* and *purifying metals* (ver. 3), by cauſing their impurities to vitrify, and melt down into Scoriæ, thus leaving the metal pure. And in like manner he interprets

IX. As a N. בר, or, according to the reading of thirty-three of Dr. *Kennicott*'s Codices, בור, *Lixivial* or *alkaline ſalt* uſed in purifying metals. Iſa. i. 25, *I will melt down*, as (with) alkaline ſalt, *thy droſs, and I will remove all thy baſe metal.* And every one knows that this ſalt is applied alſo to *purifying* other things, comp. therefore Job ix. 30.

X. בעל ברית *Baal Berith*, i. e. *Baal the Purifier*, mentioned Judg. viii. 33. ix. 4, and called alſo אל ברית *the God*, or *Lord, Berith*, Judg. ix. 46. The children of Iſrael are expreſly ſaid, Judg. viii. 33, to have made *Baal Berith* their *Aleim*; whence we may fairly collect, that though the *ox* or *bull*, the repreſentative of the *fire*, (comp. under בעל III.) was the prevalent or predominant figure in the idol, yet they did not mean entirely to exclude the other agents of nature in the worſhip of *Baal Berith*, any more than Aaron and Jeroboam in ſetting up the *calf* as an emblem of Jehovah, intended abſolutely to reject the ſecond and third perſons of the uncreated Trinity. Both Aaron and Jeroboam call their reſpective *calves Aleim*, and Aaron ſays, THESE אלה *are thy* Aleim, they *which have brought* (העלו plur.) *thee out of the land of Egypt*. See Exod. xxxii. 4. 1 K. xii. 28. and comp. under עגל VII.

By this name *Baal Berith*, the idolaters not only denoted the *purifying nature* of *fire* (that ϛοιχειον αμεμφες *unſullied element*, φως αμιαντον *unpolluted light*, as the *Orphic* hymn to Ηφαιϛος calls *fire*), but alſo expreſſed their expectation of the great ברית or *purifier from ſin*, to come from this their ſupreme God. And there ſeems no reaſon to doubt but to this *Baal*, as well as others, *they burnt their ſons with fire for burnt-offerings*, as they are charged by the Prophet Jeremiah, ch. xix. 5, (comp. ch. xxxii. 35); thus, through a horrid perverſion of the original revelation of a Redeemer, *giving their firſt-born for their tranſgreſſion, the fruit of their bodies for the ſin of their ſouls*. See Micah vi. 7, and comp. under בכר I. and מלך II. Ζευς Καθαρσιος, one of the appellations of *Jupiter* among the Greeks *, is a literal tranſlation of בעל ברית.

From this Idol the city of *Berytus*, now *Beirut*, in Syria, ſeems to have received it's name.

XI. As a N. בירה *A palace* or *ſumptuous building*, probably ſo called from it's *glorious ſhew*. 1 Chron. xxix. 1, 19. Alſo, *A metropolis* or *capital city*; ſo *Montanus*, Metropoli. Neh. i. 1. Eſth. i. 2, 5. ii. 3, 5, & al. Chald. As a N. fem. בירתא *A Palace*. occ. Ezra vi. 2.

As a N. fem. plur. בירניות *Palaces* or *caſtles*. occ. 2 Chron. xvii. 12. xxvii. 4.

From בירה we have the Greek Βαρις *a palace* or *caſtle*, which is a word often uſed by the LXX, and in that verſion anſwers to the Heb. בירה, Dan. viii. 2, (and according to ſome copies, Neh. ii. 8), and to the Chald. בירתא Ezra vi. 2. And by this name Βαρις, *Joſephus* Ant. xv. cap. 11. § 4. informs us, tha the *caſtle* adjoining to the temple o Jeruſalem was anciently called by the *Aſmonean* Princes who built it, till *Herod* the Great, by whom it was repaired and ſtrengthened, named it *Antonia*, in compliment to his friend and patron *Mark Antony*. Comp. *Tacitus* Hiſt. lib. v. cap. 11.

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* See *Potter*'s Antiquities, book ii. ch. 6.

בור As a V. *To cleanſe, purify,* or *purge thoroughly*. occ. Dan. xi. 35. Ezek. xx. 38, וברותי (ו being ſubſtituted for the laſt letter; four however of Dr. *Kennicott*'s Codices read ברתי) *And* I will thoroughly purge *out of you the rebels*. In Hith. *To ſhew oneſelf pure*. occ. Pſ. xviii. 27. Alſo, *To be purified*. occ. Dan. xii. 10. As a participle or participial N. ברור *Pure, clean, cleanſed*. Spoken of a *bright* arrow, Iſa. xlix. 2. —of men *purified* or *ſanctified* for ſacred offices, 1 Chron. ix. 22. xvi. 41. (comp. Iſa. lii. 11.) But how the ſenſe of *purified* is applicable to 1 Chron. vii. 40, I ſee not. I ſhall juſt hint that the Syriac tranſlator for ברורים ſeems to have read בדורים, for he renders the word ברדיהון *in their generations*.—of animals *clean* for food, Neh. v. 18.—of a *pure* religious profeſſion, Zeph. iii. 9. Uſed as an Adverb, *Purely* or *clearly*. Job xxxiii. 3.

ברבר occ. 1 Kings iv. 23, or v. 3, ברברים אבוסים. The Chaldee, Syriac and Vulgate, not to mention the modern vernacular verſions, with one conſent render theſe words *fatted fowls*. And if this tranſlation be admitted, I ſhould think that as ברות *clean* is applied to *ſheep*, Neh. v. 18, ſo ברברים is a general name for *clean fowl*. But, ſays *Michaelis* (Supplem. ad Lex. Heb. p. 228), "What? if you ſhould derive ברבר from the Chaldee ברא, Syriac and Arabic [and he might have added Hebrew] בר denoting *a field, a deſert, all that is without* (extra, *external to*) *the cities and habitations of men*, whence Chald. חיות ברא *wild beaſts*, Dan. ii. 38, תור בר *a wild bull*, הרנגול ברא *the wild cock*, &c. &c. ſo that ברברים might ſignify creatures living in the *fields, woods,* and *deſerts*, which are taken by hunting, as oppoſed to thoſe that are domeſticated. And thus the word might both comprehend *fowls*, (one of which is called by the Samaritans ברברי q. d. *the deſert-bird*, ſee Verſ. Samar. in Lev. xi. 17), and alſo *wild animals*, ſuch as ſtags and deer. Solomon's table then was furniſhed with all theſe, and that not only as nature had offered them to the hunter, but alſo *fatted*. This explanation is favoured by the previous mention of ſtags and deer," and by the word Νομαδων at the end of the verſe in the *Complutenſian* LXX, which term, as *Michaelis* obſerves, perhaps means *wild animals feeding freely in the deſert.*

ברא

Denotes the *production* either of *ſubſtance* or *form*, the *creation* or *accretion* of ſubſtance or matter.

I. *To create, produce into being*. Gen. i. 1, *In the beginning the Aleim* created *the heavens and the earth*. This cannot relate to form, becauſe, as it follows in the next verſe, *The earth was* תהו *without form*, or *in looſe atoms*. So ver. 27, *The Aleim* created *man in his own image*, refers to the *creation* of the human ſoul, as well as to the *formation* of the body; for the *image of the Aleim* eminently conſiſts *in righteouſneſs and true holineſs, ſeated in the ſpirit of the mind*. See Eph. iv. 24. Col. iii. 10:

II. *To form by accretion* or *concretion of matter*. Gen. i. 21, *So the Aleim* formed *the great aquatic monſters*, no doubt of pre-exiſtent matter; and ver. 27, ברא formed *man, male and female*. Comp. ch. ii. 7. v. 2. Iſa. xlv. 12. Eccleſ. xii. 1, זכר את בוראיך *Remember thy* CreatorS. "The plural is employed, ſays *Stockius*, to ſhew the *plurality of perſons* in the unity of eſſence, namely the *Father, Son,* and *Holy Spirit*. For theſe three divine perſons conſulted together concerning the creation of man. Gen. i. 26*." Iſa. xlv. 7, *Forming the light*, בורא concreting *the darkneſs*. Amos iv. 13, בורא concreting *the ſpirit*. Pſ. cii. 19, עם נברא *a people* to be produced, or born. Comp. Ezek. xxi. 30. xxviii. 13, 15. Joſh. xvii. 15, ובראת *And* plant, cauſe to grow, *for thyſelf there*—ver. 18. *For the mountain ſhall be thine, for that is the* יער or *wood-country* (mentioned ver. 15), ובראתו and thou ſhalt plant it, *and it's utmoſt extremities ſhall be thine*. Comp. under Senſe V. As a N. בריא is rendered *fat*, but rather means *plump, grown full in* fleſh, or ſubſtance. See Gen. xli. 2, 5. Dan. i. 15. As a Participle, or participial N. fem. בראה, or, according to twenty-ſix of Dr. *Kennicott*'s Codices, בריאה, *Plump, well fed.* occ. Hab. i. 16. As a V. in Hiph. *To make fat, to batten.* occ. 1 Sam. ii. 29.

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* I do not however wiſh to diſſemble that very many of Dr. *Kennicott*'s Codices in Eccleſ. xii. 1, read בוראך and many others בראך without the י. But it is very eaſy and obvious to account for the *Jewiſh* tranſcribers dropping the *plural* י in their copies; though very difficult to aſſign a reaſon why any of them ſhould inſert it, unleſs they found it in their originals.

Hence Gr. Βριαω *to be robuſt, ſtrong.*

III. *To do* or *perform ſomewhat wonderful and extraordinary, to make,* as it were, *a new creation.* Num. xvi. 30, *But if* Jehovah בריאה יברא create a creation, i. e. work an unprecedented miracle. So Exod. xxxiv. 10. Jer. xxxi. 22.

IV. In Niph. *To be renewed,* in a natural ſenſe. Pſ. civ. 30. In Kal, *To renew, make anew,* in a ſpiritual ſenſe. Pſ. li. 12. Comp. Iſa. lxv. 17, 18.

V. To this V. the learned *Cocceius* aſſigns the ſenſe of *preparing,* Joſh. xvii. 15, 18. Imperat. ברא, Ezek. xxi. 19, or 24, *And* prepare *a hand,* i. e. *a place, at the head of the way to the city* prepare (*it*). Infin. Ezek. xxiii. 47, וברא אותהן בחרבותם, *and* dreſs or trim (*exornabunt,* Cocc.) *them with their ſwords.* "It may be an *Oxymoron,*" ſays *Cocceius,* i. e. "a figure in rhetorick, when that which at firſt hearing ſeems *ridiculous* or *contradictious,* yet bears *very good ſenſe* and *wit,* as Γλυκυπικρος *a bitter-ſweet,* Δωρον αδωρον, Vivum cadaver, &c." *Littleton*'s Dictionary. For examples of this mode of expreſſion in Scripture, ſee *Glaſſius,* Phil. Sac. lib. v. tract. 2, cap. 7, who inſtances in Job xxii. 6. Jer. xxii. 19. Acts v. 41. 2 Cor. viii. 2. 1 Tim. v. 6. But to return to Ezek. xxiii. 47, it is evident from a compariſon of this verſe with ch. xvi. 40, that ברא in the one muſt, ſome how or other, be equivalent to בתק *to cut in pieces* in the other text; and the prophet having in verſes 40, 41, of the xxiiid chap. mentioned the adultereſſes having *dreſſed* and *prepared* themſelves for their paramours, ſeems to have choſen the word ברא at ver. 47, rather than one more literally expreſſive of their enemies *deſtroying* them with their ſwords. Hence perhaps Lat. *paro* to prepare.

VI. Chald. As a N. ברא *The field.* See under בר II.

ברד

I ſuſpect the radical idea of this word to be *congelation,* or the like; for in Arabic it is uſed for being *cold,* particularly in an *intenſe* degree, alſo for *firmneſs, ſtability.*

I. As a N. ברד *Hail, congealed rain.* Exod. ix. 18, & al. freq. Hence once uſed as a V. *To hail.* Iſa. xxxii. 19.

II. As a participial N. maſc. plur. ברדים *Griſled, marked with white ſpots like hail* upon black or other colour. occ. Gen. xxxi. 10, 12. Zech. vi. 3, 6.

ברה

With a radical, though mutable or omiſſible, ה.

To feed, eat, or *take food.*" *Bate.* occ. 2 Sam. xii. 17. xiii. 6, 10. In Hiph. *To cauſe to eat.* occ. 2 Sam. iii. 35. xiii. 5. As a N. בריה *Food, victuals.* occ. 2 Sam. xiii. 5, 7, 10. Alſo, "*Fed,* i. e. well fed." *Bate.* occ. Ezek. xxxiv. 20, where three of Dr. *Kennicott*'s Codices read בריאה, comp. ver. 3. As a N. fem. ברות *Food.* occ. Pſ. lxix. 22. Lam. iv. 10. So the LXX render בברות in Pſ. by εις το Βρωμα, and in Lam. by εις Βρωσιν *for food.*

ברח

I. *To paſs* from place to place, *to flee, flee away.* Gen. xvi. 6. xxvii. 43, & al. freq. In Hiph. *To cauſe to flee, to drive* or *chaſe away.* 1 Chron. viii. 13. xii. 15. As a N. בריח *A runaway, a fugitive.* Iſa. xv. 5. xliii. 14; which latter verſe is thus rendered and explained by the learned *Vitringa* (whom ſee): *Thus ſaith Jehovah, your Redeemer, the Holy One of Iſrael; For your ſake I have ſent to Babylon* (i. e. the Medes and Perſians under Cyrus, comp. ch. xiii. 3), *and have made all the* בריחים fugitives *go down* (towards the river Euphrates, or the veſſels lying there, comp. ch. xlii. 10), *even the Chaldeans* (the moſt valiant of the Babyloniſh ſoldiers, comp. Jer. v. 13), באניות רנתם *in their pleaſure-boats* or *-barges,* in order to make their eſcape from the enemy.

II. In Kal and Hiph. *To paſs* or *ſhoot along,* as a bar through rings. occ. Exod. xxvi. 28. xxxvi. 33. Hence, as a N. בריח *A bar,* which thus *paſſes* or *ſhoots along.* Exod. xxvi. 26, 28. Deut. iii. 5. Jud. xvi. 3, & al. freq. Hence, *A bar, barrier.*

III. נחש ברח *The ſtraight ſerpent.* occ. Job xxvi. 13. Iſa. xxvii. 1. In Iſa. xxvii. 1, where it is contradiſtinguiſhed from נחש עקלתון *the* tortuous, ſinuous, or coiling *ſerpent,* it ſeems to denote *the crocodile,* whoſe body is remarkably *ſtraight, rigid,* and *inflexible,* ſo that he cannot readily turn himſelf in purſuing his prey. In Job xxvi. 13, נחש ברח may ſignify any *ſea-monſter* (comp. Amos ix. 3) of a *ſtraight* make, which is there repreſented as *ſlain* by the preceding ſtorm. See *Schultens* and *Scott,* and on Iſa. xxvii. 1, *Vitringa* and Bp. *Lowth.*

ברך

To couch, lie down, as a beaſt on it's knees to reſt, accumbo, procumbo; for the LXX and Vulg. appear to have given the ideal meaning of the Verb in Hiph. Gen. xxiv. 11, (ויברך הגמלים *and he cauſed the camels* to couch, or kneel) the former rendering it by εκοιμισε, the latter by *feciſſet* accumbere cauſed *to couch.*

I. *To couch, reſt, as on the knees, to kneel.* 2 Chron. vi. 13, ויברך על ברכיו *and he* kneeled *on his* knees. So Pſ. xcv. 6, and (Chald.) Dan. vi. 10, or 11, where *Theodotion* καμπτων *bending, couching.* In Hiph. *To cauſe to couch* or *kneel.* Gen. xxiv. 11, as above. Dr. *Shaw,* Preface to Trav. p. xi. deſcribing the manner of reſting at night during his travels in the eaſtern deſerts, ſays, "Our camels *were made to kneel down* in a circle round about us, with their faces looking from us, and their reſpective loads or ſaddles placed behind them." Hence, as a N. ברך, plur. ברכים, *The knee,* on which men and other animals *couch,* and which is plainly formed for this purpoſe. Iſa. xlv. 23. Jud. vii. 5, & al. freq. Comp. Senſe IV.

II. As a N. fem. ברכה *A reſervoir* or *pool* where waters, as it were, *couch* or *lie.* 2 Sam. ii. 13. Eccleſ. ii. 6, & al. freq. So רבץ which properly ſignifies *to lie down* as a beaſt, is in like manner applied to the *great abyſs of waters* within the earth, Gen. xlix. 25. Deut. xxxiii. 13.

III. In Kal and Hiph. *To bleſs,* as God doth man, or a ſuperiour his inferiour, *to give, promiſe,* or *wiſh* him *reſt, quiet, happineſs.* Gen. i. 22. ix. 1. xii. 3. xiv. 19. xlvii. 7. So God יברך *bleſſed* the ſeventh day, Gen. ii. 3, "by ſanctifying it, ſays *Clark,* and appointing it to be a day wherein he would beſtow the *choiceſt bleſſings* on his ſervants in the uſe of his holy ordinances." In Niph. *To be bleſſed.* occ. Gen. xii. 3. xviii. 18. In Hith. *To bleſs oneſelf, or be bleſſed.* Gen. xxii. 18. xxvi. 4. Deut. xxix. 19, & al. As a N. fem. ברכה *A bleſſing.* Gen. xxvii. 12. Deut. xxxiii. 23, & al. Comp. Joel ii. 14.

IV. *To bleſs,* as man doth God, or an inferiour his ſuperiour, i. e. *To bow,* as it were, *the knee* to him, and ſo aſcribe one's preſent or expected *reſt* and *happineſs* to him. Gen. xxiv. 48. 2 Sam. xiv. 22, & al. freq. Comp. Iſa. xlv. 23. Phil. ii. 10. As a N. fem. ברכה *A bleſſing,* i. e. *a token of bleſſing,* or *of reſpect, a preſent.* Gen. xxxiii. 11. Jud. i. 15. 1 Sam. xxv. 27. 2 K. v. 15, & al.

V. *To ſalute, wiſh a bleſſing to.* 1 Sam. xiii. 10. 1 K. i. 47. viii. 56. 2 K. iv. 29. x. 15. So the Latin ſaluto, whence Eng. *ſalute,* &c. is from the N. ſalus, *health, proſperity.*

VI. The Lexicons have abſurdly, and contrary to the authority of the ancient verſions, given to this Verb the ſenſe of *curſing* in the ſix following paſſages, 1 K. xxi. 10, 13. Job i. 5, 11. ii. 5, 9. As to the two firſt the LXX render ברך in both by ευλογεω, and ſo the Vulg. by benedico, *to bleſs.* And though Jezebel was herſelf an abominable idolatreſs, yet as the law of Moſes ſtill continued in force, ſhe ſeems to have been wicked enough to have deſtroyed Naboth upon the falſe accuſation of *bleſſing the heathen Aleim* and *Molech,* which ſubjected him to death by Deut. xiii. 6. xvii. 2—7. Job's fear, ch. i. 5, was, leſt his ſons ſhould have *bleſſed the falſe* Aleim; ſo *Aquila* ευλογησαν, and Vulg. benedixerint. Ver. 11, ſhould be tranſlated, *And indeed ſtretch forth thy hand now, and touch all that he hath,* אם לא *ſurely* (comp. 1 K. xx. 23) *he hath* bleſſed (יברך being uſed, in a paſt ſenſe, as תבא ver. 7, and יעשה ver. 5.) *thee to thy face.* i. e. hypocritically. LXX and *Theodotion,* η μην εις προσωπον σε ευλογησει *truly he will* bleſs *thee to thy face,* Vulg. niſi in faciem *benedixerit* tibi, *unleſs he* hath bleſſed *thee to thy face.* Satan brings the ſame charge of *hypocriſy* againſt Job, ch. ii. 5, which the LXX, *Theodotion,* and Vulg. render in the ſame manner. And at ver. 9, his wife ſays to him, *Doſt thou yet retain thy integrity,* thy regard for the true God, ברך אלהים ומת bleſſing *the Aleim and dying,* or *even to death.*

Some learned men have ſuppoſed that ברך ſignifies *to bid farewel to,* and thence *to renounce, relinquiſh,* and that in ſeveral of the above cited paſſages, as in 1 K. xxi. 10, 13. Job i. 5. ii. 9, it might beſt be explained in that ſenſe. But there is no proof that ברך ever properly denotes *to bid farewel* to, much leſs *to renounce.* In both Gen. xlvii. 10, and 2 Sam. xix. 39, which are produced as inſtances of the former ſignification, there was not a *common farewel,* but a *patriarchal benediction.* (Comp. Heb. vii. 7.) And in all other paſſages where the Verb ברך is joined with יהוה or אלהים it conſtantly means *to bleſs.* See Gen. xxiv. 48. 1 Chron. xxix. 20. Pſ. lxvi. 8. lxviii. 27. ciii. 1, 2, 20, 21, 22.

Der. From ברך *the knee,* perhaps the Gauliſh *bracca,* a part of dreſs covering the knees, and Eng. *breeches.*

ברם

I. Occurs not as a V. in Heb. but as a participial N. maſc. plur. ברומים *Rich apparel,* Eng. tranſl. ſo *Montanus* veſtium pretioſarum, *ſumptuous veſtments.* Once, Ezek. xxvii. 24.

The Verb in Arabic ſignifies *to twiſt* or *be twiſted cloſely together* as threads, and thence the Ns. ברים, and מברם in that language denote, *a thread formed by twiſting ſeveral parts together,* alſo *a kind of garment made of the ſame ſort of thread, both for warp and woof.* It ſeems probable, therefore, that *twiſting cloſely together,* or the like, is the idea of the Heb. word.

II. Chald. As a Particle ברם *But truly, but.* Dan. ii. 28. iv. 12, or 15, & al.

ברק

I. *To lighten, ſend forth lightening.* occ. Pſ. cxliv. 6. As a N. ברק *Lightening, a flaſh.* Exod. xix. 16. 2 Sam. xxii. 15, & al. freq. The word has the ſame ſenſe in Arabic; whence the miraculous beaſt, who, according to the Mahometan creed, carried *Mahomet* in the twinkling of an eye from the neighbourhood of Mecca to Jeruſalem, had his name *Al Borak,* on account of his moving with the velocity of *lightening**.

II. As a N. ברק *A glitter* or *gliſter.* Ezek. xxi. 10, 15, 28, or 15, 20, 33. Comp. Deut. xxxii. 41. So *Virgil,* Æn. iv. lin. 580,

———*Vaginâque eripit enſem*
Fulmineum.
He draws his *lightening* ſword.

Comp. Nah. iii. 3. Hab. iii. 11. So *Homer,* Il. x. lin. 153, 4, deſcribing the *ſpears* of Diomed and his companions,

———τηλε δε χαλκος
Λαμφ' ὡς ΑΣΤΕΡΟΠΗ πατρος Διος———
———far flaſh'd their brazen points,
Like Jove's own light'ning———

Alſo, *A glittering* or *bright weapon.* Job xx. 25.

III. As a N. fem. ברקת *A kind of precious ſtone, a carbuncle.* "A precious ſtone, "ſhining like *lightening,* or *a coal of* "*fire*†." "Carbunculi *a ſimilitudine* Ig-"nium, *appellati,*" ſays *Pliny,* Nat. Hiſt. lib. xxxvii. cap. 7. occ. Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.

IV. As a N. ברקן A kind of *thorn,* with very *ſharp, pointed* prickles. occ. Jud. viii. 7, 16. In ver. 7, *Aquila* εν ταις τραγακανθαις, *Symmachus* εν τοις τριβολοις, Vulg. tribulis. But the LXX, perhaps becauſe they could not recollect any Greek word to expreſs it, retain the original name Βαρκηνιμ.

Der. *Bright.*

ברש

Occurs not as a V. in Heb. nor do I know the ideal meaning of it, but

I. As a N. ברוש plur. ברושים *The fir-* or, according to *Celſius, the cedar-tree.* 2 Sam. vi. 5. Iſa. xli. 19, & al. freq. The LXX render it ſo variouſly, as to ſhew they knew not what particular ſpecies of tree it meant; the Vulg. generally by abietem *the fir-tree.* Comp. ארז under רזה.

II. Plur. ברושים *Some things made of fir* or *cedar.* Spoken of ſpears, Nahum ii. 4.—of muſical inſtruments, 2 Sam. vi. 5. "No kind of wood (ſays that learned philoſopher and muſician, the Rev. *William Jones,* Phyſiological Diſquiſitions, p. 294) being more elaſtic than *fir,* from it's fibrous conſtruction, it is the moſt proper for *muſical inſtruments,* and was therefore applied to that uſe by the Hebrews from the moſt remote antiquity. See 2 Sam. vi. 5."

Der. *Bruſh.* Qu?

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* See *Prideaux,* Life of Mahomet, p. 55, 1ſt edit, 8vo. Modern Univerſal Hiſt. vol. i. p. 66.

† *Aſſembly*'s Annotations.

ברת

As a N. maſc. plur. ברותים *Trees of the cypreſs kind,* ſo LXX κυπαρισσοι, & Vulg. cupreſſina. Moſt probably they are the ſame, as *Pliny*, Nat. Hiſt. lib. xii. cap. 17, mentions by the name of *bruta*, and which he there deſcribes as being like a wide ſpreading *cypreſs* with whitiſh branches, and yielding an agreeable ſcent in burning. Once, Cant. i. 17.

בש

To flag, fail, grow flaccid, ſpiritleſs or *inactive, be confounded,* flacceſcere, confundi (as the Vulg. often renders it) whether through fear, 2 K. xix. 26. Comp. Jud. iii. 25.—or diſappointment, Job vi. 20. Pſal. xxii. 6.—or modeſty, 2 K. viii. 11. Ezra viii. 22.—or the importunity of others, 2 K. ii. 17.—or through a ſenſe of guilt, *to be aſhamed,* Ezra ix. 6. Pſal. xxxv. 4, & al. It is once applied figuratively to the חמה or *ſolar fire.* Iſa. xxiv. 23. In Hiph. הובש with the ו after ה, as if from יבש, *To abaſh, make aſhamed.* 2 Sam. xix. 6. But thirty-ſix of Dr. *Kennicott*'s Codices here want the ו. Alſo, *To act ſhamefully,* הבישה *hath done ſhamefully,* according to the reading of nine of Dr. *Kennicott*'s Codices. Hoſ. ii. 5, or 7. In Huph. הוביש *To be made aſhamed, abaſhed.* Jer. x. 14. li. 17, (with ו, as well as י, inſerted according to many of Dr. *Kennicott*'s Codices), & al. freq. either in *Kennicott*'s printed text, or in his various readings. As Ns. fem. בושה *Abaſhment, ſhame.* Pſ. lxxxix. 46. Ezek. vii. 18. בשת The ſame. Job viii. 22, & al. Alſo, *A ſhameful idol,* i. e. Baal, or Baal-Peor. Jer. xi. 13. Hoſ. ix. 10. So *Jerub*-baal (ſee Jud. vi. 31, 32.) is called *Jerub*-beſheth, 2 Sam. xi. 21. בשנה *Shame.* occ. Hoſ. x. 6. As a N. maſc. plur. in Reg. מבשי *The privy parts,* pudenda. occ. Deut. xxv. 11.

To this Root may alſo be referred פי־בסת, with a ſlight dialectical variation for פי־בשת, the name of a city in Egypt, Ezek. xxx. 17, which the LXX render by a word evidently corrupted from the Hebrew or Egyptian name, Βουβαστου, ſo the Vulg. Bubaſti; in which city, according to *Herodotus*, lib. ii. cap. 59, 137, was a famous temple to the Egyptian idol Βουβαστις, who, ſays he, is in Greek called Αρτεμις. Now the Grecian Αρτεμις phyſically denotes the *Moon*, whoſe emblem, among the Egyptians, was a * *cat* (perhaps from the remarkable *increaſe* and *decreaſe of the pupil of it's eye,* and it's ſeeing and being moſt vigilant and active in the *night*); whence, as *Herodotus* further relates, lib. ii. cap. 67, *cats*, which in Egypt were ſacred, were, when dead, carried to be interred under the ſacred roof at *Bubaſtis*. *A cat*, then, or a human figure with a *cat*'s head (ſuch as may be ſeen in *Montfaucon*'s Antiquité Expliquée, tom. ii. tab. 126.), was moſt probably the emblem under which they worſhipped the *Moon* at this place, which might from this idol be called פי־בסת *The countenance of the ſhy* or *ſhame-faced Goddeſs,* for *cats* ſeem remarkable for being ſo.

בשש *To flag very much, loiter, delay.* occ. Exod. xxxii. 1. Jud. v. 28. In Hith. *To flag through ſhame, be abaſhed* or *aſhamed of oneſelf, to be quite confounded.* Gen. ii. 25.

See Mr. *Bate*'s Crit. Heb. on this Root.

Der. *Baſhful, abaſh.*

בשל

In general, *To concoct,* coquere.

I. *To ripen,* as corn by the ſolar heat. Joel iii. or iv. 13. In Hiph. *To cauſe to ripen.* Gen. xl. 10.

II. *To dreſs with fire,* as by *roaſting,* Deut. xvi. 7. 2 Chron. xxxv. 13.—by *boiling,* 1 Sam. ii. 13, 15, & al. freq.—or by *baking,* 2 Sam. xiii. 8. As a N. fem. plur. מבשלות *Boiling places, places for dreſſing victuals.* occ. Ezek. xlvi. 23.

III. As a Particle, בשל, compounded of ב *in,* ש *that which,* and ל *for,* ſee under ש IV.

בשם

Occurs not as a V. in Heb. but in Chaldee בשם and בסם, and in Syriac בסם ſignify *to be ſweet, agreeable,* or the like. (See *Caſtell.*) Hence as a N. בשם pl. בשמים *A ſpice* or *aromatic,* from it's *ſweet agreeable* ſmell. Exod. xxxv. 8, 28, & al. freq.

Alſo, *An odoriferous plant* or *flower.* Cant. iv. 14, 16. v. 13. viii. 14. See *Harmer*'s

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* See *Plutarch*, De Iſid. & Oſir. tom. ii. p. 376. D. E. edit. *Xylandri*, where other reaſons alſo are aſſigned; and *Pluche*'s Hiſt. du Ciel, tom. i. p. 155.

Outlines of a Comment on Solomon's Song, p. 163, 298.

בשס

Perhaps of the ſame import as בסס (Iſa. lxiii. 18. Jer. xii. 10.) *To tread, trample.* Once, Amos v. 11, where ten of Dr. *Kennicott*'s Codices read בשסכם without the ו.

בשר

I. The general idea of this word ſeems to be, *To ſpread, ſpread out, ſpread abroad.* It occurs not, however, ſimply in this ſenſe as a V. but as a N. applied to the Cherubs, Ezek. x. 12, וכל בשרם, *and the whole* extent *of them*; Vulg. et omne *corpus* eorum, *and their whole* body. So Eng. tranſl.

II. As a V. in Kal and Hiph. *To ſpread, ſpread abroad,* as praiſes, Iſa. lx. 6.—news or tidings, whether bad, as 1 Sam. iv. 17, comp. 2 Sam. i. 20. xviii. 20; or more uſually good, 1 Sam. xxxi. 9. 2 Sam. iv. 10, & al. freq. In Pſal. lxviii. 12, מבשרות "is feminine, and points out the *women* who with muſick, and ſongs, and dancings, *celebrated* the victories of the Iſraelites over their enemies, according to the cuſtom of thoſe times, Exod. xv. 20. 1 Sam. xviii. 6." *Chandler*'s Life of K. David, vol. ii. p. 65 *. It is applied to the *glad tidings* of the goſpel, Iſa. xl. 9. lii. 7. lxi. 1. The LXX generally render it by ευαγγελιζω. In Hith. fut. יתבשר *It* (*ſomewhat*) *will be told,* or *let ſomewhat be told,* i. e. *there are tidings.* occ. 2 Sam. xviii. 31. As a N. fem. בשרה and בשורה *News, tidings.* 2 Sam. xviii. 20, 22, 25, 27, & al.

III. As a N. בשר *Fleſh, that ſoft muſcular ſubſtance* which is *ſpread over* the bones, blood-veſſels, and nerves of the animal body, according to that of Job x. 11, *Thou haſt* clothed *me with ſkin and* fleſh. It is variouſly applied.

1. *Fleſh* of men or animals, ſtrictly ſo called, Gen. ii. 21. Jer. xix. 9. Gen. xli. 2, 3, 4. —of fiſhes, Lev. xi. 11. So in 1 Cor. xv. 39, Σαρξ, *Fleſh,* is applied to *fiſhes,* as well as to men, beaſts, and birds. And in Heb. בשר is alſo ſpoken of *reptiles.* See Gen. vii. 14, 15, 16, 21.

2. The Heb. N. בשר, like the Arabic בשר and בשרה, appears plainly to denote *the ſkin* which is *ſpread* over the human body, and is ſo rendered by our tranſlators, Pſ. cii. 6. Comp. Job iv. 15. xix. 20, where עור ſeems to mean the *cuticle* or *outer ſkin,* בשר *the inner.* Comp. Job x. 11. Lam. iv. 8. and ſee *Michaelis,* Supplem. ad Lex. Heb. p. 236, and *Anonym.* Note on Pſ. cii. 6, in *Merrick*'s Annotations.

3. *Man* conſidered as *infirm* or *weak.* Jer. xvii. 5.

4. It denotes what is *ſoft* and *pliable.* Ezek. xi. 19. xxxvi. 26.

5.—*Wholly carnal* or *ſenſual, given up to fleſhly appetites and paſſions.* Gen. vi. 3.

6.— *Near relation, conſanguinity.* Gen. xxix. 14. xxxvii. 27.

7.—*The ſecret parts.* Ezek. xvi. 26. xxiii. 20.

8. כל בשר *All fleſh,* ſignifies either *all mankind,* as Gen. vi. 12, 13; or *all animals,* as Gen. vi. 17, 19.

בת

Occurs not as a V. in Heb. but evidently denotes *capacity, power of receiving* or *containing, room, place.*

I. As a N. בת *A Bath,* the *largeſt meaſure of capacity* next to the *Homer,* of which it was the tenth part. See Ezek. xlv. 11, 14. It was equal to the *Epha,* i. e. to ſeven gallons and a half Engliſh, and is always in Scripture mentioned as a meaſure of *liquids.*

II. As a N. maſc. plur. בתים *Receptacles, places to receive* ſtaves or bars. Exod. xxv. 27, (where LXX Θηκας) xxvi. 29, & al. freq.

III.—In Reg. בתי *Boxes to hold* perfumes. Iſa. iii. 20. Comp. under נפש II.

IV. As a N. fem. plur. בתות q. d. *Capacities.* occ. Iſa. vii. 19, נחלי הבתות *vallies* of capacities, capacious *vallies*; LXX, ταις φαραγξει της χωρας *the vallies of the country.*

V. As a N. maſc. בית, plur. בתים

1. *Capacity.* 1 K. xviii. 32. כבית — *as great as* would contain; LXX, χωρȣσαν *holding.*

2. *The in-* (or *receiving*) *ſide* of a place, as oppoſed to the outſide. Gen. vi. 14, & al.

3. *A Houſe,* q. d. *a receptacle, for man.* freq. occ. *A den* or *receptacle for wild beaſts,* Job xxxix. 6. *A neſt for birds,*

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* Comp. *Glaſſii* Philol. Sacr. lib. iii. tract. 1, can. 21, col. 610, edit. *Lipſ.* 4to. *Michaelis* in *Lowth* Prælect. p. 562, edit. *Gotting.* Note. Bp. *Lowth*'s Note on Iſa. xl. 9.

Pſal. lxxxiv. 4. *A place* in reference to ſomething it *contains*, Neh. ii. 3.

4. *A Houſehold* or *family*. Gen. vii. 1, & al. freq.

5. *A Houſe, houſehold, eſtate, ſubſtance.* 1 K. xiii: 8. Comp. Eſth. viii. 1, 2. Οικος and Οικια are uſed in the ſame ſenſe in Greek; ſee *Greek* and *Eng.* Lexic. in Οικια III. So LXX in K. *οικȣ*.

6. *A Temple*, dedicated, whether to the true God, ſee 1 K. vi.—or to a falſe one, Jud. xvi. 26, 27, 29, 30. 1 Sam. v. 2, 5. 1 K. xvi. 32. 2 K. v. 18. x. 14, 21, & al. But when in the books of Moſes or Joſhua we read of the בית or *Beth* of ſuch or ſuch an idol in the land of Canaan, we muſt not imagine that the בית implies *a houſe* or *covered building*, becauſe it does not appear that the Canaanites had any ſuch in thoſe early times. Moſes, who in Deut. vii. 5. xii. 3, is very particular in commanding the Iſraelites to deſtroy the other appendages of the Canaanites' idolatry, never mentions their ſacred *buildings*, nor do we ever read of them in the book of Joſhua. Their *Beths* ſeem to have been nothing more than *ſacred incloſures*, like the Grecian Τεμενη.

7. Maſc. plur. בתים *Hangings to form a receptacle* for an idol, *canopies*, or ſome things of that kind, French tranſlat. des pavillons, *pavilions*, 2 K. xxiii. 7. Comp. Ezek. xvi. 16, and טלא IV.

8. As a Particle בית *In, within* (comp. ſenſe 2, above.) Ezek. i. 27. Comp. Prov. viii. 2, where LXX *αναμεσον in the midſt*, ſo Vulg. in mediis.

VI. As a N. ביתן *A Palace, a large and beautiful houſe.* occ. Eſth. i. 5. vii. 7, 8. *Caſtell* ſays, ſome think it a *Perſic* word, becauſe it occurs only in this book.

VII. As a N. בת *The pupil* of the eye. See under בה II.

VIII. As a N. fem. בת, *A daughter.* See under בנה VII.

IX. Chald. As a V. *To paſs the night.* Once Dan. vi. 18, or 19. It is often uſed in the ſame ſenſe by the Chaldee Paraphraſts, and in the Syriac language.

בתל

Occurs not as a V. in Heb. but in Arabic ſignifies, *To ſeparate, ſever,* "ſeparavit, ſegregavit," *Caſtell.* And as Nouns in that language בתל and בתולה denote the [*] *ſucker of a palm-tree now fit to* be ſeparated *from it's parent tree, and to bear fruit for itſelf*, and hence *a marriageable virgin*, who being ſeparated *from her mother may now bear fruit of her own* [†]. And in this latter ſenſe the N. is applied in Heb.

I. As a N. בתולה *A marriageable virgin.* "Virgo matura, nubilis, ac integra adhuc & incorrupta." *Caſtell.* Comp. *Robertſon*, Theſaur. Gen. xxiv. 16. Lev. xxi. 14, & al. freq. In Lev. xxi. 14, בתולה is contradiſtinguiſhed from *a widow, a divorced woman, one deflowered* (חללה) and *an harlot.* Comp. Ezek. xliv. 22. In Joel i. 8, it denotes *an eſpouſed virgin before conſummation.* Comp. Deut. xxii. 23. Job xxxi. 1.

נער or נערה is *a girl, a young woman*, whether married, Deut. xxii. 15, 16, 20, 21; or unmarried, Gen. xxiv. 16, 28, 55, 57. 2 K. v. 2. Eſth. ii. 2, 3; בתולה (as above) *a marriageable virgin*; עלמה *a maid, a virgin*, whether marriageable or not. See Gen. xxiv. 43; Exod. ii. 8.

On Iſa. xxxvii. 22, *Vitringa* obſerves that *ſocieties* and *ſtates*, when in a regular, orderly, flouriſhing, free condition, or enjoying a reſpectable and lawful government, are continually in Scripture on theſe very accounts compared to *virgins.* Comp. Lam. i. 15. Jer. xxxi. 21. xlvi. 11. Iſa. xlvii. 1. On which laſt text ſee more in *Vitringa*.

II. As a N. maſc. plur. בתולים *The ſigns* or *marks of virginity.* Deut. xxii. 14, 15, 17. Alſo (ימים being underſtood) *Days* or *time of virginity, virgin ſtate*; ſo it may be rendered *virginity*. Lev. xxi. 13, & al.

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[*] Dr. *Shaw*, Travels, p. 141, ſpeaking of the *palm-tree* in Barbary, ſays, "They are propagated chiefly from *young ſhoots*, taken from the roots of full grown trees: which, if well tranſplanted and taken care of, will yield their fruit in the ſixth or ſeventh year; whereas thoſe that are raiſed immediately from kernels will not bear till about their ſixteenth." "It is well known," adds the Doctor, "that theſe trees are *male* and *female*, and that the fruit [of the female] will be dry and inſipid without a previous communication with the male." p. 142, where ſee more; as alſo in *Scheuchzer* Phyſ. Sacr. on Exod. xv. 27, and on Job xxix. 18; and in *Haſſelquiſt*'s Travels, p. 416. The circumſtance juſt mentioned from Dr. *Shaw* ſhews the remarkable propriety of the oriental applications of the N. בתולה.

[†] See *Caſtell*'s Lex. Heptag. in בתל AR. and Profeſſor *Robertſon*'s Clavis Pentateuchi, No. 1356, 2476.

Little doubt, I preſume, will remain in the reader's mind, but the common and obvious interpretation of Deut. xxii. 14—17, is the true one, when he conſiders the following account of the marriages of the *Arabs*, cited from *D'Arvieux*, by Mr. *Harmer* in his *Outlines of a New Commentary on Solomon's Song*, p. 11. "*D'Arvieux* tells us, that the bridegroom and bride being brought in ceremony to the place of marriage, the men and women ſit down to table in different huts, where the marriage feaſt is celebrated; that in the evening the bride is twice preſented to the bridegroom; that the third time he carries her into the tent where *the marriage is to be conſummated*; and that after the conſummation, the bridegroom returns to his relations and friends (whom he had left feaſting together) *with ſuch a proof of the virginity of his bride, as* Moſes *ſuppoſeth the Jews were wont to preſerve with care*, that in caſe the honour of their daughters ſhould afterwards be aſperſed, they might be freed from the reproach; which being ſhewn, the bridegroom is complimented afreſh, and paſſes the reſt of the night in rejoicing." See more on this ſubject in *Niebuhr*'s Deſcription de l'Arabie, p. 31, &c. In the *Complete Syſtem of Geography*, vol. ii. p. 19, the reader may find a ſimilar cuſtom obſerved in ſome towns of *Turkey* at their marriages, and I have read of the like among the *Tartars*. Dr. *Ruſſell*, in his Nat. Hiſt. of *Aleppo*, p. 113, note, ſays, "The *tokens of virginity* are expected by *all ſects* in this country, but more indecently expoſed by the Turks than any other." Monſ. *Savary* ſpeaking of the marriages of the *Egyptians*, ſays, "Quand c'eſt une fille, il faut que *les ſignes de virginité* paroiſſent; autrement, il (le Mari) eſt en droit de la renvoyer à ſes parens, & c'eſt le plus grand deſhonneur qui peut arriver à une ſamille," Lettres ſur l'Egypte, tom. iii. p. 38.

From this Root may be derived the Greek Βαταλος *effeminate*, and *βαταλιζομαι to live effeminately*.

בּתק

To cut in pieces. So Chaldee Targ. יבזעוניך *They ſhall cut thee* in pieces, i. e. alive—a dreadful puniſhment ſometimes inflicted by the Babylonians. Once, Ezek. xvi. 40. Comp. Dan. ii. 5, and ſee *Michaelis* Supplem. ad Lex. Heb. p. 239.

בתר

I. *To divide aſunder*. Gen. xv. 10. As a N. maſc. plur. in Reg. בתרי *Parts ſo divided, diviſions*. Jer. xxxiv. 18, 19. בתר in Cant. ii. 17, ſeems rather an appellative than a proper name, and ſo הרי בתר will be *Mountains* of interſection or cragginеſs, i. e. interſected, craggy *mountains*, LXX, *ορη κοιλωματων mountains* with hollows.

II. Chald. בתר A Particle, *After*. Dan. ii. 39. It is alſo written באתר Dan. vii. 6, 7.

PLURILITERALS in ב.

ברלח

The meaning of this word has been much diſputed, and various are the ſenſes which ancient and modern interpreters have aſſigned to it. I embrace that of the learned *Bochart*, Hierozoic. P. II. lib. v. cap. 5, and ſo render it as a N. *Pearl*. This precious ſubſtance, which is naturally hard, white, *ſmooth*, and gloſſy, is found in many parts of the world, and produced in the ſhell of the pearl-oyſter, with which the *Perſian* gulph in particular abounds. Perhaps the Hebrew name is from בד *ſingular* and לח *ſmooth*, as being the *only* gem *naturally ſmooth* and *poliſhed*. Or as "all *pearls*, ſays *The New and Complete Dictionary of Arts*, &c. are formed of the matter of the ſhell, and conſiſt of a number of *coats*, *ſpread with perfect regularity one over another*, in the manner of the ſeveral coats of an onion, or like the ſeveral ſtrata of the ſtones found in the bladders or ſtomachs of animals, only much thinner," may not the Hebrew name ברלח, according to this account, be a derivative from בדל *to divide*, and לח *ſmooth*, *a ſmooth ſtratum*, or the like? occ. Gen. ii. 12. Num. xi. 7. Comp. Exod. xvi. 31.

בלעדי

A Particle (from בל *not*, and עדי *unto*), *Without*, *beſides*, *except*. Gen. xiv. 24. xli. 44, & al. With מ prefixed, מבלעדי The ſame. Num. v. 20. 2 Sam. xxii. 32.

בליעל

As a N. from בל *not*, and יעל *profit*. See the learned *Merrick*'s Annotation on Pſ. xviii. 5.

I. As an abſtract N. *Unprofitableneſs*, *worthleſſneſs*, *wickedneſs*. See Deut. xiii 13. xv. 9. Prov. xix. 28. 1 Sam. i. 16. xxv. 25. 2 Sam. xvi. 7. 1 K. xxi. 13; in which three laſt paſſages obſerve that ה emphatic is prefixed, q. d. *the greateſt* or *moſt abandoned wickedneſs*. דבר בליעל *An affair of wickedneſs*, Eng. tranſl. *a wicked thing*, Pſ. ci. 3. xli. 9, *A word*, or *matter*, of Belial, i. e. *a* heinous *accuſation, is poured out upon him*. *Vitringa* on Iſa. xlix. 7, explains this expreſſion of the *crime of treaſon* againſt the Roman emperour, of which the Jews accuſed Jeſus Chriſt before Pilate, John xix. 12, 15.

II. As an Adjective, *Worthleſs*, *wicked*, *good for nothing*, Αχρειος, Nequam. Job xxxiv. 18. Comp. Nah. ii. 1.

III. In a concrete or collective ſenſe, *Worthleſs*, or *wicked*, *men*. 2 Sam. xxii. 5. xxiii. 6. Pſ. xviii. 5. Nah. i. 11.

ברזל

As a N. *Iron*, a well known metal. The name ברזל may be derived from בר *bright* (like the *ſolar flame*, Cant. vi. 10.), and נזל *to fuſe*, *melt with heat*, (dropping the נ as uſual). For it has been obſerved by * chemical writers not only that *iron* melts ſlowly even in the moſt violent fire, but alſo that it *ignites*, or *becomes red-hot* long before it *fuſes*; and any one may obſerve the *exceſſive brightneſs* of iron when *red*- or rather *white-hot*, ברזל therefore, q. d. *the bright fuſer*, is a very deſcriptive name for it. Num. xxxi. 22. Deut. viii. 9, & al. freq.

Since *iron* requires the *ſtrongeſt fire* of all metals to fuſe it, hence there is a peculiar propriety in the expreſſion כור הברזל *A furnace for iron*, or an *iron furnace* for *violent* and *ſharp afflictions*. See Deut. iv. 20. 1 K. viii. 51.

רכב ברזל *Chariots* (q. d. *chariotry*) *of* or *with iron*, probably mean chariots *covered* or *plated with iron*, ſo as not eaſily to be broken or cut in pieces. occ. Joſh. xvii. 16, 18. Jud. i. 19. iv. 3, 13. In Jud. the Vulg. renders the words currus falcatos, *chariots armed with ſcythes*. But this does not ſeem the natural ſenſe of the Heb. neither is there any proof that war-chariots of this kind were ſo early invented. *Cyrus* was the firſt who introduced them among the *Perſians*. See *Xenophon*, Cyropæd. lib. vi. p. 324, edit. *Hutchinſon*, 8vo. and note 4.

בשגם See under גם

בשכבר See under כבר

בשלמי See under ש

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* "*Iron* ignites long before it fuſes; nor melts without a violent fire; and this the moſt ſlowly of all metals." *Boerhaave*'s Chemiſtry by *Shaw*, vol. i. p. 93.

"*Iron*—requires the ſtrongeſt fire of all the metals to melt it.—It grows red-hot long before it melts, and is known to be approaching towards that ſtate by it's becoming *whiter*, and by it's *ſparkling*.—Iron expoſed to the focus of a great burning glaſs, inſtantly grows red-hot, then turns *whitiſh*, *ſparkles* and *flames*, and immediately after melts."—New and Complete Dictionary of Arts in IRON.

ג

גאה

With a radical, but mutable or omiſſible, ה.

I. *To increaſe*, *riſe*, *ſwell*, *grow higher and higher*, as waters. occ. Ezek. xlvii. 5. *To grow*, as a bull-ruſh. occ. Job viii. 11. *To increaſe*, as affliction. occ. Job x. 16.

As a N. גאון *Riſing*, *ſwelling*, as of waters. Job xxxviii. 11. Jer. xii. 5. xlix. 19. l. 44. It is plain from a compariſon of 1 Chron. xii. 15, with Joſh. iii. 15. iv. 19, that the river Jordan (probably from the melting of the ſnow on mount Libanus) began, in [*] *ſome* years at leaſt, to overflow it's banks towards the beginning of the firſt month, our March O. S. and continued ſo to do all the time of harveſt, i. e. till the end of May or the beginning of June [†]. *Maundrell*, in his *Journey*, at March 30, thus expreſſeth himſelf concerning this river: "After having deſcended the outermoſt bank, you go about a furlong upon a level ſtrand, before you come to the immediate bank of the river. This ſecond bank is ſo beſet with buſhes and trees, ſuch as tamariſks, willows, oleanders, &c. that you can ſee no water till you have made your way through them. In this thicket anciently (and the ſame is reported of it to this day) ſeveral ſorts of wild beaſts were wont to harbour themſelves; whoſe being waſhed out of the covert by the overflowings of the river, gave occaſion to that alluſion, Jer. xlix. 19, and l. 44, *He ſhall come up like a lion from the ſwelling* (גאון) *of Jordan*." Comp. Ecclus. xxiv. 26. *Michaelis* (Supplem. ad Lex. Heb. p. 241.) ſays, that the ſignification of *the ſwelling of the Jordan* is very unſuitable (*ineptiſſima*) to the Heb. גאון הירדן in Jer. xii. 5; yet the Chaldee paraphraſt ſeems to have given a very natural ſenſe to the end of this verſe—"How thinkeſt thou to do with reſpect to *the wild beaſts of the field*, which (are or appear) on the ſwelling of the Jordan?" And in this expoſition the Targumiſt has been followed by Mr. *Lowth*, and other commentators.

In Zech. xi. 3, *the ſecond bank* or *thicket* itſelf, above mentioned by *Maundrell*, ſeems to be called גאון הירדן.

As a N. fem. גאות *A riſing up*, as of ſmoke, Iſa. ix. 18. Alſo, *A ſwelling*, as of the ſea, Pſ. lxxxix. 10.

II. As a N. גיא plur. גיאות *A valley*, or more properly, *a riſing ground*, or *lawn* "*riſing* from the bottom to the adjoining hill. Num. xxi. 20, *And from Bamoth to the* גיא *in the country of Moab to the top of Piſgah*, i. e. they encamped on the *riſing ground*—to the top of the hill." *Bate*. freq. occ. גי (without the א) is uſed in the ſame ſenſe. Deut. xxxiv. 6. Joſh. xv. 8, & al. freq. As a N. fem. plur. גאיות The ſame. Ezek. vii. 16. & al.

III. As a V. *To be exalted* in glory or honour. Spoken of Jehovah, occ. Exod. xv. 1, 21. As a N. גאון *Exaltation, excellency*, as of God, Exod. xv. 7. Job xxxvii. 4. Mic. v. 3, or 4, & al.—of the people of Iſrael, Nah. ii. 2, or 3.—of the land of Canaan, Pſ. xlvii. 5. גאות Nearly the ſame. Pſ. xciii. 1. Iſa. xii. 5.

IV. As a Participle, or participial N. גאה *Proud, vainly elated*, or *lifted up*. Job xl. 6, 7. Iſa. ii. 12. גא The ſame. Iſa. xvi. 6. As Ns. גאון and גאות *Elation, pride, haughtineſs*. I muſt ſay with Mr. *Bate*, "I know not what the difference is between theſe two Nouns." They occur together Iſa. xvi. 6. Jer. xlviii. 29. As a N. גאיון (formed as אביון from אבה) *Proud, haughty*. occ. Pſ. cxxiii. 4. So LXX *ὑπερηφανοις*, and Vulg. ſuperbis. As a N. fem. גאוה *Pride*, uſed for *a proud perſon* or *perſons*, the abſtract for the concrete. Pſ. xxxvi. 12; as זלות *Vileneſs* for *vile perſons*, Pſ. xii. 9. Comp. זדון Jer. l. 31, 32.

Der. Greek *γαιω* to be proud, exult, French and Eng. *gay, gaiety*. Alſo, perhaps, Italian *gioia*, French *joie*, Eng. *joy*, &c.

גאל

In general, *To vindicate, avenge, recover, retrieve*, or *deliver*, vindicare.

I. *To vindicate, recover*, or *deliver, that to which one has ſome right, from evil* or *wrong*. So LXX, ῥυομαι. Gen. xlviii. 16. Exod. vi. 6.

II. *To vindicate* or *redeem* an inheritance, *to recover it for a price to it's proper owner*. See Lev. xxv. 24, &c. As a N. גאל *A near kinſman*, one who by the Moſaic law had a right to *redeem* an inheritance, and alſo was permitted to [‡] *vin-*

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[*] See *Harmer's* Obſervations, vol. ii. p. 214.

[†] Id. vol. i. p. 41.

[‡] The ancient Greeks "had no public officer charged by the ſtate to look after *murderers. The relations of the deceaſed alone had the right to purſue revenge*. Homer ſhews it clearly (Il. ix. lin. 628, &c.) We may add to the teſtimony of this great poet that of Pauſanias, who ſpeaks in many places of this ancient uſage (lib. v. c. 1, p. 376. lib. viii. c. 34, p. 669.), an uſage that appears to have always ſubſiſted in Greece (See Plat. de Leg. l. ix. p. 930, 931, and 933. Demoſth. in Ariſtocrat. p. 736. Pollux, lib. viii. cap. 10, ſegm. 118)." *Goguet's* Origin of Laws, &c. pt. 2, book 1. art. 8, vol. ii. p. 71, edit. *Edinburgh*.

dicate or *avenge* the death of his relation, by killing the ſlayer if he found him out of the cities of refuge, (ſee Num. xxxv. 19, 21, &c.) and ſo was a type of him who was to *redeem* man from death and the grave, to *recover* for him the eternal inheritance, and to *avenge him* on Satan, his ſpiritual enemy, and murderer. See inter al. Job xix. 25. Pſ. xix. 15. cvii. 2. cxix. 154. Iſa. xxxv. 9. xliii. 1. li. 10. lii. 3. lix. 20. lxiii. 4. Hoſ. xiii. 14. *Hutchinſon*'s Works, vol. vi. p. 341, &c. and *Bate*'s Crit. Heb. in גאל. Maſc. plur. in Reg. גאלי, rendered in our tranſlation *kinsfolks*, 1 K. xvi. 11. In Ruth ii. 20, thirty-one of Dr. *Kennicott*'s Codices read מגאלינו, and nine מגואלינו, with the plural י. Comp. Targ. and LXX, and Ruth iii. 12. As a N. fem. גאלה *Redemption, right of redemption*. Lev. xxv. 24, 26, 29. Alſo, *Price of redemption*. Lev. xxv. 51, 52. Tranſlated, *kindred*. Ezek. xi. 15. גאל הדם *The avenger* of blood, he who (as above) had a right to *avenge* the blood of his relation. Num. xxxv. 19, & al. freq. And becauſe the *avenger of blood* was often *defiled* with the blood of the ſlayer, or perhaps becauſe the people were apt to regard him as *polluted* by it, (ſee *Guſſet*, Comment. Ling. Heb.) hence in the latter Hebrew writers

III. As a V. *To pollute, defile.* In Niph. נגאלו they were polluted *with blood.* Lam. iv. 14. So Iſa. lix. 3. Comp. Zeph. iii. 1. In Kal and Huph. Mal. i. 7, *Ye offer* מגאל polluted *bread upon my altar, and ye ſay, wherein* גאלנוך have we polluted *thee?* Comp. ver. 12. Neh. xiii. 29. In Hith. *To defile oneſelf*. occ. Dan. i. 8. In Niph. with מן following, *To be put away*, or *removed from, as polluted*, q. d. *To be polluted from.* occ. Ezra ii. 62. Neh. vii. 64.

IV. *To avenge, take vengeance on.* occ. Job iii. 5, *Let darkneſs and the ſhadow of death* יגאלהו take vengeance on it, LXX εκλαϐοι αυτην *ſeize it*, alluding, perhaps, to the *avenger of blood's ſeizing* the offender. As a N. fem. ſing. with a formative א in Reg. אגאלת "*Vengeance.* occ. Iſa. lxiii. 3, *Their blood ſhall be ſprinkled upon my garments, and* (*on*) *all my raiment* אגאלתי my vengeance, i. e. in taking of it he ſhould be daubed with *the ſlaughter.*" *Bate:* One of Dr. *Kennicott*'s MSS. reads אגאלהו *I have polluted it.* See Bp. *Lowth*'s note.

גב

Occurs not as a V. but the idea is evident from the things to which it is applied, namely, *Gibboſity, protuberance, prominence*, or the like.

I. As a N. גב *The back* of a man conſidered as *raiſed* or *bunched up*. occ. Pſ. cxxix. 3. Comp. Dan. vii. 6. Ezek. x. 12, in which laſt paſſage thirty-two, at leaſt, of Dr. *Kennicott*'s Codices read גביהם with the plural י.

II. *The baſe* of an altar, "Dorſum *ſuſtinens altare, The back* ſupporting the altar." *Cocceius.* occ. Ezek. xliii. 13. French tranſlation, *Ce* (*ſein ſera*) le dos *de l'autel, This* (*boſom ſhall be*) the back *of the altar.* But does not this ſeem a forced application of the Heb גב, as denoting *a back?* and ſhall we not rather ſuppoſe that in this text Ezekiel uſes גב in the Chaldee ſenſe, and adopt the Vulgate tranſlation, Hæc quoque crat *foſſa* altaris, *This alſo* (i. e. what was formed by the חיק *and the border*) *was the* foſs *of the altar?*

III. As a N. גוב plur. גבים, and, in the conſtruct uſed for the abſolute form, גובי and גבי *The locuſt in it's caterpillar ſtate*, ſo called, either from it's *ſhape* in general, or from it's continually *bunching out it's back*, in moving. occ. Iſa. xxxiii. 4. Amos vii. 1. Nah. iii. 17. And to explain theſe paſſages I obſerve, that it is in their *caterpillar* ſtate that the locuſts are the moſt deſtructive, *marching directly forward*, and in their way eating up every thing that is green and juicy; that in and near the Holy Land they are in this ſtate in the month of April, which correſponds *to the beginning of the ſpringing up of the latter growth after the King's feedings, which were in March*; and laſtly, that in the beginning of June, ביום קרה *in the time of cooling*, when the people are retired to their *cool* ſummer-houſes or country-ſeats, the caterpillar-locuſts of the ſecond brood are *ſettled* in the *fences* גדרות, whither the parent-locuſts had retired to lay their eggs. But for the further illuſtration of theſe particulars, I muſt requeſt the reader *attentively* to peruſe Dr. *Shaw*'s Travels, p. 187, 2d edit.

2d edit. and compare with *Harmer*'s Obſervations, vol. i. p. 225, &c. and vol. ii. p. 466, &c.

IV. As a N. maſc. plur. גבים *Vaulted* or *arched rooms*, as of the temple. occ. 1 K. vi. 9, *and covered* גבים the arched rooms or arches (vault-beams, Eng. marg.)—*with cedar*.

V. As a N. גב *A vaulted* or *arched room*, ſuch as proſtitutes dwelt in. occ. Ezek. xvi. 24, 31, 39. So Fornix, *a vault*, (whence Eng. *fornication*) is uſed in the Latin writers for a *brothel*; and the LXX render גב in Ezekiel twice by πορνειον, and once by οικημα πορνικον, and the Vulg. by lupanar.

VI. As a N. maſc. plur. גבים, Jer. xiv. 3, *Arched* or *vaulted reſervoirs* of water, or rather *arched* or *vaulted aqueducts*; thoſe, namely, made by king Hezekiah, 2 Chron. xxxii. 30, to bring the water of the fountain of Gihon (which was ſituated on the weſtern ſide of the city of David, inclining to the ſouth*) למטה *underground*, ſtraight to the city of David. So the author of Ecclus. ch. xlviii. 17, or 19, *Ezekias fortified his city*, και εισηγαγεν εις μεσον αυτης ὑδωρ, (ſo *Complut.* and MS. Alex.) ΩΡΥΞΕ (ΕΝ) ΣΙΔΗΡΩι ΑΚΡΟΤΟΜΟΝ, και ᾡκοδομησε κρηνας εις ὑδατα, *and brought in water into the midſt thereof*, he digged the hard rock with iron, *and built fountains for waters*. And *Tacitus* deſcribing the city of Jeruſalem, Hiſt. lib. v. cap. 12, particularly mentions "*Fons perennis aquæ*, cavati ſub terrâ montes, & *piſcinæ ciſternæque ſervandis imbribus*, A never failing fountain of water, *the mountains ſcooped*, or *bored through, underground* † [plainly for the paſſage of the water], and pools and ciſterns for preſerving the rain."

VII. As a N. maſc. plur. in Reg. גבי *The boſſes* or *umbos* of ſhields which *project* in the middle of them. occ. Job xv. 26.

VIII. As a N. maſc. plur. in Reg. גבי, Ezek. i. 18, *The felloes* or *rings* of the wheels, which do not appear to have had any *naves*. And ſo, 1 K. vii. 33, גבי are the *felloes* or *rings* of the wheels, and חשרי the *naves*. Comp. below under חשר.

IX. As a N. fem. plur. גבת *Felloes* or *bending rings* of wheels. occ. Ezek. i. 18.

X. As a N. fem. plur. גבת *The arched prominent fleſh* over the eyes, or *the eye-brows* themſelves. So LXX οφρυς, and Vulg. ſupercilia. occ. Lev. xiv. 9.

XI. As a N. maſc. plur. גבים *Heaps*, *banks*, or *ridges* of earth. occ. 2 K. iii. 16, "*Make this valley* גבים גבים full of banks, to ſtop the water from running down the valley." *Bate*. *Virgil*, Georg. ii. lin. 236, uſes *craſſa* terga, ſtiff *backs* (i. e. of earth ploughed up) for *ridges*. So terga, Georg. i. lin. 97. Job xiii. 12, לגבי חמר גביכם "*Your* ſwelling heaps (*are*) ſwelling heaps *of mire*. He means their *ſwelling heaps* of words; their *high-flown diſcourſes*, in particular, on the happy condition of pious and virtuous perſons even in the preſent world." *Scott*'s note. Such *heaps of mire* required no efforts to deſtroy them, they would diſſolve and fail of themſelves.

XII. Chald. גב and in the emphatic form גבא, Nearly the ſame as Heb. גבא, *A pit* or *dungeon*, uſed as *a den for lions*. Dan. vi. 7, 12, & al. So LXX λακκος, and Vulg. lacus.

XIII. As a N. maſc. plur. with a formative י, יגבים *Huſbandmen*, "who turn up the land in *ridges* or *backs*." *Bate*. occ. Jer. lii. 16, and 2 K. xxv. 12, according to the *Complutenſian* edit. and at leaſt forty-ſeven more of Dr. *Kennicott*'s Codices. Alſo, *Lands* to be *ſo* cultivated. occ. Jer. xxxix. 10. Comp. Senſe XI.

XIV. As a N. with a formative ן, גבן *Gibbous*, *bump-backed*. occ. Lev. xxi. 20. So LXX κυρτος, and Vulg. gibbus. With the נ doubled, הר גבננים *A mountain* of gibboſities, i. e. with ſeveral protuberances. occ. Pſ. lxviii. 16, 17; where LXX ορος τετυρωμενον, *a cheeſe-like* hill. See the following word. But on Pſ. lxviii. 16, 17, I add, agreeably to Mr. *Merrick*'s note on this text, that the Chald. גבין ſignifies *gibbous*, גבינות *gibboſity*, *ſummit*, and גבינא *the eye-brow*; ſo Syr. גבינא *the eye-brow*, *ſummit* (ſee *Caſtell*, Lexic.); that *Bochart*, (*Chanaan*, lib. i. cap. 42.) in ſpeaking of the Montes *Gebennæ*, or *Cebennæ* (*Les Cevennes*), which are called by *Strabo*

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* Comp. *Maundrell*'s Travels, April 9, with *Shaw*'s Plan of Jeruſalem, Trav. p. 277.

† Not as the pompous Mr. *Gordon* erroneouſly renders it, "The mountains were all ſcooped *into caverns*." For what?

'Ραχις ορεινη *a mountainous back* or *ridge*, ſays, Thus גבינא in Syriac is the *brow of a hill*, Luke iv. 29; and that the ſame learned writer obſerves from *Camden*, that the Britiſh word *Keven* ſignifies *the ridge of a mountain*. So Mr. *Richards* in his Welſh Dictionary, "Cefn, *the back of a man or beaſt, a promontory, or hill lying out, a ridge of a mountain.*—Hence in all probability—the *Cevennes* in France, *Kevin* or *Chevin* in Yorkſhire, and doubtleſs many other ſuch names in England, Scotland, and France, &c."

XV. As a N. fem. גבנח, or, according to ſome printed copies, and many of Dr. *Kennicott*'s MSS. גבינה *Cheeſe*. So LXX τυρω, and Vulg. caſeum. occ. Job x. 10. "Dr. *Shaw*, in his account of the *Barbary cheeſes*, (Travels, p. 168), tells us, they are ſmall, rarely weighing above two or three pounds, and *in ſhape* and *ſize* like our *penny-loaves*. One would imagine the ancient Jewiſh (or Eaſtern) cheeſes were of the ſame ſhape, ſince the ſame word ſignifies *an hill*, which in Job x. is tranſlated *cheeſe*. So the LXX tranſlate the *high* hills, Pſ. lxviii. 15, 16, by a word that ſignifies *cheeſe-like* hills." *Harmer*'s Obſervations, vol. i. p. 285.

Der. *Gibbous*, &c.

גבא

As a N. *A pit, ditch*, or *pool*. occ. Iſa. xxx. 14. Ezek. xlvii. 11. Chald. גבא. See under גב XII.

גבה

With a radical, fixed and immutable ה.

I. In Kal, *To be high, elevated, tall, lofty*. Job xxxv. 5. 1 Sam. ix. 2. x. 23. In Hiph. *To exalt, make high*. Ezek. xvii. 24. 2 Chron. xxxiii. 14. Alſo, *To mount up*. Job xxxix. 27. "The eagle is of all birds that which *mounts to the greateſt height*." *Buffon*, Hiſt. Nat. des Oiſeaux, tom. i. p. 115. As a N. גבה *High, height*, Gen. vii. 19. Deut. iii. 5. 1 Sam. xvi. 7. xvii. 4. *Majeſty*, Job xl. 10. גבהא fem. with the formative א inſtead of ה after the Chaldee form. Ezek. xxxi. 5, but eight of Dr. *Kennicott*'s Codices read גבהה. גבה joined with לב *the heart*, Prov. xvi. 5, with רוח *the breath*, Prov. xvi. 18. Eccleſ. vii. 8, with אף *the noſe*, Pſ. x. 4, with עינים *the eyes*, Pſ. ci. 5. (comp. Pſ. xviii. 28.) beautifully deſcribes *pride* and *haughtineſs*, from the *ſwelling hearts, ſtrong* and *quick breathing* (ſee Acts ix. 1.), *contemptuous* and *high looks* (comp. Prov. xxx. 13.) of ſuch perſons. But ſee Mr. *Bate* on the word. Hence,

II. *To be elated, haughty, proud*. Iſa. iii. 16. Jer. xiii. 15. Zeph. iii. 11. As a N. גבה *Haughtineſs*. Jer. xlviii. 29. Fem. גבהה uſed adverbially, ב *in, with*, being underſtood, *Haughtily, proudly*. 1 Sam. ii. 3. Comp. Iſa. ii. 11, 17. But

III. As there is a good and commendable, as well as an evil and blameable *elation*, or *elevation of heart*, ſo יגבה לבו *his heart was lifted up* is once uſed in a good ſenſe, for he *took courage, grew confident* or *bold*, 2 Chron. xvii. 6.

Der. *Gibbet*.

גבח

As a N. *Bald before, fore-head bald*. So LXX Αναφαλαντος. occ. Lev. xiii. 41. Fem. גבחת *The bald fore-head*. So LXX Αναφαλαντωμα. occ. Lev. xiii. 42, 43, 55. But in the laſt Text it is ſpoken of cloth or ſkin, and ſeems to denote their *fore-* and *outer*, or *right ſide*.

גבל

I. *To ſet up a boundary, to bound, terminate*. occ. Deut. xix. 14. Joſh. xviii. 20. Zech. ix. 2. In Hiph. *To bound, ſet bounds to*. occ. Exod. xix. 12, 23. As a N. גבול or גבל *A bound, limit, border*. Gen. x. 19. xxiii. 17, & al. freq. As a N. fem. גבלה, in Reg. גבלת, plur. גבולות and גבלת The ſame. See Iſa. xxviii. 25. Pſ. lxxiv. 17. Num. xxxii. 33. Comp. Exod. xxviii. 14, 22. xxxix. 15.

II. As a N. גבול *The mark of a boundary*, a *land-mark*. Deut. xix. 14. xxvii. 17. Prov. xxii. 28. Fem. plur. in Reg. גבולת *Land-marks*. Job xxiv. 2.

Der. *Gabble*, a mixt language, ſuch as is ſpoken on the confines of different countries; Iſlandic *gabl*, a bound, (ſee *Junius* Etymol. Anglic.) and Eng. *gabel* (end of a houſe).

גבן See under גב

גבע

Occurs not as a V. in Heb. but the idea is evident from the things to which it is applied, namely, *conicalneſs* of form, though not in a mathematical, but in a popular ſenſe.

I. As a N. fem. גבעה and in Reg. גבעת *A mountain* or *hill*, from it's *conical* form;

for as * an excellent writer has well obſerved, "*Mountains* and hills have generally on all ſides a *regular deſcent* or *inclination from their tops*, greater or leſs, longer or ſhorter, and when ſeparately conſidered, and without attending to every little inequality, may be ſaid to be of a *conical* or *pyramidal* ſhape." Exod. xvii. 9, 10. 1 Sam. x. 5. Iſa. xxxi. 4, *For Mount Sion, and* גבעתה *it's* ſlope; on which the temple ſtood.

II. As a N. גביע *A large drinking veſſel, a goblet*, ſhaped, I ſuppoſe, as ſometimes to this day, like a truncated *cone*. occ. Gen. xliv. 2, 12, 16, 17. Jer. xxxv. 5; from which laſt text, compared with the former, it appears that גביע or גבע is a *larger veſſel* out of which the wine was poured into the *drinking cups*. It anſwers perhaps to the Greek *κρητηρ*, as כסות to the *κυπελλα* or *δεπατα*. Thus *Homer*, Il. iii. lin. 247, 8,

> ———φερε δε ΚΡΗΤΗΡΑ φαεινον
> Κηρυξ Ιδαιος, ηδε χρυσεια ΚΥΠΕΛΛΑ.

lin. 295,

> Οινον δ'εκ ΚΡΗΤΗΡΟΣ αφυσσαμενοι ΔΕΠΑΕΣΣΙΝ
> Εκχεον———

III. As a N. maſc. plur. גביעים, and גבעים The *bowls* of the golden candleſtick. Theſe are expreſſed to be משקדים *ſhaped like almonds*, i. e. approaching to a *conical* form. occ. Exod. xxv. 31, 33, 34. xxxvii. 17, 19.

IV. As a N. fem. plur. מגבעות *The caps* or *bonnets* of the Jewiſh Prieſts, which, when fixed to their heads, had probably the form of a truncated *cone*. occ. Exod. xxviii. 40. xxix. 9. xxxix. 28. Lev. viii. 13.

גבר

I. In Kal, *To be ſtrong, powerful, to prevail.* Gen. vii. 18, 19, 24, & al. freq. In Hiph. The ſame. occ. Pſ. xii. 5. Alſo, *To make ſtrong, eſtabliſh, confirm.* occ. Dan. ix. 27. In Hith. conſtrued with על *againſt, To ſtrengthen oneſelf, exert one's ſtrength.* occ. Iſa. xlii. 13.—with אל *To ſtrengthen oneſelf againſt, to be ſtout* or *inſolent towards.* occ. Job xv. 25. Abſolutely, *To behave oneſelf ſtoutly* or *inſolently, to be inſolent.* occ. Job xxxvi. 9. As Ns. גבר and גבור, *Strong, powerful, mighty.* Gen. vi. 4. x. 8, 9, & al. freq. Fem. גבורה *Strength, might.* Ecclef. ix. 16. Job xxxix. 19, & al. freq. Alſo, *Maſtery, victory.* Exod. xxxii. 18.

II. As a N. גבר *A man*, as diſtinguiſhed from a woman or child, on account of his *ſuperiour ſtrength*, Lat. vir, which in like manner from vis, *ſtrength*. See inter al. Deut. xxii. 5. Jer. xliii. 6. Exod. xii. 37. גבר *A male child*, as diſtinguiſhed from a female; ſo LXX Αρσεν. Job iii. 3. Comp. Jer. xxxi. 22. It ſometimes, like homo in Latin, and *man* in Eng. denotes the *ſpecies*. See Pſ. xxxiv. 9. Job iv. 17. xiv. 10, 14. *Any* or *every man*. Jer. xvii. 5, 7.

In Joel ii. 8, גבר is applied to *locuſts*, whom the prophet in the verſe immediately preceding had compared to גבורים *mighty men*. It is equivalent to איש *every one, each*, in the 8th verſe.

The prohibitory law, Deut. xxii. 5, ſeems directed againſt an idolatrous uſage, which from this text appears to be as ancient as Moſes, and which later writers inform us was to be found among ſeveral nations in after times, and that too attended with the moſt abominable practices. From *Plutarch* † we learn, that the Egyptians called the *moon* the mother of the world, and aſſigned to her *φυσιν αρσενοθηλυν*, a nature *both male* and *female*; and *Boyſe* ‡ ſays of *Diana, Luna* or the *Moon*, that "the Egyptians worſhipped this deity both as *male* and *female*, the men ſacrificing to it as *Luna*, the women as *Lunus, and each ſex on theſe occaſions aſſuming the dreſs of the other*." (But Qu?) "Indeed this goddeſs was no other than the *Venus Urania* or *Cœleſtis* of the *Aſſyrians*, whoſe worſhip and rites the Phenicians brought into Greece." The *Aſſyrian Venus* was of *both ſexes*, and accordingly ſhe was worſhipped by her votaries, ſometimes in the attire of men, ſometimes in that of women, *the men and women mutually changing dreſſes with each*

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* See Mr. *Catcott*'s Treatiſe on the Deluge, p. 247, &c. 2d edit. where the reader may find the evidence for the deluge ariſing from the form and ſtructure of mountains ſtated with great preciſion and force.

† De Iſid. & Oſir. tom. ii. p. 368, edit. *Xylandr.*

‡ Pantheon, p. 72, 2d edit.

other[*]. *Macrobius*[†], after obſerving that ſome perſons corrupt that line in *Virgil* (*Æn*. ii. lin. 632.) by reading Deâ *Goddeſs*, inſtead of Deo *God*, meaning *Venus*, and that *Acterianus* affirms, that in *Calvus* we ſhould read *Pollentemque* Deum *Venerem*, Venus that powerful *God*, *non* deam, not *goddeſs*," adds, that "there is an image of her in Cyprus with a beard, but in a female dreſs with a ſceptre, and the ſtature of a man, and they think that *ſhe is both male and female*[‡]. *Ariſtophanes* calls her Αφροδιτον.—"*Philochorus* alſo in his Atthis affirms, that ſhe is the *moon*, and that *the men ſacrifice to her dreſſed as women, and the women as men, becauſe ſhe is thought to be both male and female*[||]."

It is no difficult matter to gueſs at the conſequences of theſe holy maſquerades. *Julius Firmicus*, however, De Errore profanarum Relig. cap. 4, does not leave us to conjecture; for, ſpeaking of the Aſſyrians, he ſays, "The Aſſyrians and part of the Africans reckon the *air* the principal of the elements, and this they worſhip under an artificial image (*imaginatâ figuratione*) and have conſecrated it by the name of *Juno* or the *Virgin Venus*, &c." And a little after—"Whom their company of prieſts cannot duly ſerve unleſs they effeminate their countenances, ſmooth their ſkins, and *diſgrace their male ſex by female ornaments. Videre eſt in ipſis templis cum publico gemitu, miſera da ludibria*, viros muliebria pati, & *banc impuri & impudici corporis labem glorioſâ oſtentatione detegere*." Which words, expreſſive of the moſt *abominable* impurities, I hope I may be excuſed from tranſlating. Comp. under קדש V.

II. As a N. גביר *A lord, maſter, chief*. Gen. xxvii. 29, 37. Fem. גבירה *A lady, miſtreſs*, a title of the *Queens* of *Judah*. 2 K. x. 13. 2 Chron. xv. 16. Jer. xiii. 18. גברת *A miſtreſs*. Gen. xvi. 4, 8. Iſa. xlvii. 5, 7.

Der. Greek κυϐερναω, Latin *guberno*, French *gouverner*, Engliſh *gubernation*, *govern*, &c.

גבש

Occurs not as a V. in Heb. but in Arabic ſignifies *to ſhave off*, as hair, "abraſit *pilos*." *Caſtell*.

I. As a N. גביש *Hail* from it's *ſmoothneſs*, as it occurs in the compound N. אלגביש uſed for *large hail-ſtones*, as appears by the ſeveral contexts. occ. Ezek. xiii. 11, 13. xxxviii. 22, in which laſt text the LXX render it by χαλαζης *hail*. Comp. Joſh. x. 11. Job xxxviii. 22, 23. Pſ. xviii. 12. Iſa. xxx. 30. Rev. viii. 7. xvi. 21.

אלגביש ſeems a plain compound of אל *lord*, and גביש *hail*, q. d. grando dominans, and perhaps refers to ſome idolatrous notion they entertained about *hail*. It is certain that the latter heathen attributed the ſending of *hail* to their *Jupiter*, and looked upon any remarkable ſhowers of it as proofs of his anger. So *Horace*, ode ii. lib. 1,

Jam ſatis terris nivis atque diræ
Grandinis *miſit* Pater, &c.

Too long, alas! with *ſtorms of hail* and ſnow,
Jove has *chaſtis'd* the world below.
Maynwaring.

Comp. *Virgil* Æn. iv. lin. 120, 161. Æn. ix. lin. 669. and *Livy*, lib. ii. cap. 62. and lib. xxvi. cap. 11; and ſee *Daubuz* on Rev. viii. 7. The learned Mr. *Spence*, in his *Polymetis*, plate 29, fig. 2, gives us a medal, on which *Jupiter Pluvius*, or *the Rainy*, is repreſented "ſeated on the clouds, holding up his right hand; and *pouring a ſtream of hail* and rain from it upon the earth, whilſt his Fulmen is held down in his left."

II. As a N. גביש *An union* or *large pearl*, or perhaps *cryſtal*, (Greek κρυϛαλλος *ice*)

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[*] Univ. Hiſt. vol. iv. p. 358, 8vo. and *Guthrie*'s General Hiſt. vol. ii. p. 24, 5.

[†] Saturnal. lib. iii. cap. 8.

[‡] As the Latin of *Macrobius* (edit. *Hen. Steph.* Paris, 1585.) is here confuſed and apparently corrupted, I ſhall give *Servius*'s Note on *Virgil*, Æn. ii. lin. 632, which is clearer to the ſame purpoſe—"*Eſt in Cypro ſimulachrum barbatæ* [*Veneris ſcil.*] *corpore & veſte muliebri, cum ſceptro & naturâ virili, quod* Αφροδιτον *vocant*, cui viri in veſte muliebri, mulieres in virili veſte ſacrificant. There is in Cyprus an image of a bearded Venus, with the body and dreſs of a woman, but with a ſceptre and the ſex of a man, which they call Αφροδιτος maſc. *and to which the men ſacrifice in a female dreſs, the women in a maſculine one.*"

Arnobius, adverſ. Gent. lib. iii. derides the Heathen for praying to deities, without knowing whether they were *gods* or *goddeſſes*. "*Conſueſtis in precibus*, ſive tu Deus, ſive tu Dea, *dicere*." *Tertullian*, Apolog. cap. 16, "Lunus et Luna."

[||] *Philochorus quoque in Atthide eandem affirmat eſſe* Lunam, & ei ſacrificium facere viros cum veſte muliebri, mulieres cum virili, quod eadem et mas æſtimatur et fœmina. *Macrob.* ut ſup.

probably ſo called from it's *ſmoothneſs* or reſemblance to *hail*. Once, Job xxviii. 18.

גג

Occurs not as a V. in Heb. but in Arabic ſignifies *to expand*. "1. expandit," *Caſtell*.

As a N. in Heb. גג *The flat expanded roof* of a houſe or other building, ſuch as are uſual in the * Eaſt to this day, and which were adapted to the various purpoſes for which we find them uſed in Scripture. See inter al. Deut. xxii. 8. Joſh. ii. 6. Jud. xvi. 27. 2 K. xxiii. 12. Jer. xix. 13. Zeph. i. 5. Dan. iv. 26, or 29. In *Galilee* and *Judea*, as well as at *Aleppo*, they frequently *ſleep* on the roofs of their houſes, and ſo they appear from 1 Sam. ix. 25, 26, to have done anciently; for thoſe verſes tell us that, after they deſcended from the high place, Samuel converſed with Saul on *the houſe-top*, and that at the ſpring of the day *Samuel called Saul* (on) the houſe-top, *ſaying, Up, that I may ſend thee away; and Saul aroſe*, i. e. from his bed on the houſe-top, where he had lodged all night †. Comp. LXX on ver. 25.

The flat extended roof or *top of* an altar. Exod. xxx. 3.

To this root may be referred אגג *Agag*, which appears to be the common name of the kings of the Amalekites (as *Pharaoh* of the Egyptians, *Abimelek* of the Philiſtines) from the comparatively large *extent* of their dominions. See Num. xxiv. 7, 20. 1 Sam. xv. 7, 8, 9.

גד

I. In Kal, "*To aſſault, attack*, or *ruſh upon*." *Bate*. occ. Gen. xlix. 19. Pſ. xciv. 21. Hab. iii. 16. Hence the patriarch *Gad* had his name, Gen. xlix. 19. xxx. 11, where not only the *Keri*, but ſeven of Dr. *Kennicott*'s Codices for בגד read באגד *A troop cometh*. So Targ. Onkelos אתא גד.

II. As a N. fem. plur. גדות *Banks* of a river, which are continually *beaten upon* by it's waters. occ. Joſh. iii. 15. iv. 18. 1 Chron. xii. 15. Iſa. viii. 7.

There is a peculiar propriety, Joſh. iii. 15. iv. 18. 1 Chron. xii. 15. in mentioning *all* the banks of the Jordan; for from *Maundrell*'s Journey, March 30, this river appears to have had *ſeveral*. (See under נאה I.) And the ſame propriety we may obſerve in Iſa. viii. 7, where there is a manifeſt alluſion to the river Euphrates, which in like manner uſed to overflow *all* it's banks in ſpring and ſummer, as we learn from the expreſs teſtimonies of *Arrian* and *Ammianus*, cited by *Vitringa* on the text.

III. As a N. maſc. ſing. גדי, plur. גדיים, and plur. fem. in Reg. גדיתי, *A Kid*, probably ſo called from the remarkable manner in which they *puſh* or *butt* at each other. This *Virgil* has obſerved, Georgic. 2, lin. 530,

> ——*Pingueſque in gramine læto*
> Inter ſe adverſis luctantur cornibus hædi.
>
> ——*Butting with adverſe horns*
> *The kids* ſport wanton.——

Gen. xxxviii. 17. 1 Sam. x. 3. Cant. i. 8. —*Thou ſhalt not boil* גדי *a kid in his mother's milk*. Exod. xxiii. 19. "This law, ſay ſome, was to teach them to abhor cruelty: but I ſhould rather think it was given in oppoſition to an *idolatrous cuſtom* mentioned by Dr. *Cudworth*, in his diſcourſe on the Lord's Supper, from an old *Karaite* writer, who ſays, "It was a cuſtom of the ancient Heathen, *when they had gathered in all* their fruits, *to take a kid, and boil it in the dam's milk*, and then, in a magical way, to go about, and beſprinkle with it all their trees and fields, and gardens and orchards, thinking by this means they ſhould make them fructify, and bear again more abundantly the following year. And to confirm this explanation of the law *againſt boiling a kid in it's mother's milk*, it is obſervable, that it is both here and in ch. xxxiv. 26, joined with the command of bringing the *firſt fruits* into the houſe of *Jehovah their Aleim*; and in Deut. xiv. 21, with that of *paying tythe*." *Editor*'s Note on *Bate*'s New and Literal Tranſlation, Exod. xxiii. 19.

—Hence Lat. *hædus*, and Eng. *goat* and *kid*.

IV. As a N. גד A ſpecies of *ſtrongly aromatic* plant, *coriander* (ſo LXX Κοριον, and Vulg. coriandri), from it's *pungent, inciding* qualities. occc. Exod. xvi. 31. Num. xi. 7.

V. As a N. גיד *A nerve, tendon*, or *ſinew*, compoſed of *nervous fibres.* occ. Gen. xxxii. 32. Job x. 11. xl. 12. Iſa. xlviii. 4. Ezek. xxxvii. 6, 8. This is a very proper and philoſophical name for the nerves, which are continually *affected* by the *impulſes of the nervous fluid,* or *animal ſpirits,* paſſing through them; which impulſes on the one ſide, perpetually convey *ſenſations* of all kinds from the external organs to the brain, and on the other, by the action of the will or mind on the origin of the nerves at the brain, direct the *voluntary motions* of the animal. That the *nerves* are *the inſtruments of ſenſation* and *voluntary motion,* may be proved by *demonſtrative experiments,* and is, I think, allowed by all; and that they are ſo, by means of ſome *very ſubtile fluid derived through them* to every part of the body, has been the opinion of ſome of the greateſt names in philoſophy and phyſic. Sir *Iſaac Newton* was, as he himſelf * declares, of opinion, that "all *ſenſation* is excited, and the limbs of animals moved at pleaſure, by the vibrations of a *very ſubtile fluid,* which are propagated through the ſolid capillaments of the *nerves,* from the external organs of the *ſenſes* to the brain, and from the brain into the muſcles." And the learned *Boerhaave,* ſpeaking of this fluid, tells us, that † "it is found to exhale of it's own accord in an inſtant, not to concrete by fire, but entirely to vaniſh into the air;" and infers from an induction of particulars, "that the particles which compoſe it are the moſt ſolid, *ſubtile, active, ſimple* and *fluid* of all the humours of the body." And on the whole, after the beſt conſideration I have been able to give this very difficult and curious ſubject, it appears to me that the *nervous fluid* or *animal ſpirits* are the *fineſt part of the animal* STEAM ſecreted from the blood in the brain, and thence detached through every *nerve* and *nervous fibre* of the body; and that the great and perpetual waſte of this *moſt ſubtile fluid,* which is always exhaling through the cutaneous nerves, and perhaps into the various internal cavities of the body, is ſupplied from the *large quantity* of blood continually ſent up to the brain for this moſt important purpoſe: But for further ſatisfaction I muſt beg leave to refer the inquiſitive and philoſophical reader to *Boerhaave*'s account of the *Brain* and *Nerves,* in his *Medical Inſtitutions,* to *Haller*'s Phyſiology, Lect. xii. and to *Hutchinſon*'s Human Frame, ch. viii. ix. and x.

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* See Dr. *Shaw*'s Travels, p. 210, 211, 2d edit. Dr. *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 2, 12, 90. and Biſhop *Lowth* on Iſa. xxii. 1.

† See *Harmer*'s Obſervations, vol. i. p. 169.

VI. As a N. גד *Gad,* "the name of a god among the idolaters." We find a place in *Canaan* called מגדל גד *the tower* or *temple of Gad,* Joſh. xv. 37, and another in the Valley of Lebanon בעל גד *Baal Gad,* Joſh. xi. 17. xii. 7. xiii. 5. Both the meaning of the idol, and the nature of the ſervice performed to him, may be explained from Iſa. lxv. 11, 12, *Ye are they—that prepare a table* לגד *for* Gad, *and that furniſh a drink-offering* למני *to* Meni; *therefore* מניתי *I* will allot *you to the ſword, and ye ſhall all bow down* לטבח to the ſlaughter; "where the *allotting* anſwers to *Meni,* and the *ſlaughter* to *Gad,*" and therefore *Gad,* or *Baal Gad,* denotes the *deſtructive troops* (ſee Job xxv. 3.) of the heavens in thunder, lightening, ſtorm, tempeſt, fiery winds, and the like; and they worſhipped the *heavens* under this attribute, for the ſame reaſon as the *Indians* are ſaid to worſhip the *devil,* namely, that they might not hurt them. To this purpoſe Mr. *Bate,* to whoſe Crit. Heb. I refer for further ſatisfaction. And comp. מני under מנה IX.

VII. Chald. גד (perhaps from the Heb. גד, which ſee) *To cut* or *hew down.* occ. Dan. iv. 11, 20, or 14, 23. and ſo the Vulg. in both theſe paſſages ſuccidite, and *Theodotion* in the former εκκοψατε, but in the latter εκτιλατε *pluck up*; and indeed the Hebrew ſenſe of *attacking,* or the like, would very well ſuit theſe texts.

גדד I. As a V. in Hith. *To aſſault* or *attack oneſelf.* Deut. xiv. 1, *Ye are the*

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* "*Adjicere jam liceret nonnulla de* ſpiritu quodam ſubtiliſſimo, *cujus vi & actionibus*——Senſatio omnis *excitatur, & membra animalium ad voluntatem moventur, vibrationibus ſcilicet hujus* ſpiritus *per ſolida* nervorum *capillamenta ab externis ſenſuum organis ad cerebrum & a cerebro in muſculos propagatis.*" Scholium Generale in Principia. See alſo his 24th *Qu.* at the end of his *Optics.*

† "*Sponte quam citiſſimè exhalare, nec ad ignem concreſcere, ſed penitus in auras abire deprehenditur*——*partes hoc fluidum componentes eſſe ſolidiſſimas,* tenuiſſimas, mobiliſſimas, ſimpliciſſimas, fluidiſſimas *omnium humorum noſtri corporis.*" Inſtitut. Med. § 275. edit. tertiæ.

children of Jehovah your Aleim, לא תתגדדו *ye ſhall not* cut yourſelves (ſays our tranſlation) *for the dead*; but the word is more general, and includes all *aſſaults* on their own perſons from immoderate grief, ſuch as *beating the breaſts, tearing the hair*, &c. which were commonly practiſed by the heathen, who had no hope of a reſurrection, (ſee Il. xix. lin. 284, 5. Æn. iv. lin. 673.) particularly by the Egyptians (*Herodotus* ii. 85.) which might afford a particular reaſon for the Moſaic prohibition. Comp. 1 Theſſ. iv. 13, 14. So the word is uſed alſo, Jer. xvi. 6. xli. 5. xlvii. 5. On Deut. xiv. 1, we may obſerve, that among the Romans it was ordained by one of the laws of the XII Tables, *Mulieres* genas ne radunto, *neve leſſum* funeris ergo *habento. Cicero* De Leg. ii. 23.; which proves what the Roman cuſtom was, previouſly to this law. No doubt the law itſelf was immediately borrowed from the *Athenian* (*tranſlata de* Solonis *fere legibus*, ſays *Cicero*) of which it ſeems a literal tranſlation, *Let not* women *tear their faces*, or make lamentations or dirges *at funerals* *. Comp. under שרט.

In 1 K. xviii. 28, the prieſts of Baal ויתגדדו *aſſaulted themſelves* with knives and lances, which was indeed equivalent to *cutting themſelves*. Nor was this frantic cuſtom confined to the prieſts of Baal; the Galli, and other devotees of the *Syrian Goddeſs*, *ταμνονται τε τους πηχεας και τοισι νωτοισι προς αλληλους τυπτονται, cut their arms*, and ſcourge each other's backs," according to *Lucian* De Syria Dea, vol. ii. p. 910. edit. *Bened.* "Baal's prieſts," ſays Dr. *Leland* †, "were wont to *cut* and *ſlaſh themſelves* with knives and lances, 1 K. xviii. 28. The ſame thing ‡ was practiſed in the worſhip of *Iſis*, according to *Herodotus*, and of *Bellona*, as ‖ *Lampridius* informs *us*, to which alſo *Lucan* refers, Pharſal. lib. i. ver. 565, 7. —Many authors take notice of the ſolemnities of *Cybele*, the mother of the Gods, whoſe prieſts not only emaſculated themſelves, but in their ſacred proceſſions made hideous noiſes and howlings, *cutting themſelves till the blood guſhed out*, as they went along." Comp. under פסח III. and ſee *Le Clerc*'s note on 1 K. xviii. 28. As a N. fem. plur. גדדת *Wounds, cuts*. occ. Jer. xlviii. 37.

II. As a N. גדוד *A party of invading ſoldiers*, or *of ſuch as make inroads*. See 2 K. v. 2. xxiv. 2. Alſo, "An *invaſion* or *inroad*. 2 Sam. iii. 22, *Joab came* מן הגדוד *from* (making) an inroad." *Bate*. 2 Chron. xxvi. 11. *Uzziah had an army* (of men)—יוצאי צבא לגדוד *who went to war* for invaſion, or to make inroads, for גדוד here may be a Verb infinitive. As a V. in Hith. from the ſenſe of the N. גדוד, *To gather* or *aſſemble themſelves in troops*, as invaders. Mic. iv. 14, or v. 1. Comp. Jer. v. 7, where Chaldee Targ. מכתיעין *gathering themſelves together*, from V. כיע.

III. As a N. maſc. plur. in Reg. גדודי appears to denote *the particles of light*, or *of the celeſtial fluid, moving and acting regularly, but powerfully*. occ. Job xxv. 3.

IV. As a N. גדוד ſeems alſo uſed for "the *ſurface* of the ground, which is continually *haraſſed* or *invaded* by the plough, ſpade," &c. *Bate*; according to that of *Ovid*,

> —*Tot adunci* vulnera aratri
> Raſtrorumque *fero*, *totoque* exerceor *anno*.

occ. Pſ. lxv. 11, גדודה ברביבים תמוגגנה (as for) it's ſurface, *thou diſſolveſt it with ſhowers*.

גדל

"It denotes any kind of *greatneſs* or *augmentation* in quantity, quality, time, age, dignity, riches, or the like, as the uſe of it in Scripture ſhews." *Marius de Calaſio*. In ſhort it is uſed in as extenſive a ſenſe, and applied to as various ſubjects, as the word *great*, and it's relatives are in Engliſh.

I. In Kal, Intranſitively, *To increaſe, grow, become great*. See Gen. xxi. 8. xxvi. 13. xli. 40. In Kal and Hiph. Tranſitively, *To make great, cauſe to grow, bring up*. Iſa. xliv. 14, *He planteth an aſh, and the*

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* Potter's Antiq. book i. p. 164, 1ſt edit.

† Advantage and Neceſſity of the Chriſtian Revelation, part i. ch. 7, p. 170, 8vo edit.

‡ *Not quite* the ſame thing. The words of *Herodotus*, lib. ii. cap. 40, are "Καιομενων δε των ιρων, τυπτονται παντες· επεαν δε αποτυψωνται, δαιτα προτιθενται τα ελιποντο των ιρων. While the ſacrifices are burning, *they all beat themſelves*; and after they have done *beating*, the remains of the ſacrifices are ſet on for a banquet."

‖ In Commodo, cap. 9.

rain יגדל cauſes *it* to grow. Iſa. i. 2, גדלתי I have brought up *children.* So *Symmachus* and *Theodotion* εξεθρεψα, and Vulg. enutrivi. Comp. Iſa. xlix. 21. Hoſ. ix. 12, and Iſa. ix. 2, or 3, which may be rendered, *Thou haſt multiplied* (or "*exalted,*" *Bate*) *a nation* (*which*) לא הגדלת thou didſt not bring up; (ſo *Symmachus* επληθυνας το εθνος, ὁ ουκ εμεγαλυνας) *they rejoice with joy before thee.* Or if, with the *Keri*, and at leaſt ten of Dr. *Kennicott's* Codices, we read לו, we may with Biſhop *Lowth* tranſlate, *Thou haſt multiplied the nation,* thou haſt increaſed their *joy*; *they rejoice before thee.* As a N. גדל and גדול *Great.* Gen. i. 16. xii. 2, & al. freq. On Cant. v. 13, ſee under הכל IV.

II. As a N. maſc. plur. גדלים *Cones,* or *conical cluſters growing bigger and bigger* from the apex or point, like the *flowers* of our horſe-cheſtnut. It is ſpoken of the *conical flowers* which the Jews were commanded to wear on the four quarters of their garments, Deut. xxii. 12, and which are expreſſed by ציצת *flowers,* or *flower-like fringe,* Num. xv. 38. "Theſe *flowers* were a very proper and ſtriking emblem of the *eradiation* or *emiſſion of light* (ſee under צץ). What therefore could the command to the Jews for wearing them mean, but that they were to conſider themſelves as *clothed* with the *ſun* or *light of righteouſneſs* (ſee Iſa. lxi. 10. Mal. iv. 2. Rev. iii. 18. xii. 1.), as having *put on Chriſt the divine light* (ſee Rom. xiii. 14. Gal. iii. 27.), and that therefore they ſhould *walk as children of light,* Eph. v. 8.*;" or, as it is expreſſed, Num. xv. 39, *that ye may look upon it* (the flower-like fringe) *and remember all the commandments of Jehovah, and do them?*

2dly, גדלים is applied, 1 K. vii. 17, to the *cones* or *cluſters* of pomegranates (comp. 2 Chron. iii. 16. Jer. lii. 23.) which hung in ſeven unequal *cluſters* from the inſide of the *net-work* covering the top of the crowns or chapiters placed on each of the brazen pillars which ſtood before Solomon's temple. No doubt theſe hundred *pomegranates* in cluſters, together with the hundred placed in the meſhes of the *net-work,* all of which hung with their *eyes* or *flowers* facing the opening of the crown, were to repreſent the *fixed ſtars* confined in their ſtations by the *circumferential denſity* of the univerſal ſyſtem. See Job ix. 7, and רמן under רמה.

III. As a N. מגדל plur. מגדלים and מגדלות *A tower* or *turret growing wider* from the top to the bottom. See 2 Chron. xiv. 7. Cant. iv. 4. vii. 4. viii. 10. and Mr. *Bate* on the word.

Alſo, *A kind of pulpit* (LXX, Βηματος), ſo called from it's form reſembling a *tower* or *turret.* Neh. viii. 4.

IV. In Kal, *To magnify, make great, illuſtrious,* or *conſiderable.* Gen. xii. 2. Joſh. iii. 7. iv. 14. Alſo, *To eſteem greatly, ſet much by.* 1 Sam. xxvi. 24. In Hiph. *To grow great* or *proud, to ſwell, triumph,* or the like, Pſ. xxxviii. 17. lv. 13. Ezek. xxxv. 13.; in all which paſſages the LXX render it by *μεγαλορρημονειν* *to ſpeak great things,* and Eng. tranſlat. in the laſt by *boaſted.*

גדע

To break, cut, or *caſt down* or *off, to demoliſh.* See Deut. vii. 5. Jud. xxi. 6. 1 Sam. ii. 31. Iſa. xiv. 12.

גדף

In Kal and Hiph. *To reproach, revile, blaſpheme, defy.* Num. xv. 30. 2 K. xix. 6. Pſ. xliv. 17, & al. As a N. fem. גדופה *A reproach.* occ. Ezek. v. 15. Iſa li. 7. Plur. maſc. גדפים *Reproaches.* occ. Iſa. xliii. 28. Zeph. ii. 8.

גדר

To make a fence, fence in, incloſe with a fence, i. e. with a wall. As Ns. גדר and fem. גדרה *A fence of ſtones, a wall.* See Ezek. xiii. 5. xxii. 30. 1 Sam. xxiv. 4. On Iſa. v. 5, *Vitringa* obſerves, that the difference in ſignification between משוכה and גדר is, that משוכה denotes the outer *thorny fence* or *hedge* of the vineyard, גדר the *wall of ſtones* ſurrounding it (in Lat. maceria, as that word is often applied by the writers on country buſineſs); and that the chief uſe of the משוכה was to keep off men, of the גדר, beaſts. This remark is confirmed from Prov. xv. 19. xxiv. 31. Comp. *Harmer's* Obſervations, vol. i. p. 452—8, and vol. iv. p. 83, &c. The V. גדר and the Nouns גדר and גדרה ſeem indeed always to refer to a *wall of ſtones.* See Num. xxii. 24, 25. Eccleſ. x. 8. Iſa. lviii. 12.

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* Comp. *Greek* and *Engliſh* Lexicon in Κρασπεδον.

lviii. 12. Lam. iii. 9. Hoſ. ii. 6.; which explains Ezek. xiii. 5. xxii. 30. Comp. *Michaelis* Supplem. ad Lex. Heb. p. 270. As a N. fem. plur. גדרות, and גדרת, joined with צאן, *walled folds* or *cotes* for ſheep. Num. xxxii. 16, 24, 36. 1 Sam. xxiv. 3. LXX in Num. επαυλεις *folds*. As a N. maſc. plur. גדרים *Maſons, wall-makers*. 2 K. xii. 12. So the LXX τειχιϛαις.

From this Root the *Phœnicians* called any *incloſed place* Gaddir, and particularly gave this name to their ſettlement on the ſouth-weſtern coaſt of Spain, which the Greeks from them called Γαδειρα, the Romans *Gades*, and we *Cadiz*. See *Bochart*, vol. i. 608, 734.

גדש

Occurs not as a V. in the Hebrew Bible, but the idea evidently is *to heap, heap up*, as appears not only from the rabbinical application of it, and from Targum *Jonath.* applying the N. גדישותא to *heaping up* the meaſure or buſhel with corn, Lev. xix. 35, but alſo from the biblical uſe of the following Hebrew N.

I. As a N. גדיש *A heap of corn* in the ſtraw; not a ſtack, for the Eaſterns uſed not anciently to *ſtack* their corn in the ſtraw, to remain for a conſiderable time, as we do, but to carry it together in *heaps*, and then preſently threſh it in the field; and they obſerve the ſame practice to this day. occ. Exod. xxii. 6. Jud. xv. 5. Job v. 26, *As* a heap of corn *comes up* (on the threſhing floor, namely) *in it's ſeaſon*, i. e. when fully ripe. Comp. under דש and מרג. And if the reader wiſhes to form a clear and ſtrong conception of what is meant, Exod. xxii. 6. Jud. xv. 5, let him conſult *Harmer*'s Obſervations, vol. iv. p. 145, &c.

II. *A heap* of ſtones or earth raiſed over a body interred. So *Aquila* and *Theodotion* Θημωνιας, and another Hexaplar verſion Σωρε. occ. Job xxi. 32, where we may render it by the Latin tumulus, or Eng. *a tomb*.

גה

The idea of the word ſeems to be, *To repair, reſtore to it's former ſtate*, ſanare. occ. Ezek. xlvii. 13, where the Chaldee Paraphraſt and the LXX, either not underſtanding, or miſtaking it for זה *this*, have been followed by the Vulgate and modern tranſlations. Six of Dr. *Kennicott*'s Codices likewiſe now read זה, as four more did originally; the tranſcribers, I apprehend, ſubſtituting the eaſier word זה, which alſo occurs again ver. 15, for the more difficult one גה which they did not underſtand. I think that גה is a Verb in the Imperative Mood, and that גה גבול ſhould be rendered, Repair *the limit* or *boundary*, i. e. *reſtore* it *to it's former ſtate*. For hence, as a participial N. may be deduced גהה in the ſenſe of *reſtoration*, Job xxii. 29. Alſo

גהה *To heal entirely, reſtore entirely to it's former ſtate, to make a complete cure*. occ. Hoſ. v. 13, from which paſſage it ſeems to be more than רפא. The LXX render it διαπαυσῃ *ſhall ceaſe*. As a N. fem. גהה *A curative medicine*. occ. Prov. xvii. 22, ייטיב גהה *will make a good* medicine (comp. Prov. xxx. 29. Hoſ. x. 1.), LXX, ευεκτειν ϖοιει, *cauſeth to be well*, French tranſlation, vaut *une médecine, is as good* as a medicine. For גיתי in מבליגיתי, Jer. viii. 18, ſee under בלג.

גהר

To ſtoop, bend downwards. So LXX εκυψεν, διεκαμψεν, συνεκαμψεν, and Vulg. incurvavit ſe. occ. 1 K. xviii. 42. 2 K. iv. 34, 35. The poſture of Elijah, 1 K. xviii. 42, was, no doubt, *devotional*, comp. Jam. v. 18, and *Macknight* there; and ſo was that of Eliſha, 2 K. iv. 34, 35, comp. 1 K. xvii. 21.; and a ſimilar poſture is ſometimes uſed by the people of the Levant in their *devotions* to this day. See *Shaw*'s Travels, p. 233, and *Harmer*'s Obſervations, vol. ii. p. 506.

Hence the Gr. γυρος, curved, round, (ſo Γυρος εην ωμοισιν he was *round*-ſhouldered, Odyſſ. xix. lin. 246.) Lat. *Gyrus*, whence Eng. *Gyration*, *&c.*

גוה

Occurs not as a V. but the idea ſeems to be, *To form into a maſs* or *body*.

I. As Ns. גו and גוה *A body*. Prov. x. 13. Iſa. li. 23. Job xx. 25.

II. As a N. גו *A ſociety* or *a body of men aſſociated*. Job xxx. 5.

III. As a N. גוי *A multitude* or *congregation of men aſſociated together*, or *formed into one body, a nation, a people*. freq. occ. See eſpecially Joſh. v. 6. Alſo in plur. גוים, with a י as uſual for a ו, *Nations, peoples*. occ. Gen. xxv. 23. Pſ. lxxix. 10.

But in both paſſages many of Dr. *Kennicott*'s Codices have גוים.

As the prophet Joel, ch. i. 6, applies the term גוי *a nation* to the *locuſts*, and Solomon calls the *ants* עם *a people*, Prov. xxx. 26, ſo Homer, Il. ii. lin. 87, has ΕΘΝΕΑ *μελισσαων αδιναων the nations of* ſwarming *bees*, and lin. 469, *Μυιαων αδιναων* ΕΘΝΕΑ *πολλα* the numerous *nations* of ſwarming *flies* (comp. lin. 458, 9); and *Orpheus*, De Lapid. in Corall. lin. 94, expreſsly mentions ΑΚΡΙΔΟΣ *απλετον* ΕΘΝΟΣ, an innumerable *nation of locuſts*. See more in *Bochart*, tom. iii. 467, 8, and in *Scheuchzer*'s Phyſica Sacra on Joel i. 6.

IV. As a N. fem. גוית *An animal body*, alive or dead. Gen. xlvii. 18. Jud. xiv. 8. 1 Sam. xxxi. 10, & al. freq.

V. Spoken of the mind, As a N. גוה *Firmneſs, ſturdineſs, obſtinacy*. occ. Job xxxiii. 17. Jer. xiii. 17. See *Bate*'s Critica Heb.

VI. Chald. גו, גוה *The body* or *midſt* of a thing. Ezra v. 7. vi. 2. Dan. iii. 6. iv. 7, & al.

גוע

With a ו radical, fixed and immutable, as in שוע, הוה, &c.

I. *To labour* or *pant for breath, to breathe with pain and difficulty*, as a perſon in great affliction and diſtreſs. occ. Pſal. lxxxviii. 16; where LXX *εν κοποις in labours, troubles*, ſo Vulg, in laboribus. Eng. tranſlat. *ready to die*.

II. *To expire, breathe out one's breath with pain and difficulty*. Gen. vi. 17. vii. 21. xxv. 8, 17. xxxv. 29, & al. freq. It doth not ſo ſtrictly expreſs as imply *death*, from the *obſtruction of breathing* that accompanies it. So in the three laſt cited paſſages it precedes מת *dying*, as being ſomething diſtinct from, and previous to, it.

גז

I. In Kal, *To take off* or *away*. Num. xi. 31. Pſ. lxxi. 6. So Targ. מפקי. Comp. Pſ. xc. 10.

II. As a N. גז occ. Pſ. lxxii. 6. It is rendered *mown graſs*; but as * it is not uſual in the Eaſtern countries to mow graſs, but to *eat it down*, it ſeems rather to mean *graſs that has been eaten down*. The Targum here is remarkable, עסבא דגזיז מן גובאי *Graſs eaten down by the locuſts*. As a N. maſc. plur. in Reg. גזי *Feedings, grazings*. occ. Amos vii. 1. There is reaſon to think that the *King's feedings* were in the month of March, which is the only time of the year that the *Arabs* to this day feed their horſes with graſs. See *Harmer*'s Obſervations, vol. ii. p. 466.

III. In Kal, *To cut off* or *away*; ſo *To ſhear* as ſheep. occ. Gen. xxxviii. 13. Deut. xv. 19. As a N. גז and גזה *Wool ſhorn off, a fleece*. See Deut. xviii. 4. Job xxxi. 20. Jud. vi. 38.

IV. *To clip ſhort*, or *poll*, as the hair of the head. So LXX *κειρειν*, Vulg. tondere, Job i. 20. Jer. vii. 29. *Michaelis*, Supplem. ad Lex. Heb. p. 288, remarks that this was done in token of great grief; and cites *Curtius*, lib. x. c. 14, (cap. 5, edit. Varior.) in proof that the Perſians did the ſame on the death of Alexander the Great *according to their cuſtom in mourning* (comis ſuo more detonſis), and refers to *Lucian* (De Sacrific.) that thus likewiſe the Egyptians lamented the funeral of their Apis, and (De Deâ Syr.) the Syrians, the death of Adonis.

V. As a N. גזית *Stone* that hath been *chipped, hewn* or *poliſhed ſtone*. Exod. xx. 25. 1 K. v. 17, & al. freq. See *Bochart*, vol. ii. 480, & ſeq.

VI. As a N. with a formative א, אגוז *A lopping* or *pruning*, "putatio—collucatio," *Caſtell*, whom ſee. occ. Cant. vi. 10. The LXX and Vulg. render it *nuts*. But גנת אגוז ſeems rather to mean *a garden* kept in order by *lopping* or *pruning*, "hortos putatos," *Tremellius*.

גזז *To ſhear*; the ז being doubled to expreſs the *repetition* of the ſame action in ſhearing. Gen. xxxi. 19, & al. freq.

Der. *Gaſh*. Qu?

גזל

I. *To take away by violence, to plunder, ravage*. Gen. xxi. 25. xxxi. 31, & al. freq. Comp. Job xxiv. 19, where ſee *Scott*.

II. As a N. גוזל *The young of pigeons*, occ. Gen. xv 9.—*of eagles*, occ. Deut. xxxii. 11, becauſe *expoſed to rapine*, ſay *Leigh* and *Marius*; but as I ſee not how this can be affirmed of *eaglets*, and as the word is in the *active* form, it rather ſeems that they are both denominated from this root, becauſe both are remarkably *ravenous*.

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* See *Shaw*'s Travels, p. 238, 2d edit.

ens. *Bochart* (vol. iii. 178.) ſhews from *Albertus* and the ancients, that *eagles,* though they lay ſeveral eggs, can rarely breed up more than *one young one* *. *Pigeons,* in like manner, generally bring up no more than *two.* The word גוזל therefore is with great propriety uſed in Scripture for the young of theſe two kinds of birds.

Der. *Guzzle.* Qu?

גזם

Occurs not as a Verb in Hebrew, but in Syriac ſignifies *To cut ſhort,* in Ethiopic, *To cut down,* and in Arabic, *To amputate, cut off.* As a N. גזם *A kind of locuſt* (ſays *Bochart,* vol. iii. 443), which are furniſhed with very ſharp teeth, and *gnaw off* not only graſs and corn, and the leaves of trees, but even their bark, and more tender branches. But Profeſſor *Michaelis* †, agreeing with the LXX tranſlation καμπη, and Vulg. eruca, thinks it means the *caterpillar,* which from the *ſharp ſickle* with which it's mouth is armed, and with which it *cuts* the leaves of trees *to pieces,* might well have it's name from this root, and which, according to Joel i. 4, begins it's ravages long before the locuſt, as *caterpillars* in fact do. occ. Amos iv. 9. Joel i. 4. ii. 25.

גזע

Occurs not as a Verb in Hebrew, but in Arabic ſignifies *To cut, cut off.* As a N. גזע *A ſtump* or *ſtock* of a tree that hath been *cut down.* occ. Job xiv. 8. Iſ. xi. 1. xl. 24. So in Greek τομη, from τεμνω *to cut,* is uſed for the *ſtem* or *trunk* of a tree in *Homer,* Il. i. lin. 235.

גזר

I. *To divide, cut off,* or *in two.* 1 K. iii. 25, 26. Pſ. cxxxvi. 13. In Niph. *To be cut off.* Pſ. lxxxviii. 6. Iſ. liii. 8. As a N. fem. plur. מגזרות *Inſtruments for cutting, axes,* or the like. occ. 2 Sam. xii. 31. ארץ גזרה *A land of cutting off,* where their iniquities ſhould, by the atonement, be entirely *cut off* from them. Lev. xvi. 22. See *Bate*'s Crit. Heb.

II. *To cut,* or *chew eagerly,* with the teeth, as perſons almoſt famiſhed. occ. Iſa. ix. 19, or 20, where ſee *Vitringa,* and *Michaelis* Supplem. ad Lex. Heb. p. 292.

III. In Arabic it ſometimes ſignifies *To ſlaughter,* and ſeems thus uſed in Heb. Hab. iii. 17, *Though—one* (meaning the invading enemy) ſlaughter *the flock from the fold.* Thus *Michaelis* Supplem. ad Lex. Heb. p. 292.

IV. *To cut, poliſh,* as a precious ſtone. It occurs not as a V. in this ſenſe, but as a N. fem. in Reg. גזרת *A poliſh, poliſhing.* occ. Lam. iv. 7.

V. *To decree, decide,* i. e. *cut ſhort* a controverſy, or the like, as we ſay. Eſth. ii. 1. Job xxii. 28. Chald. As a N. fem. in Reg. גזרת *A decree,* Dan. iv. 14, 21.

VI. Chald. As a N. maſc. plur. גזרין and emphat. גזריא *Soothſayers,* who pretended to foretel future events, by *cutting up* animals and inſpecting their entrails. To this purpoſe *Symmachus,* in Dan. ii. 27, renders it θυτας *ſacrificers,* and the Vulg. excellently throughout, aruſpices, which is a compound of the old word aruga or haruga (from Heb. הרוגה *ſlain*) *a ſacrifice, victim,* and ſpecio *to behold:* and that this method of divination was practiſed by the Babylonians (as well as by the Greeks and Romans) is certain from Ezek. xxi. 21, *The King of Babylon—conſulted with Teraphim,* he looked in the liver. Comp. under כבד IV. occ. ii. 27. iv. 4. v. 7, 11.

גח

I. In Kal and Hiph. *To break, burſt,* or *thruſt forth,* erumpere, exerere. It is applied to the waters *burſting forth* from the great deep at the deluge. Job xxxviii. 8. (comp. Mic. iv. 10, and under רחם II.) Job xl. 18, or 23, *He (the Behemoth) will be ſecure though Jordan* יגיח אל פיהו ruſh *againſt his mouth.* This circumſtance is applicable both to the *elephant* and to the *hippopotamus,* but rather more properly to the latter; for if the former * "will with great compoſure walk through deep and rapid rivers, provided he can but carry his trunk, through which he draws freſh air, above water, and if, notwithſtanding his unwieldy bulk, he will, where there is depth enough, ſwim as well as any other creature; it is ſaid [but Qu?] that the *hippopotamus* can * remain ſeveral hours under water without coming up to breathe †. It is alſo applied to an ambuſh *ruſhing forth*. Jud. xx. 33.—(Chald. Aph.) to winds *ruſhing forth* on the ſea, *Theodotion*, προσεβαλον, Dan. vii. 2, as *Virgil*, Æn. i. lin. 89,

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* So *Buffon,* La femelle ne pond que *deux* ou *trois* (œufs)—mais dans ces œufs il s'en trouve ſouvent d'infeconds, & il eſt rare de trouver trois aiglons dans un nid : ordinairement, il n'y en a qu'un ou *deux.*" Hiſt. Nat. des Oiſeaux, tom i. p. 116.

† Supplement. ad Lex. Heb. p. 290, compared with Recueil de Queſtions, p. 63.

* *Scott*'s Note in his Poetical Tranſlation of Job.

> *Unà Eurusque Notuſque* ruunt, *creberque procellis Africus.*

—to the King of Egypt, under the notion of a *crocodile*, *thruſting up himſelf* or *riſing* above water. Ezek. xxxii. 2, *Thou didſt* emerge *in thy rivers*. Tranſitively as a Particip. Benoni in Kal, to *bring forth* a child out of the womb, Pſ. xxii. 10, where LXX εσπασας, Vulg. extraxiſti, *thou haſt drawn forth*—to *thruſting forth*, or *labouring to bring forth*, as a woman in travail, Mic. iv. 10.

II. As a N. גחון, and גחן, *The belly and breaſt*, i. e. *the under part of the body* of ſuch reptiles as have no feet, as of the ſerpent, earth-worm, &c. but move along by *thruſting* firſt the hinder, and then the fore part, of their bellies againſt the ground. occ. Gen. iii. 14. Lev. xi. 42. Comp. Root גחן.

גחל

Occurs not as a V. in Heb. but from the application of the N. גחל in Scripture, and from the plain traces of this Root in the *Northern* languages, the idea ſeems to be *to glow, ſhine*, or the like; for from the Heb. גחל appear to be derived the Iſlandic *gloa*, Saxon ᵹlopan, Daniſh *gloe*, and Eng. *glow*; as alſo the Welſh *glo* a coal, *goleu* light, bright, *goleuo* to give light, &c. in Armoric, to dart lightening. From this ſame Heb. Root may alſo be deduced the Greek χλιαινω *to be hot*, and χλιαρος *hot*.

I. As a N. maſc. גחל *A live coal.* Lev. xvi. 12. Iſ. xliv. 19, & al.

II. In plur. *Fiery Meteors, flaſhes of fire, lightening*. occ. 2 Sam. xxii. 9, 13. Pſ. xviii. 9, 13. Comp. Job xli. 12.

III. As a N. fem. גחלת *A live coal.* occ. Iſa. xlvii. 14. Alſo figuratively, *An only Son*, who alone could prevent the family from being *extinguiſhed*. occ. 2 Sam. xiv. 7. Comp. 1 K. xv. 4.

Der. *A coal.* Qu?

גחן

Occurs not as a V. in Heb. but in Chaldee ſignifies *To bow down, fall down flat* or *proſtrate*, "inclinavit, incurvavit ſe; procidit, procubuit," *Caſtell.* And to this Heb. Root is generally referred the N. גחון or גחן *The under part of the body of prone* or *proſtrate* reptiles occ. Gen. iii. 14. Lev. xi. 42. Comp. under גח II.

The verb גחן (with the ח ſoftened into ה) is often uſed in the Syriac verſions of the Old and New Teſtament in the ſame ſenſe as the Chaldee גחן. See *Michaelis* Supplem. ad Lex. Heb. p. 294.

גי and גיא See under גאה II. and גוה III.

גיף See under גוף IV.

גל

Denotes *reciprocation* or *circularity of motion*, any *rotundity of motion* or *form*.

I. Tranſitively, *To roll*, as a ſtone, by *turning* it round. Gen. xxix. 10. Joſh. x. 18. 1 Sam. xiv. 33. In Hith. *To roll oneſelf.* Gen. ix. 21, ויתגל *And* he rolled himſelf, *volutabat ſe, in the midſt of the tent.* The Tranſlators after the LXX εγυμνωθη, and Vulg. eſt nudatus, have generally rendered it *he uncovered himſelf*, or *was uncovered*, as if the word were from גלה, but that particular is, I apprehend, rather implied in the circumſtances of the narration than expreſſed by this Verb; and it is obſervable that the Greek Tranſlation publiſhed by *Ammon* in 1790, from the *Venetian* MS. has εκυλισθη *rolled himſelf*.

II. Intranſitively, *To roll*, as the earth by it's diurnal and annual motion. 1 Chron. xvi. 31. Pſ. xcvi. 11, in which two paſſages, as the גל of the earth is joined with other *phyſical* effects, I ſee not why it may not be underſtood in a proper ſenſe, though in other texts, as Pſ. xcvii. 1.

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* See *Kolben's* Nat. Hiſt. of the Cape, p. 31, *Brookes's* Nat. Hiſt. vol. i. p. 94, and *Bochart*, vol. iii. 765, &c.

† The *Hippopotamus* goes to the bottom in three fathoms water; for I have obſerved him myſelf, and have known him ſtay there *more than half an hour* (plus d'une demi-heure) without coming up again." Capt. *Covent* in *Buffon's* Hiſt. Nat. tom. x. p. 212, note (f). Comp. under שעץ I.

And further to illuſtrate Job xl. 18 or 23. it may not be amiſs to add from *Maundrell's* Travels, p. 83, 2d edit. that when he viſited the river Jordan, March 30, "the water was very turbid, and *too rapid to be ſwum* againſt. For it's breadth it might be about twenty yards over, and *in depth it far exceeded my height*."

Iſa. xlix. 13, the figurative one may be preferable. Hence Gr. *κυλιω*, *κυλισμα*, *κυλινδρος*, and Eng. *Cylinder*.

III. *To roll up, roll together*, as a ſcroll. Iſa. xxxiv. 4. As a N. גליון rendered in our tranſlation *A roll.* Iſa. viii. 1, where *Aquila* tranſlates it by *κεφαλιδα*, *Symmachus* by *τευχος*, LXX by *τομον*, *Theodotion* by *διφθερωμα*, and Vulg. by librum; all which words denote or imply a *roll* of a book. But ſee under גלה V. As a N. fem. מגלה *A roll* or *volume* of a book. Pſ. xl. 8. Jer. xxxvi. 2, et ſeq. It is well known that the ancient Jewiſh books did not like ours conſiſt of diſtinct leaves bound together, but were, as the copies of the Pentateuch uſed in the Jewiſh Synagogues ſtill are, *long ſcrolls* of parchment, *rolled* upon two ſticks, with the writing diſtinguiſhed into columns. Hence Gr. *κυκλος*, and Eng. *cycle*.

IV. *To roll*, as waters. Amos v. 24. So *Silius Ital.* lib. xvii. lin. 18. *Amnis præceps* volvitur, Headlong the river *rolls*. As a N. maſc. plur. in Reg גלי *Waves*, *billows*, q. d. *rollers*. Job xxxviii. 11. Pſ. lxxxix. 10. Iſa. xlviii. 18, et al. freq. *Ovid* Triſt. lib. i. el. 2, lin. 19,

Me miſerum! quanti montes volvuntur *aquarum!*
Ah me! what wat'ry mountains *roll!*

As a N. גל *A ſpring* of water. Cant. iv. 12. Comp. Job viii. 17. Plur. fem. גלות *Springs*, *fountains*. Joſh. xv. 19. Jud. i. 15. Hence Eng. *A well*.

V. As a N. fem. גלה *The bowl* of the candleſtick from it's *roundiſh* form, and *ſpringing* with oil. Zech. iv. 2, 3. Hence גלת הזהב *The golden bowl*, Eccleſ. xii. 6, according to the learned Dr. *Smith* (in his *King Solomon's Portraiture of Old Age*, p. 191, &c.) means particularly and eminently that part of the brain in which the nervous fluid or animal ſpirits are formed (comp. גיד under גר V.) and which he ſays is that exquiſite *membrane* immediately and cloſely inveſting the brain, called by anatomiſts *pia mater*, and denominated by Solomon *golden*, on account of it's *yellowiſh* colour, not unlike that of *gold*, but chiefly from it's *excellency* and *univerſal uſe* in preparing the *nervous fluid*.

VI. As a N. גיל ſeems to denote *revolution*, and ſo *continuance* of time. occ. Dan. i. 10, כגילכם *According to*, or *of*, *your revolution* or *continuance*, i. e. under the care of the chief eunuch, or perhaps, *of your age*; as *Theodotion* *συνηλικα*, Vulg. coævis. Hence, perhaps, Eng. *while*.

VII. In Kal and Hiph. *To exult*, *leap*, or *jump up and down, turn this way and that for joy*. It is a word of *geſture*, and denotes the outward expreſſion of joy by the motions of the body. So the LXX generally render it by *αγαλλιασθαι*, which is nearly of the ſame import as the Hebrew word, and ſeems a derivative from it. Prov. xxiii. 24. Iſa. lxv. 19. Pſ. ix. 15. xiii. 5, & al. freq. It is ſpoken of the *joyous motion* of the heart, Pſ. xiii. 6. —of the liver, Pſ. xvi. 9.—of the bones, Pſ. li. 10. As Ns. גול *Exultation*, *leaping for joy*, Prov. xxiii. 24. גיל and fem. גילה The ſame, Hoſ. ix. 1. Joel i. 16. Iſa. lxv. 18. Hence Eng. *glee*.

VIII. With the particles על *upon*, or אל *to*, following, it imports *reliance*, *truſt*, *dependance upon*. Pſ. xxxvii. 5, גול על יהוה דרכך Devolve *thy way upon Jehovah*, i. e. *commit* or *truſt* it to him; *Montanus* excellently, *devolve*. So Prov. xvi. 3. (Comp. 1 Pet. v. 7.) Pſ. xxii. 9, גל אל יהוה He truſted *to* or *on Jehovah*, LXX *ηλπισεν επι he hoped on*. Comp. Mat. xxvii. 43, *Πεποιθεν επι he truſted on*.

IX. As a N. גל *A roundiſh heap of ſtones*, or the like, *rolled* or *tumbled together*. (Comp. Senſe I.) Gen. xxxi. 46, 52. 2 K. xix. 25. Hoſea xii. 12, "As common as *heaps of ſtones*. See Iſa. v. 2. Paleſtine was a ſtony country." Biſhop *Newcome*.

X. As a N. fem. plur. גלות and גלת *The round* or *hemi-ſpherical tops*, *convex without*, and *concave within*, of the chapiters or crowns placed on the two brazen pillars before Solomon's temple. Theſe גלות reſembled the *top* or *croſs-ring* part of a royal crown, namely that which covers the top of the head, in contradiſtinction from the diadem or hoop part which ſurrounds it. Comp. כתרת under כתר. occ. 1 K. vii. 41, 42. 2 Chron. iv. 12, 13.

XI. As a N. אגל *A globular drop of dew*, occ. Job xxxviii. 28.

XII. As a N. מגל *A ſickle*, from it's *circular form* and *motion* in uſing. occ. Jer. l. 16. Joel iii. 18, or 13.

גלל With the laſt radical doubled expreſſes the *doubling* or *repetition* of the action.

I. In Kal, *To roll over and over.* Gen. xxix. 3, 8. Prov. xxvi. 27. As a Participle Huph. *Rolled over and over.* Iſa. ix. 4, or 5. In Hith. *To roll oneſelf over and over again, to welter, wallow.* 2 Sam. xx. 12. Alſo with the particle על *upon* following, *To roll oneſelf upon*, as it were, *to ruſh upon*, and ſo *cruſh* or *oppreſs*. Gen. xliii. 17. Comp. Job xxx. 14, *As a deſolation* התגלגלו they rolled themſelves *upon me*, Eng. tranſl. ſo Vulg. devoluti ſunt. As a participial N. maſc. plur. גלילים *Folding*, or rather *turning backwards and forwards on the ſame poſt* or *centre*. occ. 1 K. vi. 34. Comp. Ezek. xli. 23, 24, and ſee *Bate*'s Crit. Heb. p. 114, col. 1.

II. As a N. maſc. plur. גלילים *Some things of a circular form, Rings*, or according to Mr. *Bate, Rollers* or *pullies*. occ. Eſth. i. 6 Alſo, *Bracelets*. occ. Cant. v. 14. *His bands* גלילי זהב bracelets *of gold*. Mr. *Bate* juſtly remarks, "there is no compariſon betwixt *rings* and *bands*." And Mr. *Harmer* in his Outlines of a New Commentary on Solomon's Song, as he judiciouſly refers Cant. vii. 1, 3, 5, to the *dreſs* of the ſpouſe; ſo (p. 118) he takes ch. v. 14, 15, to relate to the *dreſs* of the bridegroom, and conſequently makes—*his bands* are *gold rings ſet with the beryl*—equivalent to, *bracelets are on his wriſts, ſet with jewels*. "So *D'Herbelot*, adds he, enumerating marks of *royalty*, mentions *bracelets*, and the Amalekite, who ſaid he ſlew Saul, brought unto David his crown and his *bracelet*, 2 Sam. i. 10."

III. As a N. fem. גלילה *A border, limit*, from it's *turning* or *winding*. occ. Ezek. xlvii. 8. plur. גלילות *Circuits, borders, confines, limits*. Joſh. xiii. 2. xxii. 10, 11. Thus the Lexicons in general interpret the word; but ſhould it not rather be rendered, eſpecially in the two laſt cited paſſages, *windings, meanders?*

IV. גלל with ב prefixed, בגלל is uſed as a Particle, *Becauſe of, by means of* one, q. d. *by* his *bringing it about*. It is applied both to perſons and things. Gen. xii. 13. Deut. xviii. 12, & al.

V. As a N. גלל *Dung, ordure*. The *fæces* ſeem to be ſo called from their *roundiſh* form. occ. 1 K. xiv. 10. Job xx. 7. Ezek. iv. 12, 15. Zeph. i. 17. The Text in Ezek. iv. 12, does by no means intend that the Prophet was to eat bread *mixed* with human ordure, but ſuch as was *dreſſed* or *baked* with that abominable kind of *fuel* inſtead of *cow dung* (comp. ver. 15), which latter is * uſually applied to this purpoſe in the Eaſt, as indeed it is commonly uſed for fuel by the poor in ſome parts of England. In *Sandys*'s Travels, p. 85, I meet with a paſſage which may ſerve to illuſtrate Ezek. iv. 12; for ſpeaking of the country people of *Egypt* he ſays, "A people breathes not more ſavage and naſty, cruſted with dirt, and *ſtinking* of ſmoke by reaſon of the *fuel* (ſtercus hominum, *human dung*) and their houſes which have no chimnies." Hence,

VI. As a N. maſc. plur. גלולים and גללים, ſpoken in contempt of idols, *Dungy gods*. Mr. *Bate* juſtly obſerves, that "this is a name of the idols *only*, and in the mouth of thoſe who thought and ſpoke of them, as *filth* and *dung*, accompanying it with other names of abhorrence." See Lev. xxvi. 20. Deut. xxix. 17. So in after times the Jews changed the name of the idol Baal-*zebub, The Lord, the cauſer of* fluidity, to Beel-*zebul the Lord* of dung. See *Greek* and *Eng*. Lexicon, under ΒΕΕΛΖΕΒΟΥΛ.

A further and more particular reaſon of this appellation גלולים might be taken from the *beſtial* and *obſcene* form of their idols. Ezek. viii. 10, *So I went in, and ſaw, and behold, every form of* creeping things and abominable beaſts, *and all the* גלולי *of the houſe of Iſrael, pourtrayed upon the wall round about.* Comp. Ezek. xvi. 36.

VII. Chald. אבן גלל, Eng. Marg. *Stones of* rolling, i. e. Great *ſtones*. occ. Ezra v. 8. vi. 4.

גלגל With both radicals doubled to denote the *continued repetition* of the action.

I. In Kal, *To roll over and over again*. occ. Jer. li. 25. In Hith. *To roll oneſelf thus*. occ. Job xxx. 14.

II. As a N. גלגל *The matter of the heavens in continual circulation*, or rather the *whirl-wind*, turbo, which accompanied the ſtorm. Pſ. lxxvii. 19.

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* See *Harmer*'s Obſervations, vol. i. p. 259, &c. and *Lettres de quelques Juifs à* M. de VOLTAIRE, p. 338. Or, *Letters of certain Jews to* M. de Voltaire, vol. i. p. 433, &c.

III. *Any light thing rolled over and over again*, or *whirled* by the wind. Pſ. lxxxiii. 14. Iſ. xvii. 13, in which latter paſſage our tranſlation renders it *a rolling thing*, or *thiſtle-down*, Marg.

IV. *A wheel, which is formed for rolling* or *turning round*. Iſa. v. 28. xxviii. 28. Jer. xlvii. 3. It is alſo thus rendered, Ezek. x. 2, 6. But in theſe latter Texts it ſeems rather to mean the *celeſtial fluid in circulation* (ſee Senſe II.) with which the *cherubim* were ſurrounded; 1ſt, becauſe there is a different word to expreſs the wheels, namely, אופנים · (ſee ver. 6, 9, 10); and 2dly, becauſe this interpretation beſt agrees with the context, with which compare Gen. iii. 24. Ezek. i. 4. 2 Sam. xxii. 9, 13. Pſ. xviii. 9, 13, 14. "Ezek. x. 13, *As for* אופנים the wheels *it was cried to them in my hearing* הגלגל Revolution—intimating that thoſe, whom the cherubs repreſented, having each a wheel—was going to exert his power to bring to paſs the great ſcene here repreſented: Each (cherub) had a *wheel*, revolution, adminiſtration, a ſhare in *turning* things *about*, which was ſaying they would ſoon or certainly perform the viſion." *Bate.*

Eccleſ. xii. 6, *Or* כד *the pitcher be broken at the fountain, or* הגלגל the wheel *be broken at the* בור *pit*. Theſe words contain an alluſion to the *circulation of the blood*, and it's ceſſation at death. In order to underſtand them, it will be neceſſary briefly to remark, that all the blood returned from the extremities of the human body by the veins, is conveyed through the two trunks of the *vena cava*, to the right auricle of the heart, thence to it's right ventricle, from which it is diſtributed by the pulmonary artery and it's branches throughout the lungs, whence it is brought by the four pulmonary veins (uniting in the left *ſinus venoſus*) to the left auricle of the heart, and thence to it's left ventricle, whence it is thrown into the *aorta*, or *great artery*, by whoſe ramifications it is diſtributed to every part of the body, to be again received by the veins, at their * inoſculations or inſertions into the arteries, and through the ſmaller veins to be re-conveyed to the larger venal branches, and ſo through the *vena cava* back again to the right auricle of the heart. See *Haller*'s Phyſiolog. lect. iv. § 68, 70, vol. i. p. 60, 61, edit. *Mibles*.

Now this being tolerably underſtood, what ſeems the moſt probable meaning of *the pitcher's being broken at the fountain*, on the approach of death? Is it not † *the collapſion of the arteries*, particularly of *the aorta*, whereby it becomes incapable of any longer conveying the blood from the *left ventricle* of the heart, from which, as from a *fountain* or *ſpring*, it uſed to be diſtributed to the whole body, the whole *earthly houſe of this tabernacle*? And if this be admitted, let us conſider what is meant by the *wheel's being broken at the pit*. A *wheel* was uſed by the ancients, ‡ as it ſtill is in many countries, to draw water out of wells or *pits*, and we may obſerve in the words of a § learned Anatomiſt and Phyſician, that in every inſpiration of the lungs, "the *bronchia* or branches of the wind-pipe are every way increaſed both in length and diameter; at the ſame time the pulmonary blood-veſſels, which are wrapped up together with the *bronchia* in a covering of the cellular ſubſtance, are likewiſe with them extended in length, and ſpread out from ſmaller into larger angles, by which means the circulation is rendered eaſier through them. While this is performing, the veſicular ſubſtance

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[*] However, as that great and accurate anatomiſt, Dr. *Frank Nicholls*, with whoſe acquaintance and friendſhip I was for many years honoured, uſed to ſtate this matter ſomewhat differently, I cannot do better than preſent the Reader with a paſſage on this ſubject from *Nicholſii Vita* by the learned Dr. *Thomas Lawrence*, the intimate friend of Dr. *Nicholls*, pag. 20. "Ex arteriis minimis ſanguinem deferentibus iter continuum eidem progreſſuro in venarum ramos exiliſſimos eſſe dicunt recentiores anatomici nullo parenchymate interpoſito. Quod *paulo ſecus* eſſe Nicholſius *demonſtravit*; quando quidem arteriæ, quæ in tunicas venarum ſanguinem important, in ipſas majores venas, quibus nutriendis inſerviverant, ſanguinem ſuum, functo officio, continuo infundunt."

[†] From this *collapſion of the arteries*, and *the ſtoppage of the circulation of the blood through the lungs* (ſee the following page in the Text) it is, that, as *Haller* obſerves, *Phyſiology*, lect. iv. § 57, "after death, the veins are found fuller of blood than the arteries, and that the arteries of a dead body commonly contain only a ſmall quantity of blood."

[‡] See *Shaw*'s Travels, p. 408, and plate in p. 291; and *Niebuhr*, Voyage en Arabie, tom. i. p. 120.

[§] *Haller*, in his *Phyſiology*, lect. x. § 292, edit. *Mibles*.

or fleſh of the lungs themſelves filled out with air, increaſes thoſe ſpaces through which the capillary blood-veſſels of the lungs make their progreſs, whereby the preſſure of the veſicles upon each other, and upon thoſe veſſels adjacent is leſſened: thus, therefore, the blood will flow with greater eaſe and celerity into and through the larger and ſmaller veſſels of the lungs;" and thus the *lungs* at every inſpiration receiving blood from the *right ventricle* of the heart, are like a *wheel* drawing water out of a *pit*[*]. On the other hand, "[†] the effects of expiration are a compreſſure of the blood-veſſels in the lungs, a reduction of the bronchia or branches of the wind-pipe into more acute angles, a preſſure of the reticular ſmall veſſels by the weight and contact of the adjacent larger veſſels; by which means part of the blood, heſitating in the capillary arteries, is urged forward through the veins to the left ſide of the heart, while at the ſame time that part of the blood is reſiſted, which flows in by the artery from the right ventricle. In this manner a freſh neceſſity follows for repeating the reſpiration, becauſe the collapſed veſſels of the lungs reſiſt the blood repeatedly expelled from the right ventricle of the heart." But on the near approach of death, reſpiration becomes more and more difficult; the diſtenſive power of the lungs diminiſhes; and the blood being impeded in it's paſſage through them, concretes or becomes grumous; till after the laſt expiration *the wheel is broken at the pit*, the lungs become incapable of another inſpiration, and ſo can receive no more blood from the right ventricle of the heart, and conſequently the circulation ceaſes, and the man dies.

V. As a N. fem. גלגלת *The human ſkull*, from it's *round* or *ſpherical ſhape*. Jud. ix. 53. 2 K. ix. 35. 1 Chron. x. 10. The word is ſometimes applied to *reckoning* men by the *head* or *poll*, as we ſpeak. Exod. xvi. 16, *An omer* לגלגלת a head *according to the number of your perſons*; ſo Exod. xxxviii. 26. Num. i. 2, *Take ye the ſum of all the congregation—every male* לגלגלתם by their poll; ſo ver. 18. From this word we have in the New Teſtament the name of *Golgotha, which is*, ſay the Evangeliſts, *the place of a ſkull*: In this word the ſecond ל is dropped for the ſake of eaſier pronunciation, as uſual. See *Greek* and *Engliſh* Lexicon in ΓΟΛΓΟΘΑ.

גלא Chald.

From the Heb. גלה *To diſcover, reveal*. occ. Dan. ii. 22, 29, 47.

גלב

As a N. *A barber* or *ſhaver*. Once in plur. Ezek. v. 1.

Der. *Glib*, Greek γλυφω to ſcrape, &c. Latin *glaber*, ſmooth, bald, without hair, whence *glabrity*, ſmoothneſs, baldneſs.

גלד

Occurs not as a V. in Hebrew, but in Chaldee ſignifies, *To congeal, condenſe, cruſt over*, and as a N. in that language, *the bark* of a tree, *a cruſt, concretion, ice, the ſkin*, &c. So in Arabic *Ice, a ſkin or hide, to be affected with the hoar-froſt or ice*. See *Caſtell*. Hence, as a N. גלד *A ſkin* or *hide*. Once Job xvi. 15.

Der. The Latin *gelidus* (cold), whence Eng. *gelid, gelidneſs, gelidity*. Welſh, *caled*, hard. Eng. *cold, gold*, (Qu ?) from it's denſity and tenacity, *clod, cloud, clad*. (Qu ?)

גלה

With a radical, though mutable or omiſſible, ה.

I. In Kal, Intranſitively, *To remove* or *be removed*. 1 Sam. iv. 21, 22, גלה כבוד *The glory* is removed or departed *from Iſrael*. Here, as כבוד is maſculine, the ה in גלה muſt be radical. Iſa. xxiv. 11, משוש *The mirth of the land* גלה is gone, or departed. 2 Sam. xv. 19. *And do thou alſo* גלה (maſc.) remove *to thy place*.

In Kal and Hiph. Tranſitively, *To remove, carry away*. 2 K. xvii. 6, 11,—*as did the heathen whom Jehovah* הגלה removed *from before them*. ver. 26, *The nations whom* הגלית thou haſt removed *and placed in the cities of Samaria*—ver. 33, *They feared Jehovah, and ſerved their own Aleim, according to the cuſtom of the nations* אשר הגלו אתם משם *whence they* had removed *them*. Job xii. 22, מגלה עמקות Removing, or turning up *the lower parts* or *hemiſphere* (of the earth namely)

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[*] It muſt however be obſerved, that the pulſations of the heart and arteries are much more frequently repeated than the inſpirations and expirations of the lungs. See *Haller*, § 310.

[†] Ibid. § 297, 298.

namely) *out of darkneſs, and bringing out to the light the ſhadow of death.*

Chald. In Aph. The ſame. Ezra iv. 10. v. 12.

In Niph. *To be removed.* Iſa. xxxviii. 12.

In Huph. Eſth. ii. 6.

As a N. fem. גולה *A tranſmigration, tranſplantation,* or *removal from one country to another,* Μετοικεσια. Jer. xxix. 16. xlviii. 7, 11. xlix. 3. Comp. Ezek. xii. 11. Alſo, *A number of perſons or things ſo removed.* 2 K. xxiv. 14, 15. Jer. xxviii. 6. xxix. 1, 4, & al. freq. As a N. fem. גלות The ſame. See Ezek. xxxiii. 21. 2 K. xxv. 27. Iſa. xlv. 13, & al. Chald. גלותא The ſame. Dan. ii. 25. v. 13. & al. —The tranſplanting of people or nations has been practiſed by more modern conquerors. Thus in the year 796, "*Charlemagne* tranſplanted the *Saxons* from their own country, to oblige them to remain faithful to him, into different parts of his kingdom, either *Flanders,* or the country of the *Helvetians,* &c. Their own country was re-peopled by the *Adrites,* a *Sclavonian* nation*." So in much later times, "It was the policy of *Abbas* I. (who aſcended the throne of *Perſia* in 1585) to tranſplant the inhabitants of conquered places from one country to another, with a view not only of preventing any danger from their diſaffection, but likewiſe of depopulating the countries expoſed to an enemy †."

II. It is particularly applied to *removing* or *turning back garments* or *coverings.* Deut. xxii. 30. *A man ſhall not take his father's wife, nor* יגלה remove *his father's ſkirt,* i. e. "lie with his father's wife. For this is a modeſt phraſe borrowed from the ancient cuſtom in thoſe countries; where the bridegroom, when he brought his bride into the *chuppa* [חפה] as they called it, or bridal chamber, *ſpread the ſkirt of his robe over her,* to ſignify his right to her and power over her, and that he alone might lawfully enjoy her. Ruth iii. 9. Ezek. xvi. 8." Note in *Parker*'s Bibliotheca Biblica. So Deut. xxvii. 20. Jer. xiii. 22, *For the greatneſs of thine iniquity* נגלו שוליך are *thy ſkirts* removed. (Comp. ver. 26.) Nah. iii. 5, וגליתי שוליך *And I will* remove or turn back *thy ſkirts upon thy face, and I will ſhew the nations thy nakedneſs.* Comp. Iſa. xxii. 8. And the word for *covering* or *garment* being underſtood, Ruth iii. 4, וגלית מרגלתיו *And thou ſhalt* remove or turn back (his garment namely) *from his feet.* Hence

III. It is applied to the thing to be uncovered, either by underſtanding the particle מ *from* (which muſt often be ſupplied in Hebrew), or rather by a tranſition from the covering to the thing covered; and ſo may be rendered, *To uncover.* See Lev. xviii. 6. & ſeq. xx. 11, & ſeq.—גלות את אזן, or ſimply אזן, *To uncover the ear,* is to make a perſon thoroughly acquainted with a thing, *all impediments to his hearing* and *underſtanding* it being removed. Ruth iv. 4. 1 Sam. ix. 15. xx. 2. xxii. 8. Job xxxiii. 16. xxxvi. 10. So גלות עינים is *to uncover* or *open the eyes,* either of body or mind. See Num. xxii. 31. xxiv. 4. Pſ. cxix. 18.

In Niph. *To be uncovered.* 2 Sam. vi. 20; not that David was here abſolutely naked, but ſtripped of his royal robes, and *girded with a linen ephod,* ver. 14. This Michal's pride could not bear.

IV. In Kal, tranſitively, *To diſcover, reveal.* See Prov. xi. 13. xxv. 9. Iſa. xvi. 3. Alſo, intranſitively, *To appear.* Prov. xxvii. 25. In Niph. *To be revealed, diſcovered, appear.* Gen. xxxv. 7, *Becauſe there* נגלו אליו האלהים *the Aleim* WERE revealed, or appeared *to him.* 1 Sam. ii. 27. Pſ. xviii. 16. In Hith. *To diſcover oneſelf.* Prov. xviii. 2.

V. As a N. גליון *A mirror.* Iſa. viii. 1; which Biſhop *Lowth* tranſlates, *Take unto thee a large* mirror, *and write on it with a workman's graving tool*—and in his note he remarks, that "the word גליון is not regularly formed from גלל *to roll,* but from גלה; as פריון from פדה, כליון from כלה, נקיון from נקה, עליון from עלה, &c. the י ſupplying the place of the radical ה. גלה ſignifies *to ſhew, to reveal.*" Thus far the learned author. And without adopting *Schroederus*'s interpretation of גלה, namely, *to render bright, poliſh,* I think that גליון may, according to the analogy of the Heb. language, rather ſignify a *mirror,* than a *roll* or *volume*—a

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* *Henault,* Abregé Chronol. de l'Hiſtoire de France, tom. i. p. 65.

† *Hanway*'s Revolutions of Perſia, vol. iii. p. 164.

mirror, ſuch as we know from Exod. xxxviii. 8, (where ſee *Le Clerc*'s Note, 2d edit. and *Calmet*'s Dictionary in LOOKING-GLASSES) were anciently made of *poliſhed braſs*. But it is evident that the *mirrors* there mentioned were *ſmall* ones; whereas the prophet is commanded to take *a large mirror*—"large enough for him to engrave upon it, in deep and laſting characters, בחרט אנוש *with a workman's graving tool*, the prophecy which he was to deliver." Comp. under חרט.

VI. As a N. maſc. plur. גלינים, or according to the reading of the *Complutenſian* edition, and of nine of Dr. *Kennicott*'s MSS. גליונים with the ו inſerted, as in the preceding גליון, Iſa. iii. 23, where the Targum accordingly renders it מחזיתא and Vulg. ſpecula, *mirrors*. But the LXX explain it by *Διαφανη Λακωνικα Garments that one might ſee through, of the Lacedemonian kind.* And we are informed by ancient writers, that thoſe worn by the *Lacedemonian* * maidens were ſo made as to be highly indecent, and not to anſwer a principal end of clothing. It is poſſible that ſome of the Jewiſh ladies, in Iſaiah's time, might wear dreſſes of a ſimilar faſhion; but if I apprehended that גלינים or גליונים ſignified any ſort of garments, I ſhould rather think that they meant veſtments of the *cobweb* kind, a ſort of *no-coverings*, which would not hinder the wearers from appearing almoſt naked; ſuch as † *Menander* calls διαφανες χιτωνιον *a tranſparent veſt*, and mentions as the dreſs of a courtezan; and ſuch as *Varro* ſtyles vitreas veſtes, *glaſſy veſtments*; and *Horace* from the Iſland of *Coos*, where the ſtuff was made, denominates *Coan*, lib. i. ſat. 2, lin. 101,

————Cois *tibi pæne videre eſt*
Ut nudam.————
————Thro' the *Coan* veſt
You almoſt ſee her naked.

This *Coan* ſtuff was probably a kind of *very thin ſilk* or *gauze*. So Lady *M. W. Montague* deſcribing her *Turkiſh* dreſs, ſays, her *ſmock* was of fine white ſilk *gauze*, cloſed at the neck with a diamond button, but the *ſhape and colour of the boſom was very well to be diſtinguiſhed through it*. Letter 29, vol. ii. p. 12, 13‡. But I have ſaid that the Chaldee Targum and Vulgate render גלינים or גליונים *mirrors*: and Dr. *Shaw* informs us (Travels, p. 241.), that "in the Levant theſe are ſtill a part of *female dreſs*; for that the Mooriſh women in Barbary are ſo fond of their ornaments, and particularly of their *looking-glaſſes, which they hang upon their breaſts*, that they will not lay them aſide, even when, after the drudgery of the day, they are obliged to go two or three miles, with a pitcher or a goat's ſkin, to fetch water." And it is certain from Exod. xxxviii. 8, that the Iſraelitiſh women uſed to carry their *mirrors* with them, even to their moſt ſolemn place of worſhip, but it is by no means equally certain that they ever wore *tranſparent garments*.

DER. Ultimately from this root no doubt it was that || *the interpreters of prodigies* among the Sicilians were called *Galei*, or *Galeotæ*.

גלח

To ſhave, as the hair of the head, beard, &c. Lev. xiv. 8, 9. xxi. 5. Num. vi. 9, & al. Comp. Iſa. vii. 20. Alſo, *To be ſhaved*. Jud. xvi. 17, 22. Comp. Gen. xli. 14. In Hith. *To ſhave oneſelf*, or *be ſhaved*. Lev. xiii. 33. Num. vi. 19.

גלם

I. *To wrap* or *roll up together*, as a cloak or burnooſe. So Targ. אחור, LXX ειλησε, Vulg. involvit. occ. 2 K. ii. 8. As a participial N. maſc. plur. in Reg. גלומי *Wrappers, cloaks*; ſo *Aquila* ειλημασι, and Vulg. involucris. occ. Ezek. xxvii. 24.

II. As a N. גלם *An embryo, the unformed maſs*, which is, as it were, *wrapt up to-*

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* *Euripides*, cited by *Plutarch* in *Numa*, tom. i. p. 76, edit. *Xylandri*, deſcribes theſe girls as being

Γυμνοισι μηροις και πεπλοις ανειμενοις.

Τῳ γαρ ενι (ſays *Plutarch*) του παρθενικου χιτωνος αἱ πτέρυγες ουκ ησαν ανεῤῥαμμεναι κατωθεν, αλλ᾽ ανεπτυσσοντο και συναγεγυμνουν ὁλον εν τῳ βαδιζειν τον μηρον.

† Fragment. p. 284, lin. 749, edit. *Cleric*.

‡ See more to the ſame purpoſe in Biſhop *Lowth*'s Note, of whom it is remarkable, that, though he contends for גליון in Iſa. viii. 1, ſignifying *a mirror*, an interpretation not favoured by any of the ancient verſions, yet in his Note on Iſa. iii. 23, he does not even mention the Targum's and Vulgate's explaining גלינים or גליונים to the ſame ſenſe. See alſo *Savary*, Lettre xiv. p. 151.

|| Interpretes Portentorum, *qui* Galleotæ *in Sicilia nominabantur*. *Cicero*, De Divin. i. 20.

gether, before it gradually unfolds into the lineaments of a man. occ. Pſ. cxxxix. 16.

Der. Latin *Glomus*, a ball of thread or yarn wound round, whence *glomero*, *conglomero*, and Eng. *glomerate*, *conglomerate*. Perhaps, *gloom*, *glum*. Alſo (*m* being changed into *b*) Lat. *globus*, whence Eng. *globe*, *globular*, &c.

גלע

The modern Lexicons, probably from it's reſemblance in ſound to גל, render it *to involve*, *mix*, *meddle*, *intermeddle*, or the like; but from the ancient verſions it's meaning ſeems to be, *to deride*, *ſcorn*, *taunt*, *contend with deriſion*, *ſcorn*, or *taunts*. It occurs alſo in Hith. and that in the three following Texts of Proverbs, ch. xvii. 14, *The letting out of water* (*is*) *the beginning of contention, therefore before the diſpute* התגלע becomes contumelious, degenerates into deriſion and contumely, *diſmiſs it*; Targ. קריא *grows hot*, *rages*; Vulg. patiatur contumeliam, *ſuffers contumely*, but refers theſe words to the perſon. Ch. xviii. 1, *The recluſe ſeeks his own pleaſure*, or *inclination*, יתגלע he laughs at, or derides *every thing ſolid or wiſe*; ſo Targ. ובכל מלכנא מצטדי, *and* derides *all counſel*; Syr. ממיק *deriding*. Ch. xx. 3, (*It is*) *glory to a man to ceaſe from ſtrife, but every fool* יתגלע will taunt; Targ. מצטדי *derides*; Syr. ממיק *deriding*, MOCKING. Aquila, εξυβρισθησεται *will be treated contumeliouſly*; Vulg. miſcentur contumeliis, *mix with contumelies*. Comp. *Caſtell*, and *Schultens* De Defect. Ling. Heb. § 47, & ſeq. From גלע in the ſenſe here given may be derived the Greek *γελαω to laugh*.

גלש

"*To ſhine*, *gliſter*, *gliſten*, (Germ.) blincken. Cant. iv. 1, LXX απεκαλυφθησαν. Cant. vi. 5, LXX ανεφανησαν. *Which* gliſten (*nitent*) *from mount Gilead*. Chald. גלוש *bald*. *What is bald* ſhines, or gliſtens." Thus *Cocceius* in his Lexicon. And this interpretation on the whole appears the beſt. For obſerve that the bride's *hair* is compared not merely to the *long curled hair* (ſee *Scheuchzer*) of the eaſtern goats, but to a *flock of goats gliſtening from mount Gilead*; in alluſion not only to it's *gloſſineſs*, but alſo to the numerous *ringlets* or *treſſes* into which it was broken, and which adorned the *head* of the bride, as the gliſtening goats did the ſides and precipices of the mountain. Comp. Cant. vii. 5, or 6, and under קשה III. The Root occurs only in Cant. iv. 1. vi. 5.

Der. *Gloſs*, *gloſſy*, *gliſten*, *gliſter*. Alſo, *Glaſs*. Lat. *gliſco* to wax fat, and gliſten. Perhaps Lat. *glacies*, ice, whence *glacial*, *glaciation*.

גם

Occurs not as a V. in Heb. but the idea appears to be, *full*, *copious*, *abundant*, or the like, particularly as *water*, whence the Arabic has a root גם which ſignifies *to abound*, *be copious*, *flow together*, as *water*, "multus fuit vel evaſit, *peculiariter aqua in puteo*, confluxit." *Caſtell.* Lexic. Heptag. Hence likewiſe the Syriac גמם *to be full*, and the Greek γεμω, γεμιζω *to be full*. Comp. alſo אלגומים among the Pluriliterals in א.

I. As a Particle, גם denoting *abundance*, *increaſe* or *emphaſis*. It may be rendered

1. *Over and above*, *moreover*, *alſo*, *even*. freq. occ.

2. Repeated ſeveral times it anſwers to the Latin, *cùm*, *tùm*; *tàm*, *quàm*; and may be rendered into Engliſh by the words *both—and*; or *as well—as*. See Gen. xxiv. 25. Jud. viii. 22. *As—ſo*, Iſa. lxvi. 4. Joined with a negative particle, *Neither—nor*, Num. xxiii. 25.

3. בשגם A compound of ב *in*, ש for אשר *that*, and גם *even*, *Inaſmuch as even*, *ſince even*, in eo quòd etiam, *Montanus*. occ. Gen. vi. 3.

II. As a N. אגם *A pond*, *a pool*, *an abundance* or *conflux of water*. Exod. vii. 19. Pſ. cvii. 35, & al. אגמי נפש, *Ponds for live fiſh*, Vivaria. Iſa. xix. 10.

III. *A kind of plant growing about pools, and itſelf abounding in moiſture, a reed* or *bulruſh*. occ. Jer. li. 32.; but the LXX render it by Συϛηματα, *collections*, *of water* namely, and the Vulg. by ſtagna, *pools*.

IV. As a N. אגמן

1. *A caldron*, or *great kettle*, *holding a large quantity of water*. occ. Job xli. 12, or 20.

2. *A large kind of ruſh*, *a bulruſh*. occ. Iſa. ix. 14. xix. 15. lviii. 5. Alſo, *A rope* made of ſuch *ruſhes*. Thus the Greek σχοινος, which properly ſignifies a *bulruſh*, is alſo uſed for a *rope*. And *Haſſelquiſt* (Voyages, p. 97.) obſerves, that of the leaves of one ſort of *reeds* which grow near the Nile, the (modern) Egyptians make *ropes*. "They lay them in water," ſays he, "like hemp, and then make good and ſtrong *cables* of them, which with the bark (integumentum) of the date tree, are almoſt the only cable uſed in the Nile." occ. Job xl. 26, or xli. 2. *Wilt* or *canſt thou put* אגמן a rope *in his noſe*, i. e. in a hole bored through his noſe, in order to lead him about and manage him? Comp under חח III.

V. As a N. מגמת ſee under גמה.

גמא

I. *To ſup up*, *ſwallow*. occ. in Hiph. Gen. xxiv. 17, הגמיאיני *Let* me *ſup*, *give* me *a ſup*; LXX ϖοτισον με, *let* me *drink*. In Kal, ſpoken of the Arabian war-horſe. occ. Job xxxix. 24, *With ſhaking and quivering* יגמא ארץ he ſwalloweth *the ground, and believeth not that it is the ſound of the trumpet.* Shall we in this paſſage prefer the proper or the figurative ſenſe of *ſwallowing*? It is not improbable that a high-ſpirited horſe might from eagerneſs *gnaw*, and ſo *ſwallow* the ground. But is not the metaphorical ſenſe more noble, and better ſuited to the context? Namely, that while the horſe ſtands ſhaking and quivering, he is in fancy *ſwallowing* the ſpace between himſelf and the enemy's troops; and when the trumpet ſounds, he can ſcarcely believe it for joy.

> "The ground he *ſwallows* in his furious heat,
> His eager hoofs the *diſtant* champain beat."
> SCOTT.

Bochart Hieroz. Part i. p. 144, to illuſtrate the Heb. expreſſion produces this Arabic one, אלתהם אלפרש אלארץ *The horſe* devoured *the ground*, i. e. ran ſwiftly *over it*. Comp. *Caſtell* Lex. in לחם AR. And though it muſt be owned that Job xxxix. 24, in this view contains a very bold figure, yet even an Engliſh poet of eminence has applied the ſame to *hunters:*

> ——"And o'er the lawn,
> In fancy *ſwallowing up* the ſpace between,
> Pour all your ſpeed——"
> THOMSON's Autumn, lin. 485.

II. As a N. גמא *The Egyptian reed* or *papyrus*, ſo called from it's remarkably *ſupping up* the water in which it grows, according to that of Job viii. 11, *Will the* גמא papyrus *grow without mud?* occ. Exod. ii. 3. Job viii. 11, (in both which paſſages the LXX render it παπυρος *papyrus*) Iſa. xviii. 2. xxxv. 7. "Of the many travellers into Egypt, *Alpinus*," ſays Abbé *Winckelman*, (Critical Account of Herculaneum, pag. 82.) "is the only one who has given us an exact deſcription of this plant. It grows on the *banks of the Nile*, and in *marſhy grounds*. The ſtalk riſes to the height of ſix or ſeven cubits (beſides about two under water). This ſtalk is triangular, and terminates in a crown of ſmall filaments, reſembling hair, which the ancients uſed to compare to a *thyrſus*. This reed, commonly called the *Egyptian reed*, was of the greateſt uſe to the inhabitants of the country where it grew; the pith contained in the ſtalk ſerving them for food, and *the woody part to build veſſels with*, which veſſels are to be ſeen on the engraven ſtones and other monuments of Egyptian antiquity. For this purpoſe they made it up, like ruſhes, into bundles, and by tying theſe bundles together, gave their veſſels the neceſſary ſhape and ſolidity." "The veſſels of *bulruſhes* or *papyrus* that are mentioned both in ſacred (Iſa. xviii. 2.) and profane hiſtory (ſays Dr. *Shaw*, Travels, p. 437.) were no other than large fabricks of the ſame kind with that of *Moſes* (Exod. ii. 3.), which, from the late introduction of plank, and ſtronger materials, are now laid aſide. Thus *Pliny* (lib. vi. cap. 16.) takes notice of the Naves papyraceas, armamentaque Nili, *Ships made of papyrus, and the equipments of the Nile*; and (lib. xiii. cap. 11.) he obſerves, Ex ipſa quidem papyro navigia texunt, *Of the papyrus itſelf they conſtruct ſailing-veſſels. Herodotus* and *Diodorus* have recorded the ſame fact; and among the poets, *Lucan* (lib. iv. lin. 136.), Conſeritur bibulâ Memphitis cymba papyro," *the Memphian or Egyptian boat is made of the thirſty papyrus*; where the epithet bibulâ *drinking, ſoaking, thirſty*, is particularly remarkable, as correſponding with great exactneſs to the nature of the plant, and to it's Hebrew name גמא.

גמר

Occurs not as a V. in Heb. but in the rabbinical Chaldee ſignifies, *To be contracted*, and in this ſenſe the Participle pehil גמיר appears to be uſed in the Chaldee Targum on Jud. iii. 15. xx. 16.

I. גמר occ. Jud. iii. 16, where it is generally ſuppoſed to denote ſome *meaſure of length*, but what, is uncertain. Some ſay it is the *ſhorter cubit*, which they make equal to fifteen inches, or the length of the arm from the elbow to the beginning of the fingers. But where elſe is this cubit mentioned? The LXX and *Theodotion* render it by σπιθαμης *a ſpan*, which is equal to nine inches. But if the ſacred hiſtorian meant to expreſs *a ſpan*, why not employ the term זרת uſed elſewhere in this ſenſe? But "what," ſays *Michaelis* (Supplem. ad Lex. Heb. p. 325.), "if גמר be no meaſure at all, and if the words ought to be tranſlated, *it's length* contracted, meaning that the ſword was *ſhorter* than uſual?"

II. As a N. maſc. plur. גמדים Eng. tranſlat. *Gammadims*, *Theodotion* Γαμμαδειμ, Ezek. xxvii. 11. Probably theſe were the inhabitants of the country about *Tripoli* in *Syria*, formerly called the Αγχων or *Elbow* of *Phenicia*, from it's *projecting* into the ſea in that *contracted* form. See *Pole*'s Synopſ. in loc.

גמח

Occurs not as a V. in Heb. but in Arabic the cognate גמא ſignifies *To appear*, and as a N. *The extant or conſpicuous part of a thing**. As a N. fem. in Reg. מגמת. Once, Hab. i. 9, where the Targum renders מגמת פניהם by מקבל אפיהון the oppoſition, or oppoſed look *of their faces*; Syr. by חווא דאפיהון the look of *their faces*; LXX, by ανθεϛηκοτας προσωποις αυτων, oppoſing *with their faces*; *Symmachus*, by ἡ προσοψις των προσωπων αυτων, the aſpect or direction *of their faces*; *Montanus*, by *oppoſitio* facierum eorum, the oppoſition *of their faces*; ſo Eng. margin. It ſhould ſeem therefore that the idea of the word is the *being oppoſed* or *looking oppoſite to*. And this makes a very good and true ſenſe, for thus the whole verſe may be rendered. *It* (the nation of the Chaldeans, ver. 6.) *ſhall* † *all come for rapine*, the oppoſition *of their faces toward the Eaſt* (Eng. marg.), or *with their faces* looking *toward the Eaſt*, *and ſhall gather the captivity as ſand*. And accordingly, in the ‡ fifth year *after* the taking and deſtruction of *Jeruſalem*, whilſt *Nebuchadnezzar* was engaged in the ſiege of *Tyre*, ſome of the *Chaldeans*, probably under *Nebuzaradan*, turned eaſtward, fell upon the *Ammonites*, *Moabites*, *Edomites*, and *Arabians*, executed the predictions of the prophets Amos, Jeremiah, Zephaniah, and Ezekiel upon them, and carried many of them into captivity. See Amos i. 14, 15. Jer. ch. xxvii. xxviii. xlviii. xlix. Zeph. ch. ii. Ezek. ch. xxv. *Uſerii* Annales, Anno ante Æram Chriſt. 585, and *Prideaux*'s Connect. vol. i. p. 89, 1ſt edit. 8vo. Anno 584.

גמל

Denotes *retribution* or *return*.

I. In Kal, *To yield* or *return* their flowers or fruits to the earth, as vegetables do. Iſa. xviii. 5, *For before the harveſt, when the bud is perfect, and the ſour grape* גמל יהיה נצה *ſhall be* returning (ſix of Dr. *Kennicott*'s read fully גומל) *the flower* or *bloſſom*, namely to the ground. The LXX have here excellently rendered it by εξανθησῃ ανθος *ſhall ſhed it's bloſſom*. In like manner גמל is uſed, Num. xvii. 8, for *Aaron*'s rod miraculouſly *yielding* almonds, and expreſſes that this fact was as really performed by the immediate power of God, as if the fruit had been produced from the earth by the natural proceſs of vegetation, and then *returned* back to it.

II. *To wean a child*. When uſed as a V. active in this ſenſe, it is always applied either to the *mother*, as 1 Sam. i. 23, 24. Hoſ. i. 8, or to the *woman* who *ſuckles* the child, as 1 K. xi. 20, who then drop it from their breaſt (as it were), and *return* it to the father. There is in this inſtance a very evident and ſtriking reſemblance between the vegetable and animal world. In Niph. *To be weaned*, as a child. Gen. xxi. 8. 1 Sam. i. 22.

III. *To return*, *requite*, *recompenſe*, in whatever manner, whether evil for evil, good for evil, evil for good, or good for good. See Gen. l. 15, 17. (comp. ch. xxxvii. 2.)

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* See *Michaelis* Supplem. ad Lex. Heb. p. 331.

† Two of Dr. *Kennicott*'s Codices here read כלו, three more did originally. But comp. כלה ver. 15.

‡ See *Joſephus*, Ant. lib. x. cap. 9, § 7.

1 Sam. xxiv. 18. 2 Sam. xix. 36. 2 Chron. xx. 11. Joel iii. 9.

As a N. גמול, and גמל *Retribution, recompenſe, requital,* whether in a good or bad ſenſe. Prov. xix. 17, *And he will repay* גמלו *his* recompenſe *to him.* Pſ. xxviii. 4. Iſa. lxvi. 6. Joel iii. or iv. 4, & al. Fem. גמולה The ſame. 2 Sam. xix. 36, & al. *Stockius* interprets this Root in ſome paſſages, *ſimply to do* or *confer good or evil*; and Mr. *Bate* ſays, "the word is to *yield fruit* good or bad, the *doing* good or hurt to others, which is the *fruit* of our actions; and to *make a return* or *retaliate* is rather the conſequence than the ſenſe of the word." Let us therefore conſider the principal paſſages, beſides thoſe above cited, which are produced for this ſuppoſed *ſimple* or *abſolute* ſenſe.

1ſt, Of the Verb. Pſ. xiii. 6, *I will ſing unto Jehovah* כי גמל עלי *becauſe he hath* recompenſed or rewarded *me.* Obſerve the Meſſiah is the ſpeaker, and comp. Pſ. xviii. 21. So Pſ. cxvi. 7.

Prov. xxxi. 12, גמלתהו *She will* requite *him good and not evil,* i. e. *in return* for his love and confidence in her, ver. 11.

Iſa. lxiii. 7, *According to all that Jehovah hath* requited or rewarded *us, and the great goodneſs toward the houſe of Iſrael which he hath* requited *to them*—ver. 8, *for he ſaid, ſurely they are my people, children that will not lie; ſo he was their Saviour.*

Pſ. vii. 5, *If I have* rewarded *evil to him that was at peace with me,* i. e. *in return* for his peaceableneſs.

Prov. iii. 30, *Strive not with a man without cauſe,* אם לא גמלך רעה *ſurely* (i. e. if thou doſt) he returneth *thee evil.* LXX *μητι σε εργασηται κακον* leſt *he* work *thee evil.*

Iſa. iii. 9, *For they* גמלו have rewarded *evil to themſelves,* they have procured their own puniſhment. Comp. ver. 11.

2dly, Of the N. Jud. ix. 16, *And have done to him* כגמול ידיו *as* the reward *of his hands,* i. e. as his doings *deſerved.* Comp. Iſa. iii. 11.

2 Chron. xxxii. 25, *But Hezekiah rendered not again* כגמול עליו *according to* the recompenſe *to him.* Hezekiah's former piety had been *rewarded* by God (ſee ver. 24. 2 K. xx. 5. xviii. 5—7. 2 Chron. xxxi. 21.) but he made not a ſuitable return for thoſe benefits.

Pſ. ciii. 2, *Bleſs the Lord, O my ſoul, and forget not all* גמוליו *his* recompenſes, i. e. how he hath *rewarded* thee; Chriſt is here the ſpeaker. See above, Pſ. xiii. 6, &c. So Pſ. cxvi. 12, in an irregular (Chaldaic) form, תגמולוהי *his* recompenſes.

IV. As a N. גמל *A camel,* from the *revengeful* temper of that animal, which *Bochart* ſhews to be ſo remarkable as even to become a *proverb* among thoſe nations who are beſt acquainted with it's nature. Among other paſſages from ancient writers, he cites from *Baſil* (who was himſelf a native of Cappadocia, who travelled into Syria, Egypt, and Libya, and was afterwards Biſhop of Cæſarea in Paleſtine), "Το *δε των* Καμ*ηλων μνησικακον, και βαρυμηνι, και διαρκες προς οργην, τι αν μιμησασθαι των θαλαττιων δυναιτο*; But what marine animal can emulate the *Camel's reſentment of injuries, and his ſteady and unrelenting anger?*" The reader will be well entertained by conſulting the excellent and learned *Bochart* himſelf on this animal, vol. ii. 75, &c. Gen. xxiv. 11, & al. freq.

V. It is probable that the heathen *Moabites* worſhipped their arch-idol, the heavens, under this attribute of *cauſing a return* of the fruit of animals and vegetables. For בית גמול *the Temple of Retribution* is mentioned Jer. xlviii. 23, as a place in their territories.

Der. The Heb. name of a *camel* has paſſed not only into all the eaſtern, but into the weſtern languages. It was long ago rightly obſerved by *Varro* (De Ling. Lat. lib. iv.) "Camelus *ſuo nomine* Syriaco *in* Latium *venit. The camel* came into *Latium* with his *Syriac* name." Hence alſo *camlet,* a ſtuff formerly made with *camel*'s hair.

גמץ

Occurs not in the Hebrew Scriptures as a V. but in the Chaldee and Syriac ſignifies, *To dig, to dig up,* &c. Hence, as a N. גומץ *A pit.* So the LXX Βοθρος. Once, Eccleſ. x. 8.

גמר

Denotes *finiſhing, making an end of, failing,* and has the ſame ſenſes both in Chaldee and Syriac.

I. In a good ſenſe, *To perform, finiſh, perfect, complete.* occ. Pſ. lvii. 3. cxxxviii. 8. Chald. As a N. גמיר *Conſummate, perfect, complete.* occ. Ezra vii. 12, where it may be beſt referred to ספר *a Scribe,* ſo Vulg. Scribæ—doctiſſimo, *a moſt learned Scribe.*

II. In a bad ſenſe, intranſitively, *To fail, come to an end.* occ. Pſ. xii. 2. (So LXX εκλελοιπεν, and Vulg. defecit.) lxxvii. 9. And thus it may be underſtood alſo, Pſ. vii. 10, *Let the wickedneſs of the wicked* come to an end; or elſe in a tranſitive ſenſe, *Let evil* or *miſchief* conſume, or put an end to, *the wicked.* The Targ. LXX, and Vulg. take it in the former view.

גן

I. As a V. in Kal, followed by the particles על or בעד *To protect, defend.* Iſa. xxxi. 5. Zech. ix. 15. xii. 8, where LXX υπερασπιζω *to ſhield.*

II. As a N. גן *A garden incloſed with a fence, an incloſed garden.* So no doubt the Eng. [*] *garden* is related to the Verb *guard.* freq. occ. Fem. גנה and in Reg. גנת The ſame. Eſth. i. 5. Cant. vi. 10, & al. freq.

Gen. ii. 8, *And Jehovah Aleim planted* גן a garden *eaſtward in Eden*; ſurely not for the purpoſes of a mere *Mahometan* paradiſe, but as a ſchool of religious inſtruction to our firſt parents. Many arguments might be adduced in confirmation of this truth.—Such a method of teaching, by the emblems of paradiſe, was ſuited to the nature of man, who is capable of information concerning ſpiritual things, by analogy, from outward and ſenſible objects. It was alſo agreeable to the enſuing diſpenſations of God, who in that religion which commenced on the Fall, and was in ſubſtance reinſtituted by Moſes, did inſtruct his people in ſpiritual truths, or *the good things to come*, by ſenſible and viſible objects, rites, and ceremonies; by the Cherubim, Gen. iii. 24; by ſacrifices, Gen. iv. 4; (comp. Heb. xi. 4.) by the diſtinction of clean and unclean animals, Gen. vii. 2; by abſtinence from blood, Gen. ix. 4; by the inſtitution of prieſts, altars, burnt-offerings, drink-offerings, holy waſhings, &c. Gen. xiv. 18. (comp. Exod. xxiv. 5.) Gen. viii. 20. xxii. 13. xxxv. 2, 14. And even under the Chriſtian ſtate, much of our religious knowledge is communicated to us partly by the Scriptures referring us for ideas of ſpiritual and heavenly things to the viſible works of God's creation, to the emblems of paradiſe, and to the types of the patriarchal and Moſaic diſpenſations; partly by the ordinance of the ſabbath-day; and partly by the two ſacraments of Baptiſm and the Lord's Supper, which are outward and viſible ſigns of inward and ſpiritual benefits.

It is further manifeſt, that *two* of the trees of paradiſe, that of life, and that of the knowledge of good and evil, were of a *typical* or *emblematic* nature; the one, the ſacrament of life, Gen. ii. 9. iii. 22; the other, of death, Gen. ii. 17. iii. 17—19. And ſo after the Fall, the rough leaves of the fig-tree were uſed by our firſt parents as a ſymbol of *contrition*, Gen. iii. 7. And ſince in that ſacred garden (Gen. ii. 9.) was alſo *every tree that was pleaſant to the ſight or good for food*, ſurely of the ſoul of man as well as of his body, it may ſafely be inferred, that the *whole* [†] garden was ſo contrived by infinite wiſdom, as to repreſent and inculcate on the minds of our firſt parents a plan or ſyſtem of religious truths revealed to them by their Creator; eſpecially ſince the paradiſiacal emblems of *trees*, (ſee Lev. xxiii. 10. Neh. viii. 15.) *plants, waters*, and the like, are frequently applied by the ſucceeding inſpired writers to repreſent ſpiritual objects, and convey ſpiritual leſſons; and that with a ſimplicity and beauty not to be paralleled from any human writer. (See inter al. Iſa. xli. 18—20. lviii. 11. Jer. xvii. 7, 8.) To all which may be added, that the *Garden of Eden* itſelf is by the Prophets alluded to as a place of *ſpiritual* knowledge, joy, and happineſs, (ſee Iſa. li. 3. Ezek. xxviii. 13. xxxvi. 35.); and in the New Teſtament the name *Παραδεισος Paradiſe* (which the LXX almoſt conſtantly uſe for גן when relating to the *Garden of Eden*) is applied to the *intermediate ſtate of happy ſpirits between death and the reſurrection*, and even to *the eternal joys of heaven*. See Luke xxiii. 43. 2 Cor. xii. 4. Rev. ii. 7. Comp. Rev. xxii. 1—3.

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[*] See *Junius* Etymol. Anglican. in **Gard, Garden,** and **Orchard.**

[†] "Know," ſays Rabbi *Simon Bar Abraham*, cited by Mr. *Hutchinſon*, Heb. Writings, p. 21, from *Buxtorf*'s Arc. Fœd. 83, "Know that in the trees, fountains, and other things of the Garden of Eden, were the figures of the moſt curious things by which the firſt Adam ſaw and underſtood *ſpiritual things*; even as God hath given to us the forms or figures of the tabernacle, of the ſanctuary, and of all it's furniture, the candleſtick, the table, and the altars, for *types of intellectual things*, and that we might from them underſtand *heavenly truths* (veritates cœleſtes). But no doubt thoſe particulars were more plain and clear to Adam in the Garden of Eden wherein he dwelt; as he alſo was more holy, being a creature formed by the hands of God himſelf, and an angel of God. In the trees likewiſe, and fountains or rivers of the garden, he *prefigured admirable myſteries* (præfiguravit ſecreta admiranda)." Comp. *Vitringa* Obſ. Sacr. lib. iv. cap. 13, § 6.

From the *Garden of Eden* we have the true origin of *ſacred gardens* among the Idolaters. Thus God, in Iſa. lxv. 3, calleth the apoſtate Jews *a people that provoketh me continually to anger to my face, that ſacrificeth* בגנות in gardens; and ch. i. 29, the Prophet had threatened them, *They ſhall be aſhamed of the oaks which ye have deſired, and ye ſhall be confounded* מהגנות for the gardens *which ye have choſen*; and in Iſaiah lxvi. 17, are mentioned not only theſe idolatrous *gardens*, but we even find an alluſion to the *tree of life*, or rather *of knowledge*, both of which were placed in the *midſt of the Garden of Eden*, (ſee Gen. ii. 9. iii. 3.) *They that ſanctify themſelves, and purify themſelves* אל הגנות in the gardens behind one (tree) in the midſt, *eating ſwine's fleſh, and the abomination and the mouſe, ſhall be conſumed together, ſaith the Lord.*

The *Gardens* of the *Heſperides* (עץ פרי), of *Adonis*, of *Flora*, were famous among the Greeks and Romans. Mr. *Spence*, in his *Polymetis*, p. 251, ſpeaking of the laſt, ſays, "This garden of Flora I take to have been the *Paradiſe* in the Roman Mythology;" and in a Note upon the place, "*Theſe traditions and traces of Paradiſe* among the ancients, muſt be expected to have grown fainter and fainter, in every transfuſion from one people to another. The Romans probably derived their notions of it from the Greeks, among whom this idea ſeems to have been ſhadowed out under the ſtories of the gardens of Alcinoüs. In Africa they had the gardens of the Heſperides, and in the Eaſt thoſe of Adonis; or the Horti Adonis, as Pliny calls them. The term Horti Adonides was uſed by the ancients to ſignify *gardens of pleaſure*; which anſwers *ſtrangely* to the very name of Paradiſe, or the *Garden of Eden*, as Horti Adonis does to the *Garden of the Lord*." See alſo Mr. *Spearman*'s judicious remarks on this paſſage, in his *Letters on the Septuagint*, p. 127.

Cant. iv. 12, גן נעול A garden encloſed or locked up *is my ſiſter, my bride*. Theſe words expreſs the ſatisfaction of the bridegroom on finding his bride a virgin, as thoſe, ch. v. 1, *I have come into* my garden, *my ſiſter, my ſpouſe*, denotes the conſummation of the marriage. Thus the ingenious Author of *The Outlines of a New Commentary on Solomon's Song*, p. 13—17, who ſhews, that in the Eaſt they ſtill uſe, even in their courts of juſtice, *very remote* images to expreſs the commerce of the ſexes. He does not, however, produce the very ſame as are here found in the Canticles. But theſe may be ſupplied from * *A Miſcellany of Eaſtern Learning*, vol. i. p. 12, where *Féirouz*, a Vizir, having divorced his wife *Chemſenniſſa*, on ſuſpicion of criminal converſation with the Sultan, the brothers of *Chemſenniſſa* applying for redreſs to their judge, "My Lord," ſaid they, "we had rented to Féirouz a moſt delightful *garden, a terreſtrial paradiſe*; he took poſſeſſion of it *encompaſſed with high walls, and planted with the moſt beautiful trees that bloomed with flowers and fruit:* (Comp. Cant. iv. 12, 13, 14.) He has broken down the walls, plucked the tender flowers, devoured the fineſt fruit (comp. Cant. v. 1.), and would now reſtore to us this *garden*, robbed of every thing that contributed to render it delicious, when we gave him admiſſion to it." *Féirouz*, in his defence, and the Sultan in his atteſtation to *Chemſenniſſa*'s innocence, ſtill carry on the ſame allegory of the *garden*, as may be ſeen in my Author. I add another paſſage from *Mandelſlo*'s Travels, p. 32, Fol. "About a league and a half from the city [of

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* Printed for *Wilkie* and *Law*, London.

Amadabat in the Eaſt Indies] we were ſhewn a ſepulchre which they call *Betti Chuit*, that is to ſay, *Thy daughter's ſhame diſcovered.* There lies interred in it a rich merchant, a Moore, named *Hajam Majom*, who falling in love with his own daughter, and deſirous to ſhew ſome pretence for his inceſt, went to an eccleſiaſtical judge, and told him in general terms; That he had in his youth taken the pleaſure *to plant a garden, and to dreſs and order it with great care, ſo that it now brought forth excellent fruits*; that his neighbours were extremely deſirous thereof, ſo that he was every day importuned to communicate unto them; but that he could not be perſuaded to part therewith, and that it was his deſign to make uſe of them himſelf, if the judge would grant him in writing a licence to do it. The *Kaſi*, who was not able to dive into the wicked intentions of this unfortunate man, made anſwer that there was no difficulty in all this, and ſo immediately declared as much in writing. *Hajom* ſhewed it to his daughter, and finding, nevertheleſs, that neither his own authority, nor the general permiſſion of the judge, would make her conſent to his brutal enjoyments, he raviſhed her. She complained to her mother, who made ſo much noiſe about it, that the King *Mahomet Begeran* coming to hear thereof ordered him to loſe his head."

III. As a N. מגן *An inſtrument of protection, a ſhield.* Jud. v. 8. 2 Sam. i. 21, & al. freq. Alſo, *A perſon protecting, a protector, defender.* Pſ. xlvii. 10. Hoſ. iv. 18. In the former paſſage the LXX render it οἱ κραταιοι the *powerful* or *mighty*, ſo Vulg. fortes, and in the latter the Vulg. protectores, *the protectors.*

IV. מגנת לב *A covering*, i. e. hardneſs, of the heart. It ſeems to anſwer to ϖωρωσις της καρδιας the calloſity *of the heart* in the New Teſtament. LXX, ὑπερασπισμον, Vulg. ſcutum, *Montanus*, tegumentum. occ. Lam. iii. 65.

V. As a N. with a formative א, אגן plur. אגנות *A veſſel* either *ſurrounded with an edge or border* (circumſeptus *coronâ, Forſter*) or *furniſhed with a cover, a baſon, goblet*, or the like. occ. Exod. xxiv. 6. Cant. vii. 2. Iſa. xxii. 24.

גנן With the laſt radical doubled, to expreſs the *intenſeneſs* or *completeneſs* of the action, *To protect entirely*, or *completely.* Iſa. xxxi. 5.

גנב

I. In Kal, *To ſteal* or *be ſtolen.* Gen. xxxi. 19. xl. 15, & al. freq. Comp. Job xxi. 18. xxvii. 20. As a participial N. גנב *A perſon ſtealing, a thief.* Exod. xxii. 2, 8. As a participial N. fem. גנבה *Somewhat ſtolen.* Exod. xxii. 4. גנבתי *What was ſtolen* from *me*, מ *from* being underſtood; or is not גנבתי rather a N. fem. plur. in Reg. the ſtolen *of*, or *in, the day*, and the ſtolen *in the night*? Gen. xxxi. 39.

II. In Hith. *To ſteal away, withdraw oneſelf privately*, "abſcondere furto fugam," *Virgil* Æn. iv. lin. 337, 8. 2 Sam. xix. 3.

III. גנב את לב *To ſteal the heart.* As *the heart* in Heb. denotes both the *affections* and the *underſtanding*, ſo this expreſſion imports both to *inveigle the affections*, and *to enſnare the underſtanding, by flattery and deceit.* In 2 Sam. xv. 6, it ſeems chiefly to relate to the *affections*; in Gen. xxxi. 20, 27, to the *underſtanding.* So ver. 27, ותגנב אתי *and didſt* catch *me*, didſt as it were *ſteal* me from myſelf? *Homer* uſes an expreſſion very ſimilar to the Heb. גנב את לב, Il. xiv. lin. 217,

Παρφασις, ἡ τ' ΕΚΛΕΨΕ ΝΟΟΝ ϖυκα ϖερ φρονεοντων.

Alluring ſpeech, that *ſteals* the wiſeſt *minds.*

IV. In Niph. joined with אל, *To be ſpoken ſecretly*, or, as it were, *by ſtealth.* occ. Job iv. 12.

Der. Teutonic *knappen*, to take unexpectedly, Swediſh *nappa*, to ſeize, Eng. *To knap*, or *nab*, and perhaps *a knave.* See *Junius* Etymol. Anglican.

גנא

Occurs not as a V. in the Hebrew Bible, but in Chaldee ſignifies, *To treaſure* or *lay up.* As a N. maſc. plur. in Reg. גנזי *Repoſitories, treaſure-houſes, treaſuries.* occ. Eſth. iii. 9. iv. 7. *Cheſts*, Ezek. xxvii. 24.

Chald. As a N. maſc. plur. emphat. גנזיא *The treaſures.* occ. Ezra v. 17. vi. 1. In Reg. גנזי The ſame. occ. Ezra vii. 20. The word occurs only in the above paſſages of the books of Ezra, Eſther, and

Ezekiel, and therefore is perhaps rather a Chaldee than a Hebrew word.

Der. Latin * *gaza*, whence Eng. *magazine.* Comp. גזבר.

גע See under גוע, and געה.

געה

With a radical, but mutable or omiſſible, ה.

To low or *bellow,* as a bull or cow. occ. Job vi. 5. 1 Sam. vi. 12. This word, as well as the ſimilar Greek one *γοαω to moan*, ſeems formed from the *ſound.*

Der. *A cow.*

געל

I. *To caſt away.* Thus it is applied in Niph. to a ſhield, 2 Sam. i. 21; where LXX, *προσωχθισθη was daſhed againſt the ground*, Vulg. abjectus eſt *was caſt away* (as *Horace, Parmulâ non bene* relictâ);— in Kal, to a cow not *caſting out* the male ſeed. Job xxi. 10. Thus *Montanus*, and *Bochart*, vol. ii. 291, *His cow conceives, and does not* יגעל caſt out or reject (*the ſeed*); or elſe, ſince both the Verbs עבר and יגעל are maſculine, the text may perhaps be better rendered, *His bull paſſeth* (the ſeed) *and doth not loathe* (to gender). See the following Senſe and *Stockius*, and comp. Ezek. xvi. 45.

II. *To reject with abhorrence* or *loathing, to loathe.* Lev. xxvi. 11. Ezek. xvi. 45. As a N. געל *What is loathſome, filth.* Ezek. xvi. 5. בגעל נפשך "*In thy natural* filth." *Bate*'s Crit. Heb.

Der. *A goal*, to ſtart from, Gr. *χολη*, and Eng. *gall*, from it's nauſeouſneſs. Alſo, immediately from the Greek, *choler, cholerick.*

גער

I. With ב following, *To reſtrain, repreſs, lay a reſtraint on.* It is applied to God's *reſtraining* the locuſts, Mal. iii. 11.—to his *reſtraining* the red ſea from flowing in it's channel, Pſ. cvi. 9. Comp. Exod. xiv. 21. Tranſitively,—to God's *reſtraining* the corn from growing, Mal. ii. 3. Comp. Pſ. ix. 6. lxviii. 31. cxix. 21.

II. With ב following, *To rebuke, check*, by words. Gen. xxxvii. 10. Ruth ii. 16. As Ns. fem. גערה *Reproof, rebuke.* Prov. xiii. 1. Pſ. xviii. 16, & al. freq. מגערת Nearly the ſame. occ. Deut. xxviii. 20.

געש

I. In Kal, Intranſitively, *To ſhake,* as the earth in an earthquake. occ. Pſ. xviii. 8. In Hith. The ſame. occ. 2 Sam. xxii. 8. Pſ. xviii. 8.

II. In Kal, *To ſhake,* as men with terrour. occ. Job xxxiv. 20.

III. In Hith. *To ſhake* or *totter,* as men who have drunk ſtrongly intoxicating liquor. occ. Jer. xxv. 16; where there is an alluſion to the † intoxicating draught which uſed to be given to malefactors, juſt before their execution, to take away their ſenſes.

IV. In Hith. *To toſs themſelves* as waters. occ. Jer. v. 22. xlvi. 7, 8.

The above cited Texts are all in which the Root occurs.

Der. *To guſh, a guſt* (of wind), Saxon gaſt a ſpirit (which latter word is in like manner from *ſpiro* to breathe, move, as the air), whence *ghoſt, aghaſt, ghaſtly, ghaſtlineſs.*

גף See under נגף

גפן See under נגף

גפר occurs not as a V. in Hebrew, but

I. As a N. גפר *Some kind of wood,* of which Noah's ark was built. occ. Gen. vi. 14, where Targ. *Onkelos* renders it קדרוס the *cedar*, but *Fuller*, Miſcell. lib. iv. cap. 5, and *Bochart*, vol. i. 22, maintain it to be the *cypreſs*: 1ſt, From the appellation; for if from the Greek name *κυπαρισσος* you take the termination *ισσος*, *κυπαρ* and גפר will have a near reſemblance to each other. 2dly, Becauſe, as they prove from the ancients, no wood is more durable againſt rot and worms. 3dly, Becauſe, as *Bochart* particularly ſhews, the *cypreſs* was very fit for ſhip-building, and actually uſed for that purpoſe where it grew in ſufficient plenty. And laſtly, Becauſe it abounded in *Aſſyria,* where Noah probably built the ark. After all, perhaps גפר may be a *general* name for ſuch trees as abound with *reſinous inflammable* juices, as the *cedar, cypreſs, pine, fir,* &c. for

II. As a N. גפרית *Sulphur, brimſtone* (q. d. *brenneſtone* or *brinneſtone*, i. e. *burningſtone*). Gen. xix. 24, & al. freq. It is, I think, always applied, or alludes, to that *meteorous inflammable matter* which God rained upon Sodom and Gomorrah. The LXX every where render it by ϑειον *ſulphur*, as it is alſo called Luke xvii. 29.

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* "*Gaza* is a *Perſian* word, and ſignifies *riches*," ſays *Servius*, in Æn. i. lin 119. *Curtius* ſays, that the *Perſians* give this name to the *royal treaſure*, "Pecuniam regiam, *quam* gazam Perſæ vocant." Lib. iii. cap. 13. edit. Var.

† Comp. *Greek* and *Eng.* Lexicon in Κέρας II. and Σμυρνίζω.

Der. Gr. κυπαρισσος, Lat. *cypreſſus*, Eng. *cypreſs*.

גר

I. *To ſojourn*, * "*to dwell any where for a time, to live as not at home, to inhabit as not in a ſettled habitation,*" *to be a ſtranger* in this ſenſe. Gen. xii. 10. xix. 9. xxxii. 4. Jud. v. 17, *And why did Dan* יגור dwell *in ſhips?* Pſ. v. 5, לא יגרך רע *The evil ſhall not* dwell, or, even ſojourn *with thee*—"*with thee*," ſo Targum, עמך, LXX παροικησει σοι ſhall dwell *with thee*, Vulg. juxta te *near thee*. Iſa. xi. 6, *And the wolf ſhall* גר dwell, lodge occaſionally (*hoſpitabitur, Montanus*) *with the lamb*. Iſa. xxxiii. 14, *Who* יגור ſhall dwell *for us* (*with* or *in*) *the devouring fire? who* יגור ſhall dwell *for us* (*with* or *in*) *the everlaſting burnings?* As a N. גר, fem. in Reg. גרת *A ſojourner, ſtranger*, Gen. xv. 13. xxiii. 4. Exod. iii. 22; particularly *one who ſojourned among the Iſraelites, and embraced the true religion, a proſelyte*, in which ſenſe it is ſometimes oppoſed to אזרח *a native, one born in the land*. See Exod. xii. 19, 48, 49. xx. 10. Lev. xvi. 29. xvii. 8. Hence we may explain Iſa. liv. 15, *Behold* גור יגור אפס *none* ſhall ſojourn or abide (*with thee*) *without me*; *whoever* ſojourneth *with thee ſhall fall to thee*, i. e. none ſhall enjoy the benefit of living with the church of converted Gentiles without my particular providence (comp. Acts xvii. 26, 27.), but yet the Heathen in general, who have this happineſs, ſhall be converted. LXX, Ιδου ΠΡΟΣΗΛΥΤΟΙ ΠΡΟΣΕΛΕΥΣΟΝΤΑΙ σοι δι' εμου, και ΠΑΡΟΙΚΗΣΟΥΣΙ σοι, και επι σε καταφευξονται, *Behold* proſelytes ſhall come *to thee through me, and* ſhall dwell *with thee, and ſhall take refuge with thee*. As a N. fem. plur. גרות *Habitations, dwellings*. occ. Jer. xli. 17, גרות כמוהם, or according to the *Keri*, and twenty-eight of Dr. *Kennicott*'s Codices כמהם—*The dwellings of Chimham* "which David had given to Chimham, the ſon of Barzillai the Gileadite," ſays the Targum. See 2 Sam. xix. 37, 38. It is probable that in the time of Jeremiah, the words were become a *proper name*, as they are taken by the LXX. As a N. מגור *A dwelling*. So Targ. מדורידהון their *Tabernacles*. LXX, παροικιαις αυτων, and Vulg. habitaculis eorum. Pſ. lv. 16. As a N. maſc. plur. in Reg. מגורי *Peregrinations, ſojournings*. Gen. xlvii. 9; where Jacob ſpeaks to Pharaoh of *the days of the years of his* מגורי pilgrimage, and *of the days of the* pilgrimage *of his fathers*, hereby *confeſſing that he was a* ſtranger and pilgrim *in the earth*; *for they who ſay ſuch things declare plainly that they ſeek a country, even a better country, that is, an heavenly*. See Heb. xi. 13, 14, 16. Comp. Gen. xxiii. 4. Lev. xxv. 23. 1 Chron. xxix. 15. Pſ. xxxix. 13. cxix. 54.

II. As a N. גור, in plur. (ſometimes) גרים and גרות without the ו, *A whelp, a cub*, generally of a lion, Gen. xlix. 9. Ezek. xix. 2. Nah. ii. 13; but once of a ſea-monſter, Lam. iv. 3. It ſeems to denote *a young one* ſtill *abiding* with it's parents or dam; hence גור is plainly ſpoken of as inferiour to כפיר, Ezek. xix. 3, 5.

From Heb. גור is perhaps derived, Eng. *A cur*.

III. Several words importing *fear*, are in the Lexicons put under this Root, but they belong to the Root יגר, which ſee.

IV. This Root is alſo rendered *to collect, gather together*, but it does not appear ever to have this ſenſe. Iſa. liv. 15, above explained, is produced as an inſtance, and other paſſages, which will be found under גרה.

גרר In Hith. *To ſojourn continually*, or *for a continuance*. occ. 1 K. xvii. 20, where the LXX render it by κατοικω, which properly denotes a more *fixed* and *durable dwelling* than παροικω. For Jer. xxx. 23. Hoſ. vii. 14. 1 K. vii. 9, ſee under גרה.

גרב

Occurs not as a V. in Hebrew, but in Syriac ſignifies *to be leprous*, in Arabic, *to be ſcabby*. As a N. גרב *A ſcab, ſcurf, ſcurvy*. occ. Lev. xxi. 20. xxii. 22. Deut. xxviii. 27.

Der. ש being prefixed, *Scurf, ſcurvy, ſcrub*.

גרד

In Hith. *To ſcrape oneſelf*. So the LXX.

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* *Johnſon*'s Dict.

ξυη, Vulg. raderet. Once, Job ii. 8. The Chaldee, Syriac, and Arabic uſe the word in the ſame ſenſe.

Der. *To grate*, French *gratter*, to ſcratch, ſcrape.

גרה

With a radical, but mutable or omiſſible, ה.

I. *To excite*, *move*, *ſtir up*, as contention. Prov. xv. 18. xxviii. 25, where Vulg. *jurgia* concitat, *ſtirs up* ſtriſe. Prov. xxix. 22, where LXX, εγειρει νεικος, *ſtirs up* contention, Vulg. provocat *rixas*, *provokes* quarrels; and in theſe, as well as in other paſſages, the final ה in יגרה cannot be ſervile, and therefore muſt be radical; but Pſ. cxl. 3, is a plain inſtance where the ה is dropped, and ו inſerted before the ſecond radical; *All the day* יגורו מלחמות they will ſtir up *wars*, movebunt *bella*. So Pſ. lix. 4, *The mighty* יגורו עלי ſtir up (i. e, *war* or *ſtrife*) *againſt me*, or perhaps in Niph. are ſtirred up; LXX, επεθεντο, and Vulg. irruerunt, *have ruſhed*. Pſ. lvi. 7, יגורו יצפינו "*They ſecretly* ſtir up, i. e. ſtrife," *Bate*, or are *ſecretly* ſtirred up. In Hith. התגרה *To ſtir up oneſelf*, i. e. to *war* or *contention*. 2 K. xiv. 10. 2 Chron. xxv. 19. LXX, in 2 K. εριζεις *contendeſt*, Vulg. in both texts provocas, *provokeſt*; למלחמה *to war* is expreſſed Dan. xi. 25. So Deut. ii. 5, אל תתגרו בם *Ye ſhall not* ſtir up yourſelves *againſt them*, Vulg. moveamini, *be moved*; מלחמה *in* or *to war* is expreſſed, Deut. ii. 9, 24, ב or ל being underſtood. Comp. Jer. l. 24. As a N. fem. ſing. in Reg. תגרת *Moving*, *motion*, *conflict*. occ. Pſ. xxxix. 11.

From גרה in this ſenſe, may be derived the French *guerre*, and Eng. *war*.

II. *To raiſe* or *draw up*, as fiſhes in a net. occ. Hab. i. 15, where LXX ἑιλκυσεν, and Vulg. traxit, *drew*.

III. *To ruminate*, *chew the cud*, or ſtrictly *to ſtir* or *raiſe it up* from the *rumen* or firſt ſtomach. Deut. xiv. 8, ולא גרה *And* raiſeth or raiſing *not* the cud; according to either tranſlation the ה in גרה agreeing with חזיר maſc. muſt here be radical. As a N. גרה *The cud*, or *food raiſed up*. Lev. xi. 3, מעלה גרה *Bringing up* the cud. freq. occ. *Chewing the cud* is a very ſtriking and expreſſive emblem of *meditating* on divine knowledge before laid up in the mind, in order that it may be the better *digeſted* and turned to *ſpiritual nouriſhment*; whence this was one diſtinctive mark of the *clean* animals. *Chewing the cud*, and *meditation*, are even expreſſed by the ſame word in Greek and Latin, as well as in Engliſh by that of *rumination*[*].

IV. As a N. מגורה *A threſhing-floor*, where corn is *agitated* by *threſhing* and *winnowing* to ſeparate it from the ſtraw and chaff. So the LXX αλω, and Targ. אדרא. occ. Hag. ii. 19, or 20. Comp. the following גרן.

ממגרות Joel i. 17, ſee under מגר.

V. As a N. גרן *A threſhing-floor.* [†] Theſe among the ancient Jews were only, as they are to this day in the Eaſt, *round level plats of ground in the open air*, where the corn was trodden out by oxen; the *Libycæ Areæ* of *Horace*, Ode i. lin. 10. (Comp. דש) Thus *Gideon*'s floor, Jud. vi. 37, appears to have been *in the open air*; as was likewiſe that of *Araunah* the Jebuſite, 2 Sam. xxiv; elſe it would not have been a proper place for erecting an altar, and offering ſacrifices, ver. 18—25, comp. 1 Chron. xxi. 25; and in Hoſ. xiii. 3, we read of the *chaff which is driven by the whirlwind* מגרן from the floor. Comp. Dan. ii. 35. And this circumſtance of the *threſhing-floor*'s being expoſed to the *agitation* of the wind ſeems to be the principal reaſon of it's Hebrew name גרן; which may be further illuſtrated by the direction which *Heſiod* (Opera & Dies, lin. 597) gives his huſbandman to *threſh his corn* χωρω εν ευαεϊ, in a place *well expoſed to the wind*. From the above account it appears that a *threſhing-floor* (rendered in our textual tranſlation *a void place*) might well be *near* the entrance of the gate of Samaria, and that it might afford no improper place for the Kings of Iſrael and Judah to hear the prophets in. See 1 K. xxii. 10. 2 Chron. xviii. 9.

VI. As a N. גר *Rubbiſh* of ſtones, &c. *ſtirred* and *broken off* from the rocks by miners in ſearching for gold and ſilver orc. occ. Job xxviii. 4, *A torrent breaketh forth from the* rubbiſh (comp. under פרץ IV). Iſa. xxvii. 9, *As ſtones of* rubbiſh *beaten to pieces*; LXX, ὡς κονιαν λεπτην *as ſmall* duſt; but in this latter text thirty of Dr. *Kennicott*'s Codices read גיר, and the Syriac verſion has כלשא *lime* (and ſo our Eng. tranſlat.), and *lime* might perhaps be called גיר from the remarkable *agitation* it undergoes when water is poured on it. And hence may be deduced

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[*] See more in the Rev. *W. Jones*'s excellent *Zoologia Ethica*, p. 16. Printed for Robinſon, Paternoſter Row.

[†] See *Shaw*'s Travels, p. 139, 2d edit. and *Goguet*'s Origin of Laws, &c. vol. i. p. 94, edit. *Edinburgh*.

VII. Chald. As a N. emphat. גירא *The plaſter* made of *lime*. So *Theodotion* κονιαμα. occ. Dan. v. 5, where ſee *Harmer*'s Obſervat. vol. i. p. 191, &c.

VIII. As a N. גרון, and in conſtruction גרן, *The throat*, or more ſtrictly, *the wind-pipe*, through which the breath is continually *moving backwards and forwards*. Pſ. v. 10. cxv. 7. cxlix. 6. Ezek. xvi. 11, & al. In Jer. ii. 25, for וגורנך in the printed text thirty-ſix of Dr. *Kennicott*'s Codices read וגרונך.

IX. *To ſaw, cut with a ſaw.* It occurs not ſimply as a V. in this ſenſe (ſee below גרר), but hence as a N. מגרה, plur. מגרות *A ſaw*, from the manner of it's action by *continual agitation*. occ. 2 Sam. xii. 31. 1 K. vii. 9. 1 Chron. xx. 3. Hence perhaps,

X. As a N. גרה *A Gerah*, the ſmalleſt weight among the Hebrews, which according to Biſhop *Cumberland* was equal to 10.95, or very nearly 11 grains; but this calculation ſeems too large, as it would raiſe the weight of the ſhekel of which it was the 20th part (Exod. xxx. 13, & al.), and of the talent of which the ſhekel was the 3000th part, much too high to be reconciled to ſome paſſages of ſcripture. *Michaelis*, Supplem. p. 367, accordingly reckons the *Gerah* to be equal to no more than 4.62, or nearly $4\frac{3}{5}$ grains. Biſhop *Cumberland* makes it's value in ſilver to be nearly $1\frac{1}{2}$d. Engliſh, but according to *Michaelis* it muſt be leſs than the half of this. A ſilver penny of his preſent majeſty, George III. weighs nearly 7 grains, and conſequently the *gerah* was, according to *Michaelis*, nearly equal to $\frac{2}{3}$ of a ſilver penny. The *gerah* ſeems to be denominated from this root as reſembling in *ſmallneſs* the *duſt* which *a ſaw* makes from wood. Thus the *ſmalleſt* coin among the Greeks was called λεπτον from λεπτος *little, minute*; and our anceſtors had in like manner a coin denominated a *mite* for the ſame reaſon, equal to about one third of our modern farthing. occ. Exod. xxx. 13. Lev. xxvii. 25. Num. iii. 47. xviii. 16. Ezek. xlv. 12. From the Hebrew גרה may not improbably be derived the Gr. γρυ *a very little*, the French Adverb *guère*, little, not much.

XI. As a N. fem. ſing. in Reg. אגורת *A ſmall coin* or *piece* of money; probably the ſame as the *Gerah*, for both the Targum and LXX render it by the ſame word as they do the Hebrew גרה. Once, 1 Sam. ii. 36.

גרר With the laſt radical doubled, to expreſs the intenſeneſs of the action,

I. In Hith. *To agitate itſelf*, or *be agitated violently*. occ. Jer. xxx. 23, סער מתגורר *A* violent *whirlwind*; LXX, ϛρεφομενη *whirling*; Vulg. ruens *ruſhing*.

Hence Gr. γαργαιρω *to vibrate, palpitate*.

II. In Hith. *To ſtir up oneſelf violently*, to contention namely. occ. Hoſ. vii. 14, *And they did not cry to me with their hearts, when they howled upon their beds for corn and wine*, יתגוררו יסורו בי they ſtirred up or exaſperated themſelves, *they rebelled againſt me*. But in this text one of Dr. *Kennicott*'s MSS. and one old printed edition now read יתגודדו, as another MS. did originally, and one now reads יתגדדו. Theſe readings are favoured by the LXX verſion, επι σιτῳ και οινῳ κατετεμνοντο they cut or ſlaſhed themſelves *for corn, and wine*. So *Martin*'s French tranſlation, Ils ſe déchiquétent *pour le froment, et le bon vin*. Comp. Jer. xli. 5, and גדד I. under גד.

III. *To ſaw, cut with a ſaw*. Comp. above, under גרה IX. It occurs as a Particip. Huph. fem. plur. מגררות *Sawed*. 1 K. vii. 9.

גרגר occurs not as a V. in this reduplicate form, but

I. As a N. fem. plur. in Reg. גרגרתי *The throat* or *neck*, or more properly, *the parts of the wind-pipe* through which the breath *paſſes* and *repaſſes*. Comp. above גרון. occ. Prov. i. 9. iii. 3, 22. vi. 21.

Hence the Gr. Γαργαρεων The throat,

wind-pipe, Γαργαριζω. Lat. *gargarizo*, &c. and Eng. *gargariſm*, *gargle*.

II. As a N. maſc. plur. גרגרים *Berries* or *fruits* left at the top of a branch, and conſequently *toſſed* or *agitated* by the *wind*, q. d. *ſhakers*. occ. Iſa. xvii. 6.

גרז

I. *To cut off*. The V. is uſed in the ſame ſenſe in Arabic. It occurs once in Niph. Pſ. xxxi. 23, according to the printed text, but eight of Dr. *Kennicott*'s Codices read נגזרתי.

II. As a N. גרזן *An inſtrument to cut with, an ax* or *hatchet*. occ. Deut. xix. 5. xx. 19. 1 K. vi. 7. Iſa. x. 15.

גרל

Occurs not as a V. in Heb. but hence in Arabic the V. is uſed for *being ſtony*, *full of ſtones*, and the N. for *a ſtone*; and from the Hebrew Root we likewiſe have not only the Greek κληρος, which properly denotes the *ſtone* or *pebble* uſed in caſting lots, and the Latin *glarea*, but more plainly the Armoric *grauel*, and Eng. *gravel*.

As a N. גורל *A lot*, plur. fem. גורלות or גרלות

I. *The ſtone* or *mark* itſelf which was caſt into the urn or veſſel, and by the leaping out of which (when the veſſel was ſhaken) before another of a ſimilar kind, the affair was decided. See inter al. Lev. xvi. 8, 9, 10. Num. xxxiii. 54. Joſh. xvi. 1. xix. 1, & ſeq. Prov. xvi. 33. Iſa. xxxiv. 17. Jon. i. 7. and comp. *Greek* and *Eng*. Lexicon in Κληρος.

II. *Somewhat determined by lot, an inheritance, portion*. Jud. i. 3. Pſ. cxxv. 3. See Num. xxvi. 55, 56.

III. From the Arabic גרל, which is in *Camus* explained by *a ſtone*, *a place rough with ſtones*, *Schultens* on Prov. xix. 19, thinks that the root denotes *rough hardneſs*, or to expreſs it in one Engliſh word, *ruggedneſs*. Hence he interprets that text, *Let him who is* rough, or rugged, *to wrath*, i. e. of a rough, rugged diſpoſition, eaſily exaſperated to wrath, *ſuffer the puniſhment*; *for* &c. But to this interpretation *Michaelis*, Supplem. ad Lex. Heb. p. 353, objects, that the Arabic has not *roughneſs itſelf* under this root, but only an original from whence it might perhaps be denominated. He therefore ſays that the textual reading גרל might much more eaſily be explained, *Sors* iracundiæ reportat damnum vel mulctam, *The lot of anger gets damage*. I own this interpretation, eſpecially if we add the following context, does not appear to me very eaſy. Beſides, the word for *lot* is, I believe, in every other text of ſcripture גורל not גרל, except in Jud. i. 3, where it is uſed with a ſuffix, and where twenty-ſeven of Dr. *Kennicott*'s Codices now read גורלי, as eight more did originally. But I am now to obſerve, that in Prov. xix. 19, not only the *Keri*, but at leaſt thirty-three of Dr. *Kennicott*'s Codices read גדל *great*, that *Theodotion* has here μεγαλόθυμος *high ſpirited*, and Vulg. impatiens, *impatient*, and that our Eng. tranſlation, *A man of* great *wrath*, makes a very good ſenſe.

Der. Gr. κληρος, *cleros* (*a lot*, by which word the LXX generally render the Heb. גורל), whence Eng. *clerk*, *clerical*, *clergy*.

גרם

The meaning of the word ſeems to be, *To bare*, *make bare* or *clean from ſomewhat before adhering*. The Syriac uſes it for *cutting off*; the Arabic, for *taking off* or *away*, *paring off*, particularly for *cutting* or *plucking off* the cluſters of dates from the palm tree, and ſo *ſtripping* it.

I. *To make bare* or *clean* as a bone from the fleſh adhering to it, *to pick it*, as we ſay. occ. Num. xxiv. 8, ועצמתיהם יגרם *And* ſhall pick *their bones*. Zeph. iii. 3: Our Engliſh tranſlation of the latter part of this verſe is ambiguous; but probably it was intended to expreſs that thoſe wolves were not employed *ſo long as till* the morrow in gnawing the bones, for that before that time they had devoured the prey, fleſh, ſkin, bones and all, as wolves* commonly do. And this not only makes a good ſenſe, but leaves to the particle ל, denoting time, it's uſual ſignification. Comp. Deut. xvi. 4 To this ſenſe the LXX paraphraſe the words, Ουκ ὑπελιποντο εις πρωϊ, *they* left not *to the morning*; ſo Vulg. *Non relinquebant* in mane. *Martin*'s French tranſlation in Zeph. iii. 3, runs thus—*et ſes gouverneurs ſont des loups du ſoir*, qui ne quittent point les os, pour les ronger au matin,—*and her governours are evening*

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* See *Brooke*'s Natural Hiſt. vol. i. p. 199.

waives, who quit not the bones to gnaw them in the morning. Hence

II. As a N. גרם *A larger bone*. occ. Job xl. 13, or 18. Prov. xvii. 22. xxv. 15. Gen. xlix. 14. חמור גרם *An aſs of* bone, a boney, ſtrong *aſs*.

III. Joined with המעלות *The ſtairs*, 2 K. ix. 13, it ſeems uſed for the *bare* ſtairs, i. e. where there was no canopy, throne, ſeat, or the like. The LXX, according to the *Alexandrian* copy, render the words ἑνα των αναβαθμων one *of the ſtairs*. So likewiſe *Symmachus*.

IV. *To make bare* or *clean*, as the pieces of a broken cup from the lees of wine adhering to them. occ. Ezek. xxiii. 34. Comp. Pſ. lxxv 8.

Der. The Northern *grim* and *grum*. See *Junius* Etymol. Anglican.

גרן See under גרה V. and VIII.

גרם

To break or *wear to pieces*. occ. Pſ. cxix. 20. Lam. iii. 16. The word is uſed in the ſame ſenſe in Syriac and Arabic. See *Caſtell* and *Michaelis* Supplem. ad Lex. Heb.

גרע

To ſubtract, withhold.

I. In Kal, *To ſubtract, abate, diminiſh.* Exod. v. 8, 9. xxi. 10. Deut. iv. 2. xii. 32. Iſa. xv. 2, *And every beard* גרועה (according to the *Complutenſian* edition, and fourteen of Dr. *Kennicott*'s MSS.) diminiſhed, i. e. partly cut off, in token of mourning. Jer. xlviii. 37, where twenty-three of Dr. *Kennicott*'s Codices have the word fully גרועה, and three have now גרעה, and two others had originally גרועה with a ד. Comp. under זקן II. In Niph. *To be diminiſhed*. Exod. v. 11.

II. *To diminiſh, make ſmall*. Job xxxvi. 27. *For* יגרע he maketh ſmall *the drops of water*. As a N. fem. plur. מגרעות *Narrowed reſts, rebatements,* in building. occ. 1 K. vi. 6.

III. In Kal, *To withhold*. Job xv. 4, 8. xxxvi. 7. In Niph. *To be withholden*. Num. ix. 7.

IV. In Niph. *To be ſubtracted, taken away*. Num. xxvii. 4. xxxvi. 3, 4.

גרף

I. *To wrap*, or *roll, together, down* or *away*. occ. Jud. v. 21, where LXX εξεσυρεν *drew away*.

II. As a N. אגרף *The fiſt clenched*, or *wrapt together*. So LXX, πυγμη, and Vulg. pugnus. occ. Exod. xxi. 18. Iſa. lviii. 4.

III. As a N. fem. plur. in Reg. מגרפתי *Clods, concretions of earth*. occ. Joel i. 17.

Der. *Garb, wrap, gripe, grope, grapple.*

גרש

I. In Kal, *To expel, drive*, or *thruſt out*, or *away*. Gen. iii 24. Exod. ii. 17, & al. Alſo, *To be driven* or *thruſt out*. Exod. xii. 39. It is applied to corn *forced out* of the ear. Lev. ii 14, 16. Eng. tranſl. *Beaten out*. As a V. *Infin.* in the Chaldee form (like משאות Ezek. xvii. 9.), with ה *it* poſtfixed, מגרשה *to caſt* it *out*, Ezek. xxxvi. 5.

As a N. fem. plur. in Reg. גרשתי, rendered by the LXX, Καταδυναϛειαν *Domineering tyranny*, and in our tranſlation, *exactions*; but more properly in the margin, *expulſions*, as denoting ſuch oppreſſions and cruelties as *drove* their poor brethren *out of* their country. occ. Ezek. xlv. 9. Comp. ch. xxxiv. 4, 5, 6, 21.

II. *To drive, caſt*, or *throw, out* or *up*, as the troubled waters of the ſea do mire and dirt. occ. Iſa. lvii 20, where *Theodotion* αποβαλλεται *caſts out*. In Niph. *To be driven out* of it's place, as the ſea in a ſtorm. occ. Iſa. lvii. 20.—as the land in an earthquake. occ. Amos viii. 8. Comp. ch. i. 1.

III. *To thruſt out, put away, divorce*, as a man his wife. Gen. xxi. 10. Lev. xxi. 7, 14, & al.

IV. As a participial Noun מגרש *A ſuburb* which is *without* the city. Lev. xxv. 34, & al. freq.

V. *To put* or *thruſt forth*, as vegetables, which effect is attributed to the *lunar*, as well as to the *ſolar*, light. Deut. xxxiii. 14, *The precious (produce)* גרש ירחים thruſt forth *by the fluxes of light from the moon*. And this point of true philoſophy, namely the effect of the *lunar light* in *vegetation*, we find clearly preſerved in the Orphic Hymn to Αρτεμις or *the Moon*, lin. 14,

—ΑΓΟΥΣΑ ΚΑΛΟΥΣ καρπους ΑΠΟ γαιης:.

Thou *bringeſt from* the earth the *goodly* fruits.

So *Horace*, lib. iv. ode 6, lin. 39, calls the *increaſing moon*, proſperam frugum, *propitious* or *favourable to the fruits*.

From the Root in this view *Ceres* (the נ being, by an eaſy and common variation, changed into C) appears to have had her name. Every one knows ſhe was among the Romans the *Goddeſs of Huſbandry*; and it has been thought by many that *Virgil*, at the beginning of his firſt Georgic, invokes *the Moon* under this name:

> ———— Vos, ô clariſſima Mundi
> Lumina, *labentem cœlo quæ ducitis annum,*
> Liber & alma Ceres; *veſtro ſi munere Tellus*
> *Chaonian pingui glandem mutavit ariſtâ,*
> *Poculaque inventis Acheloïa miſcuit uvis.*
>
> *O ye reſplendent Lights of Heav'n,* who lead
> Throughout it's varying forms the circling year,
> *Liber* and *Ceres!* by whoſe gift the earth
> For acorns teems with corn, and joyous yields
> For water's taſteleſs draught the gen'rous wine.

And, though I apprehend the interpretation which makes *Ceres* in this paſſage equivalent to the *Moon* to be erroneous *, yet it may be worth remarking, that *Macrobius*, Saturnal. lib. i. cap. 18, obſerves that *Virgil* ſpeaks thus of *Liber* and *Ceres*, becauſe he knew the former to be the *Sun*, the latter the *Moon*, "*qui* pariter, ſays he, fertilitatibus glebæ, & maturandis frugibus vel nocturno temperamento *vel diurno calore* moderantur," *which together influence the fertility of the ſoil, and the ripening of the fruits,* the one by her *nightly temperament*, the other by his diurnal heat.

And of the opinions of the ancients concerning the efficiency of the *Moon*, not only on vegetable but on animal life, the reader may ſee much more in *Voſſius* De Orig. & Progr. Idol. lib. ii. cap. 18, towards the end, and in *Jablonſki*'s Pantheon Ægypt. lib. iii. cap. 1. § 4. And though ſome of the effects formerly aſcribed to her influence ſeem fanciful, yet others are too notorious to be denied; and it might well employ the pains and attention of the philoſopher to inveſtigate the real influence of the moon on ſublunary bodies.

Der. *Graſs.*

נש

Occurs not in the ſimple form as a V. in Hebrew, but in Syriac ſignifies, *To touch, feel, ſearch by feeling,* &c. For the N. גיש or גוש, Job vii. 5, ſee under נגש II.

נשש *To feel for over and over again, grope for.* So LXX, *ψηλαφαω.* occ. Iſa. lix. 10, twice.

נשם

I. In Arabic ſignifies, according to *Caſtell*, "Cum labore incubuit rei, *To lie* or *lean hard upon,*" or according to *Schultens*, (MS. Orig. Heb.) "Gravem eſſe, gravitate premere, preſſius incumbere, Βριθειν, *To be heavy, to preſs with weight, to lie heavy upon.*" The V. ſeems to have the ſame ſenſe in Heb. Job xxxvii. 6, which perhaps may be beſt interpreted, *When he ſays to the ſnow, that (is) the earth,* וגשם מטר *and* makes *the rain* heavy, וגשם מטרות עוז *even* makes heavy *the ſhowers of his ſtrength.* 'Οτ' ΕΠΙΒΡΙΣΗι Διος *ομβρος*, as *Homer* expreſſes it, Il. v. lin. 91. It is well known that the rains in Judea and the neighbouring countries are *extremely violent* and *heavy* *. Comp. 1 K. xviii. 41, 44, 45. Cant. ii. 11. As a particip. fem. paoul Kal. גשמה *Rained upon.* occ. Ezek. xxii. 24. So Vulg. compluta. As a Participle maſc. plur. Hiph. מגשמים *Sending rain.* occ. Jer. xiv. 22. As a N. גשם *Heavy rain.* Gen. vii. 12. Lev. xxvi. 4. 1 K. xvii. 7, & al. freq. Plur. גשמים rendered in our tranſlation *great rain,* Ezra x. 9; and *much rain,* Ezra x. 13.

II. Chald. As a N. גשם (perhaps from Heb. גש *to feel) A body, a palpable ſubſtance.* Dan. iii. 27. iv. 30, & al. It occurs in the Targums in the ſame ſenſe, in which is alſo uſed the Syriac גשום and גושמא.

נת

Occurs not as a Verb in Heb. but in Arabic is uſed for *cutting, beating,* or *pounding.*

I. As a N. גת, plur. גתות *A wine preſs, a large veſſel in which they uſed to preſs their grapes by treading.* occ. Neh. xiii. 15. Iſa. lxiii. 2. Lam. i. 15. Joel iii. 18, or iv. 13. In this laſt paſſage it is diſtinguiſhed from יקבים *the vats* or *lakes* which received the liquor from the preſs (comp. under דרך V.); but in Jud. vi. 11. גת ſeems to comprehend the whole *place* or *building.*

If we may judge from the name *Geth-*

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* See *Martyn*'s Note on Georgic. i. lin. 5.

* See *Harmer*'s Obſervations, vol. i. p. 5, 31; vol. iii. p. 26, 27; vol. iv. p. 354, 5. and *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 148, and following.

ſemane (גת שמנה *a preſs for oil*) Mat. xxvi. 36, the Jews applied גת to the *oil*- as well as to the *wine-preſs*.

II. As a N. גתית "occurs thrice, in the 8th, 81ſt, and 84th Pſalms, as the title or ſubject matter of them. The word regularly, as derived from גת, ſignifies *wine-preſſing*, or *the treading of the wine-preſs*, i. e. when in the—ſpiritual metaphor the Redeemer comes to *execute vengeance on the enemy*, and *bring ſalvation to his redeemed*, as Iſa. lxiii. 4." *Bate*'s Crit. Heb.

PLURILITERALS,

Or Words of more than three Letters, beginning with ג.

גבעל

Bolled, i. e. *podded* or *in pod*. LXX, Σπερματιζον *ſeeding*. Once Exod. ix. 31, where it is ſpoken of flax, and anſwers to אביב *being in ear* of barley, and from גב *protuberant*, and עלה *to aſcend*, it well expreſſes the formation of that *globous fruit* or *pod on the top* of the ſtalk of flax, which ſucceeds the flower, and contains the ſeed.

גדבר Chald.

The ſame as the following גזבר, ז being changed into ד after the Chaldee manner, *A treaſurer*. occ. Dan. iii. 2, 3.

גזבר

A Chaldee or Perſic N. *A treaſurer*, from גנז *to treaſure, lay up*, (the נ being dropped as in the Perſic, Greek, and Latin, *gaza*) and בר *pure* (comp. גנזך). occ. Ezra i. 8. vii. 21. So Targum on Eſth. x. 3.

גלמוד

I know not the compoſition of this word, unleſs perhaps it be from the Heb. גל *a roundiſh maſs*, and עמוד from עמד *to ſubſiſt, ſtand firm*, the ע being dropped in the compoſition, as in עטלף (which ſee) for עטעלף. גלמוד is, however, certainly uſed in Arabic, and is in that language applied to *a rock*, to *a hard man*, to *camels growing old*, to *weight, a burden, affliction*. See *Caſtell*.

Job iii. 7, *Lo, let that night be* גלמוד a rock, i. e. let the darkneſs of it be *concreted* to the utmoſt degree, that it may become like *a rock*, *let not* רננה a vibration of light *come in it*. See Exod. x. 21. Wiſd. xvii. 5, and comp. under צר.

Job xxx. 3, *In want* ובכפן גלמוד *and in* hard, ſevere, extreme *hunger*, literally, *in famine* of the rock, where nothing will grow.

Iſa. xlix. 21, It is ſpoken of the church, conſidered as deſolate, *bereaved of children*, וגלמודה and rocky, i. e. barren as the rock, non pariens, *not bearing*, ſays the Vulg.

Job xv. 34, *For the congregation of the profligate (ſhall be)* גלמוד a rock, i. e. *barren and deſolate* like a rock. So *Aquila* and *Theodotion*, *ακαρπος unfruitful*; Vulg. ſterilis, *barren*. Comp. ver. 35. Ecclus. xl. 15, —*unclean roots (are) επ ακροτομȣ* ΠΕΤΡΑΣ *upon* a hard rock, and conſequently cannot grow.

The above cited are all the paſſages wherein the word occurs.

גנזך

As a N. *A Treaſury*, "for the moſt *precious* things," ſaith *Marius*, from גנז *To treaſure up*, and זך *pure*. Once 1 Chron. xxviii. 11. Comp. גזבר.

גרגר See under גרה

ד

דא Chald.

A Pronoun, anſwering to the Heb. זה *This*, and corrupted from it by ſubſtituting, as uſual in Chaldee, ד for ז, and א for ה. occ. Dan. iv. 27. vii. 8. Repeated, (like Heb. זה) *This and that, one and the other*. occ. Dan. v. 6. vii. 3.

דאב

To faint, or *fail*, through wearineſs, hunger, or terrour. occ. Pſ. lxxxviii. 10. Jer. xxxi. 12, 25. As a N. דאבה *Fainting* from terrour. occ. Job xli. 13, or 22. *Strength dwelleth on his neck*, and fainting *exulteth before him*, i. e. as ſoon as men ſee him they immediately *faint*. But both the image and the expreſſion in Job are wonderfully ſublime. As a N. דאבן *Faintneſs*. occ. Deut. xxviii. 65.

Der. Latin *debilis*, whence *debility*, &c.

דאג

I. *To be troubled*, *to be in commotion*, or *agitation*. Hence as a N. fem. דאגה *Agitation*, *commotion*, as of the ſea. Jer. xlix. 23. Comp. Iſa. lvii. 20.

II. *To be troubled*, *diſturbed in mind*. 1 Sam. ix. 5. Pſ. xxxviii. 19. As a N. fem. דאגה *Trouble*, *uneaſineſs*. Prov. xii. 25.

III. As a N. דאג (from the Heb. דג) *Fiſh*. occ. Neh. xiii. 16. And perhaps the word is here uſed as the Tyrians pronounced it.

דאה

With a radical, but omiſſible, ה.

I. In Kal, *To fly*, occ. Deut. xxviii. 49. Jer. xlviii. 40. xlix. 22. Pſ. xviii. 11. In the three former paſſages it is applied to the *flying of an eagle*, in which there are two circumſtances eſpecially remarkable; 1ſt, The *rapidity* with which it ruſhes on it's *prey* (which is noticed in Scripture, Hab. i. 8. 2 Sam. i. 23. Lam. iv. 19, & al.) 2dly, Its peculiar manner of *fully expanding it's wings*, from which the Greek Poets called it τανυπτερος, and which is particularly mentioned in the two Texts of Jeremiah above quoted; ſo likewiſe, Pſ. xviii. 11, appears from the context to be intended as a deſcription rather of *majeſty* and *pomp*, than of *ſwiftneſs*; and Deut. xxviii. 49, may as well refer to the *wide ſpreading* as the *rapid motion* of the Jews' enemies. Comp. ver. 51, 52. דאה then as a V. will ſignify, *To fly with wings expanded*. In Hiph. *To cauſe to fly away*, in a figurative ſenſe. occ. 2 K. xvii. 21. But obſerve, that not only the *Keri*, but the *Complutenſian* edition, and fourteen more of Dr. *Kennicott*'s Codices read in this Text וידח *and drove* or *thruſt*, which alſo ſeems preferable. So LXX, εξεωσεν.

II. As a N. דאה *A kite* or *glede*, ſo Vulg. milvus, which is remarkable for *flying*, or, as it were, *ſailing* in the air, *with expanded wings*. Thus our Engliſh *glede* is from the V. *to glide*. See *Junius* Etymol. Anglic. occ. Lev. xi. 14, where it is joined with the איה *vulture*; and *Haſſelquiſt* tells us, Travels, p. 194, that near Grand Cairo, in Egypt, the vultures "aſſemble *with the kites* every morning and evening, there to receive the alms of freſh meat left them by the legacies of great men." In Lev. xi. 14, ſix of Dr. *Kennicott*'s Codices read הראה.

Der. *A daw*. Qu?

דאן See under דן

דאר See under דר

דב

I. *To murmur*, *mutter*, *grumble*. It occurs not as a V, in Kal, but as a Participle plur. fem. Hiph. מדיבת *Cauſing to murmur* or *complain*. Lev. xxvi. 16, מדיבת נפש Cauſing *the animal frame* to murmur, groan, or the like. As a N. with a formative א, אדיב *A cauſing to murmur* or *groan*. occ. 1 Sam. ii. 33, לאדיב את נפשך *for* the cauſing *of thy frame* to groan; where Dr. *Kennicott*'s Bible furniſhes no various reading on לאדיב. Comp. אדוש, Iſa. xxviii. 28, under דש I. As a N. fem. דבה and in Reg. דבת *A murmuring*, *muttering*, *an evil report*, which is frequently propagated in a low *muttering tone*. Gen. xxxvii. 2, *And Joſeph* יבא *brought* את דבתם רעה their evil report *to their father*, i. e. the evil report or murmuring *that went about of them*; as Prov. xxv. 10. דבתך is *the murmuring* or *evil report* that goes about of thee. Num. xiii. 32, ויציאו דבת הארץ *And they cauſed to go forth a* murmuring or evil report (concerning) *the land*—אל *among the children of Iſrael*. Comp. Num. xiv. 36, 37.

II. As a N. דוב or דב *The bear*, q. d. *the murmurer*, *grumbler*, or *growler*, from his remarkable *grumbling* or *growling*, eſpecially when hungry or enraged. "La voix de l'ours eſt *un grondement*, *un gros murmure*, ſouvent mêlé d'un fremiſſement de dents qu'il fait ſurtout lorſque on l'irrite." *Buffon*, Hiſt. Nat. tom. viii. p. 31, 12mo. Comp. Iſa. lix. 11. This *growl* the Latin writers expreſſed by *gemitus*, becauſe it is a diſagreeable *mournful* ſound. So *Horace*, Epod. xvi. lin. 51,

> *Nec Veſpertinus* circumgemit Urſus *ovile*.
>
> Nor *growls* around the ſold the evening *Bear*.

Ovid, Metam. lib. ii. lin. 483, &c. of *Calliſto* changed into a *ſhe-bear,*

> ———*Vox iracunda, minaxque,*
> *Plenaque terroris rauco de gutture fertur.*—
> *Aſſiduoque ſuos* gemitu *teſtata dolores.*
> From her hoarſe throat proceeds a horrid voice,
> And with perpetual *growl* atteſts her griefs.

And as the Hebrew name of this animal is taken from his *growling,* ſo *Varro* deduces his Latin name *urſus* by an onomatopœia from the *noiſe* he makes. "Urſi *Lucana origo, vel, unde illi, noſtri* ab ipſius voce." See more in *Bochart,* vol. ii. 809, 810. 1 Sam. xvii. 34. Prov. xvii. 12, & al. freq. Beſides the great, white *Ice-Bear,* there are, at leaſt, two other *ſpecies of bears* found in the old world; the one black or blackiſh, peculiar to the northern climates; the other, brown, red, reddiſh, or fallow, found in the more ſouthern parts, particularly in Arabia: the former of theſe are by no means carnivorous, but the latter are ſo. It is evident therefore that this latter is the ſpecies mentioned in Scripture. See 1 Sam. xvii. 34. 2 K. ii. 24. Dan. vii. 5. Comp. *Buffon,* Hiſt. Nat. tom. viii. p. 19, 20, 25.

It is certain, from the conſtruction of 2 K. ii. 24, that דבים plur. with a maſculine termination, is there uſed for *ſhe-bears*; and one might ſuſpect that דב or דוב ſing. ſignifies likewiſe a *ſhe*-bear, in 2 Sam. xvii. 8. Prov. xvii. 12. Hoſ. xiii. 8, becauſe this animal is eminent for her intenſe affection to her young ones, and *dreadfully furious* when deprived of them, as many writers have obſerved[*], whereas the *he*-bear does not appear at all remarkable in this reſpect. Accordingly the Vulg. in the three laſt cited texts, renders the Heb. word by urſa, and the LXX in Sam. by αρκτος. But then it muſt be obſerved that in all theſe texts, דב or דוב is conſtrued with שכול *maſc.* and therefore muſt be *maſculine* alſo. See therefore under שכל III.

דבב In a tranſitive ſenſe, *To cauſe to murmur* or *mutter repeatedly.* occ. Cant. vii. 9, *As good wine* דובב שפתי ישנים cauſing *the lips of thoſe that ſleep* to mutter or murmur "as people do [in dreams] or betwixt ſleeping and waking; and eſpecially when warm with generous wine." *Bate.*

Der. [†] Goth. *dubo,* Iſlandic *duſa,* Eng. *dove,* from their *murmuring.*

דבא

Occurs not as a V. but as a N. דבא *Strength.* So the Targum תקף, and LXX ισχυς. Once Deut. xxxiii. 25.

דבח. Chald.

From the Heb. זבח, ז being, as uſual, changed into ד, *To ſacrifice.* occ. Ezra vi. 3, אתר די דבחין דבחין *The place where they* (were) ſacrificing ſacrifices. As a N. fem. מדבחה *An altar.* occ. Ezra vii. 17.

דבך Chald.

Occurs not as a V. but the idea ſeems to be, *To place,* or *lay in rows.* For hence, as a N. נדבך plur. נדבכין *A row, layer.* occ. Ezra vi. 4. It is uſed alſo in Targum *Jonath.* Hoſ. ii. 16. Ezek. xlvi. 23, in which laſt cited paſſage it anſwers to Heb. טור *a row.*

דבל

Occurs not as a V. in Hebrew, but is retained in Arabic, and ſignifies, *To dry, dry up, wither.*

I. As a N. fem. דבלה, in Reg. דבלת *A cake* or *lump of dried figs.* occ. 1 Sam. xxx. 12. 2 K. xx. 7. Iſa. xxxviii. 21. Maſc. plur. דבלים. occ. 1 Sam. xxv. 18. 1 Chron. xii. 4.

II. בית דבלתים is mentioned, Jer. xlviii. 22, as a *city* or *place in the territories of Moab*; whence it ſhould ſeem that they had a temple dedicated to the *heavens* under the attribute of *drying* or *preſerving* fruits for man's uſe and benefit[‡]. And this, we may obſerve, would be particularly beneficial to the *Moabites,* whoſe country abounded in excellent *grapes.* See Iſa. xvi. 8—10. Jer. xlviii. 26, 32, 33.

דבק

I. *To adhere, cleave, cleave together, ſtick cloſe.* Job xxxviii. 38. Prov. xviii. 24. It is conſtrued with the Particles אל, ל and ב, in the ſenſe of *to, unto*—with אל Jer. xiii. 11. Ezek. iii. 26.—with ל Pſ. xliv. 26. cii. 6, & al. freq.—with ב Gen. ii. 24. xxxiv. 3. Deut. iv. 4. x. 20. xiii. 5. 2 K. v. 27. As a N. דבק *A joint* in armour. 1 K. xxii. 34. 2 Chron. xviii. 33.

II. *Soder.* occ. Iſa. xli. 7, where דבק may be conſidered either as a V. *to ſoder*, or rather as a N. *ſoder*, and ſo the ſentence be rendered, as in the margin of our tranſlation, and by Biſhop *Lowth*, *ſaying of* the ſoder, *it is good*. Comp. Job xli. 15, or 23.

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[*] See *Bochart,* as above, *Scheuchzer* Phyſ. Sacr. on 2 Sam. xvii. 8. *Buffon,* Hiſt. Nat. tom. viii. 28, 29. Capt. *Cook*'s laſt Voyage, vol. iii. p. 307.

[†] See *Junius* Etymol. Anglic.

[‡] See *Hutchinſon*'s Trinity of the Gentiles, p. 501, & ſeq.

III. In Kal and Hiph. *To join*, *overtake*. Gen. xxxi. 23. Jud. xx. 42. Comp. Gen. xix. 19.

IV. With אחרי following, *To purſue hard after*. We ſay in Eng. *To ſtick cloſe to*, in the ſame ſenſe. 1 Sam. xiv. 22. 1 Chron. x. 2. Jer. xlii. 16.

דבר

I. The primary notion of this Root, I apprehend with *Cocceius* to be, *To drive*, *lead*, *bring*, agere, ducere; as it likewiſe often ſignifies in Chaldee and Syriac. See *Caſtell*. Pſ. xviii. 48, וידבר *And he* brought, or drove, *the people under me*. So *Montanus*, duxit, LXX ὑποταξας *ſubjecting*, and Vulg. ſubdis *putteſt under*. (In 2 Sam. xxii. 48, the word for ידבר in the Pſalm is מריד *ſubduing*.) Pſ. xlvii. 4, where LXX, ὑπεταξε, and Vulg. ſubjecit, *hath ſubjected*, *Montanus*, ducet *ſhall bring*. As a N. דבר *A driving*. Iſa. v. 17, *The lambs ſhall feed* כדברם *according* to their driving, i. e. where they are *driven*, or *led*, *Montanus*, juxta *ductum* ſuum. Comp. Mic. ii. 12. As a N. מדבר *A wilderneſs*, *an uncultivated and comparatively barren country*, chiefly uſed for *driving* cattle into to feed. See Exod. iii. 1. 1 Sam. xvii. 28. xxv. 21. Comp. Luke xv. 4, and under אוה I.

II. As a N. fem. plur. דברות *Floats* or *rafts* of timber, *driven* along by oars, &c. occ. 1 K. v. 9, or 23. So LXX, Σχεδιας. Comp. 2 Chron. ii. 15, or 16, where the correſpondent Heb. word to דברות in 1 K. is רפסדות rendered likewiſe by the LXX Σχεδιαις.

III. As a N. דבר is uſed for *The celeſtial fluid* or *light*, on account of it's *activity*, whether operating with that *milder influence* which melts the ice, or with that *reſiſtleſs impetuoſity* which in lightening bears down every thing before it. Pſ. cxlvii. 18, *He ſendeth forth his ice like morſels*; *who can ſtand before his cold? He ſendeth out his* דבר, *and melteth them*; *he bloweth with his wind*, *the waters flow*. Hab. iii. 4, 5, *And the brightneſs* (*was*) *as* the light— *Before him went* דבר, *and* רשף a flaſhing fire *went forth at his feet*. See Bate's Crit. Heb. p. 126, 7.

IV. As a N. fem. דבורה, plur. דברים, *A bee*; from the * admirable order and conduct by which they are *led* in their various works, of which ſee *Virgil* Georgic. iv. at the beginning; Nature Diſplayed, vol. i. p. 94, 106; and comp. under יעד IV. occ. Deut. i. 44. Jud. xiv. 8. Pſ. cxviii. 12. Iſa. vii. 18. With Iſa. vii. 18, 19, may be compared *Homer's* ſimile deſcriptive of the *multitude* of the Grecian forces pouring from the ſhips and tents, Il. ii. lin. 87,

Ηΰτε εθνεα εισι μελισσαων αδιναων,
Πετρης εκ γλαφυρης αιει νεον ερχομεναων,
Βοτρυδον δε πετονται επ' ανθεσιν ειαρινοισιν.
Ἁι μεν τ'ενθα ἁλις πεποτηαται, ἁι δε τε ενθα.
As from ſome rocky cleft the ſhepherd ſees,
Cluſt'ring in heaps on heaps the driving bees,
Rolling and black'ning, ſwarms ſucceeding ſwarms,
With deeper murmurs and more hoarſe alarms;
Duſky they ſpread, a cloſe embodied crowd,
And o'er the vale deſcends the living cloud.
So, from the tents and ſhips, &c.

Pope.

V. And moſt generally, *To bring forward*, *produce*, or *utter one's ſentiments* or *conceptions in articulate ſounds*, *to ſpeak*. מלל is, *to utter articulate ſounds*; דבר, *to diſcourſe*, *ſpeak rationally* or *intelligibly*, *by articulate ſounds*. Gen. viii. 15, & al. freq. In Niph. "נדבר *To ſpeak together*, as נלחם *to fight together*. Mal. iii. 13 or 15, 16 or 18. Pſ. cxix. 23. Ezek. xxxiii. 30." *Cocceius*. As a N. דבר *A word* or *ſpeech*. 1 Sam. ix. 21. Alſo, *A thing*, *any thing* which can be *imagined* and *ſpoken*, *a matter*. Exod. v. 11. Gen. xix. 8. Deut. ii. 7, & al. freq. *A rate*. Exod. xvi. 4. 1 K. x. 25. על דבר *Upon the matter of*, *on account of*, *becauſe of*. Gen. xii. 17. Num. xxv. 18. Pſ. xlv. 5. As a N. fem. in Reg. דברת *A matter*, *affair*, *buſineſs*. Job v. 8. Pſ. cx. 4, על דברתי מלכי צדק *According to the matters* (*viz.* that are recorded) *of Melchiſedec*. See this explained by St. *Paul*, Heb. vii. 1—3. The LXX, who render על דברתי by *κατα ταξιν*, *according to the order*, have preſerved the ſenſe, though not the exact idea. על דברת *On account of, to the end that.* Eccleſ. vii. 14. viii. 2, & al.

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* "Apis *Hebraicè* דבורה, *Chaldaicè* דברא *dicitur à mirabili* ductu & ordine:——Politicum *enim eſt hoc animalculum*, *reges habens & populos*, *& urbes & prætoria*. *De quibus è* Græcis *potiſſimum conſulendi*, Ariſtoteles, Ælianus, & *Scriptores* Geoponicωv; *ut è* Romanis, Varro, Virgilius, Plinius; *& ex* Arabibus, Damir, & Alkazuinius; *quorum ſcrinia in argumento tam* trito *mihi compilare non vacat.*" *Bochart*, vol. iii. 502. Comp. *Shakeſpeare's* K. Henry V. act i. ſcene 2, towards the middle.

VI. דבר יהוה *The word of the Lord*, a title of Chriſt, the true *Light*; (comp. Senſe III.) for *no man knoweth the Father ſave the Son, and he to whomſoever the Son will reveal him*, Mat. xi. 27. Comp. John i. 18. See Gen. xv. 1, 4, 5. 1 Sam. iii. 7, 21. xv. 10. 1 K. xiii. 9, 17. xix. 9. Pſ. cvii. 20, & al. Comp. John i. 1. 1 John v. 7. Rev. xix. 13, and *Greek* and *Eng*. Lexicon in Λογος XVI.

VII. As a N. דביר *The oracle*, or *ſpeaking-place*, loquutorium, that part of the temple from whence Jehovah *ſpake* and iſſued his orders and directions, otherwiſe called the *Holy of Holies*, 1 K. vi. 5, 23, & al. freq. Comp. Num. vii. 89. For לדבר in 1 K. vi. 16, at leaſt fifty of Dr. *Kennicott*'s Codices read לדביר.

VIII. As a N. דבר *The plague* or *peſtilence*, which eminently *carries* men *off*, or *drives* them to their graves. Exod. v. 3, & al. freq. The LXX have nearly given the idea, Jer. xxxii. 36, by rendering it *ἀποστολη*, *a ſending off* or *away*; ſo *Baruch*, ch. ii. 25, uſes *αποστολη* for *the plague*. In Hoſ. xiii. 14, very many of Dr. *Kennicott*'s Codices read דברך *thy* plague, ſingular. It is once uſed as a Verb, *To ſmite, like the plague*, which deſtroys generally, but not univerſally, 2 Chron. xxii. 10, ותדבר *and* ſhe ſmote *all the ſeed royal*, and Joaſh among the reſt, but he *eſcaped death* by means of Jehoſhabeath, and her huſband Jehoiada, ver. 11 *.

IX. As a N. דבר *A murrain*, of cattle. occ. Exod. ix. 3, 15.

Der. By tranſpoſition, Gothic *dreiban*, Saxon ðꞃıꝼan, and Eng. *drive*, &c.

דבש

Occurs not as a V. in Heb. but in Syriac דבש ſignifies *to conglutinate, glue*, or *join together*, "conglutinavit, conjunxit, ut folia foliis aſſuuntur." *Caſtell*. And this ſeems nearly the idea of the Hebrew; for hence

I. As a N. דבש *Honey*, which, like other rich ſweet juices, is apt to *adhere in lumps* or *bunches* as it were. Gen. xliii. 11. † Jud. xiv. 8, 9, 18, & al. freq.

II. As a N. fem. דבשת *The bunch* of fleſh, or rather of fat and hair, on a camel's back. So Targ. חטוריאת, Vulg. gibbum. occ. Iſa. xxx. 6. "The *bunches* are not formed by the riſing of the ſpine of the back, but conſiſt of *white fat* almoſt like ſuet." *Brooke*'s Nat. Hiſt. vol. i. p. 112. *Buffon* ſays, "Theſe bunches are not boney; they conſiſt only of a fat fleſhy ſubſtance, nearly of the ſame conſiſtence as a cow's udder." And this able naturaliſt is inclined to conſider them as being originally accidental deformities occaſioned by *preſſure*, and the continual labour to which theſe animals have been from very early times condemned. Hiſt. Nat. tom. x. p. 25—29.

דג

I. *To multiply* or *increaſe exceedingly*. occ. Gen. xlviii. 16, where LXX *πληθυνθειησαν may they be multiplied.*

II. As a N. דג, and fem. דגה *Fiſh*, from their *great increaſe*. So Chald. נון *a fiſh*, from Heb. נן *to propagate*, Lat. piſcis, and Eng. *fiſh*, from Heb. פשה *to ſpread*. The ‡ Abbé *Pluche* ſhews from *Leuwenhoek*, that a ſingle cod, though not of the largeſt ſize, contained *nine millions, three hundred and forty-four thouſand eggs*; and obſerves, that though a common carp is far from having ſuch a number of eggs, yet the quantity of them is ſo amazing, even at the firſt glance, that it contributes very much to juſtify the above calculation. Gen. i. 26. ix. 2. Exod. vii. 18. Jon. ii. 1, 2. & al. freq. ‖ Hence

As a V. דיג (of the ſame form as שים, בין, &c.) *To fiſh*. occ. Jer. xvi. 16. As a Participle or participial N. maſc. plur. דוגים *Fiſhers*. occ. Jer. xvi. 16. Ezek. xlvii. 10. דיגים The ſame. occ. Iſa.

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* See *Baruh*'s Critica Sacra examined, p. 148, &c.

† See *Harmer*'s Obſervations, vol. i. p. 304, &c.

‡ Nature Diſplayed, vol. i. p. 230, 231, 12mo.

‖ In the 57th vol. of the *Philoſophical Tranſactions*, for the year 1767, Art. 30, is a comparative Table of the number of eggs in the ſpawn of ſeveral kinds of fiſhes, which ſeems to have been made with great care and pains by Mr. *Thomas Harmer*, and will hardly fail of convincing the reader of the amazing *fecundity* of the aquatic tribes. This Table may be found alſo in the *Critical Review* for Auguſt 1768.

xix. 8. As a N. fem. דוגה *A fiſhing.* occ. Amos iv. 2.

III. As a N. דגן *Corn* of all ſorts, ſo named from it's *great increaſe.* Gen. xxvii. 28, & al. freq. Comp. Mat. xiii. 23.

IV. As a N. דגן *Dagon,* the *Aleim* of the *Philiſtines,* mentioned Jud. xvi. 23. 1 Sam. v, & al. This name denotes the *increaſing* or *productive* power of the *material heavens,* both in the *earth* and in the *ſea,* of which attribute perhaps *corn* and *fiſh,* from their great *fruitfulneſs,* were the emblems. "*Δαγων, ὁς εςι Σιτων, Dagon,* that is, the *Corn-giver,*" ſays *Sanchoniathon* in *Philo-Byblius.* From 1 Sam. v. 4, (ſee Eng. marg.) it ſeems that this idol reſembled a *fiſh* in the lower part, with a human head and hands; and it appears plain from the prohibitions, Exod. xx. 4, Deut. iv. 18, and from a place being called בית דגן *the temple of Dagon,* Joſh. xv. 41, that the Idolaters in thoſe parts had anciently ſome *fiſhy* Idols, as it is certain they had in later times; and "Sir *John Chardin* twice mentions *fiſhes* reputed to be *ſacred* at this day in the Eaſt *." "Piſcem *Syri venerantur,* The Syrians worſhip *a fiſh,*" ſays *Cotta* in *Cicero* de Nat. Deor. iii. cap. 15. Though perhaps it may be beſt with † *Selden* to refer this aſſertion to the Syrian, and Phenician Idol *Atergatis,* by the Greeks corruptly called ‡ *Derceto,* which had the upper part like a woman, the lower like a *fiſh*; as *Lucian,* who ſays he was an eye-witneſs, informs us (De Dea Syr. tom. ii. p. 884, edit. *Bened.*) "*Δερκετους δε ειδος εν Φοινικῃ εθηησαμην, θεημα ξενον· ἡμισεη μεν γυνη· το δε ὁκοσον εκ μηρων ες ακρους ποδας, ιχθυος ουρη αποτεινεται.* In Phenicia I ſaw the image of *Derceto,* (or *Atergatis*); a ſtrange ſight truly! For ſhe had the half of a woman, but from the thighs downward a *fiſhes* tail." *Diodorus Siculus,* lib. ii. deſcribing the ſame Idol as repreſented at *Aſcalon,* ſays, "*Το μεν προσωπον εχει γυναικος, το δε αλλο σωμα παν ιχθυος.* It hath the face of a woman, but all the reſt of the body a *fiſhes.*" No doubt it was from ſome account of this Idol that *Horace* took that thought in his Art of Poetry, lin. 3, 4,

> ———*Ut turpiter atrum*
> *Deſinat in* piſcem mulier *formoſa ſupernè.*
>
> A handſome *woman* with a *fiſhes* tail.
>
> ROSCOMMON.

A Temple of *Atergatis,* at *Carnion,* in the land of Gilead, is mentioned, 2 Mac. xii. 26.

The name *Atergatis* ſeems to be derived from Heb. אדר *illuſtrious, excellent* (which in like manner enters into the compoſition of אדרמלך 2 K. xvii. 31.), and דג or דגה *a fiſh,* or as a V. *to increaſe exceedingly,* and ſo, like the name *Dagon,* it may refer both to the *form* of the Idol, and to the grand attribute of *fecundity* to which the worſhip of it related: on which latter account alſo the more modern Idolaters repreſented it rather with the half of a *woman* than of a man. Comp. שדים under שדה. The ſame Idol at Aſcalon whom *Diodorus Siculus* calls *Derceto* or *Atergatis, Herodotus* (lib. i. cap. 105.) denominates the *celeſtial Aphroditè,* or *Venus:* and nearly related to the eaſtern *Atergatis* is alſo the *Venus Marina* of the Romans, or Αναδυομενη of the Greeks. *Venus* is the ‖ *productive power of Nature* or of *the Heavens.* And the *Venus Marina* is repreſented as juſt riſen from the *ſea,* ſometimes with a *dolphin* at her feet, ſometimes ſitting on a ſhell, held up by two *tritons,* i. e. Sea-Gods, or -Monſters, *half men* and *half fiſh*. *A fiſh*, however, is in both exhibitions a part of the imagery. See *Spence*'s Polymetis, Dial. xiv. p. 220.

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* *Harmer*'s Obſervations, vol. iii. p. 58, where ſee more.

† De Diis Syris Syntag. ii. cap. 3, p. 197.

‡ So *Pliny,* Nat. Hiſt. lib. v. cap. 23, ſpeaking of *Hierapolis* in *Syria,* "*Ibi prodigioſa* Atergatis, Græcis *autem* Derceto dicta, *colitur.* At that place is worſhipped the monſtrous *Atergatis, by the Greeks* called *Derceto.*"

‖ So *Lucretius* De Rer. Nat. lib. i. lin. 2—5.

Alma Venus———
Quæ mare navigerum, quæ terras frugiferentes
Concelebras; per te quoniam genus omne animantum
Concipitur, viſitque exortum lumina ſolis.

Bleſt Venus! Thou the ſea and fruitful earth
Peopleſt amain; to Thee whatever lives
It's being owes, and that it ſees the ſun.

In which lines one would almoſt think that *Lucretius* had his eye on the following very ſimilar paſſage of the *Orphic* Hymn to *Aphroditè,* or *Venus:*

Παντα γαρ εκ σεθεν εςιν—γεννας δε τα παντα
Ὁσσα τ' εν ουρανῳ εςι, και εν γαιῃ πολυκαρπῳ,
Εν ποντῳ τε, βυθῳ τε.

From thee are all things—all things thou produceſt
Which are in heaven, or in the fertile earth,
Or in the ſea, or in the great abyſs.

I ſhall only add, that the Temple of *Dagon* at *Azotus*, in which the Ark of God was placed, was burnt by *Jonathan*, the brother of *Judas Maccabeus*, 1 Mac. x. 83, 84; and for further ſatisfaction concerning this Idol, I with great pleaſure refer to Mr. *Hutchinſon*'s Trinity of the Gentiles, p. 492, &c. to Mr. *Bate*'s Crit. Heb. in the word דגון, and to his Note on 1 Sam. v. 4, in his Tranſlation of the Pentateuch, &c.

Der. *A dog*, from their *prolific* nature, called in Greek *κυων* for the ſame reaſon. *A dug*. Qu? Alſo *dag*, a North-country word for *dew*, from it's remarkable power in *vegetation*, which is often obſerved in the ſacred writers. So *Homer*, Odyſſ. xiii. lin. 245, calls it Τεθαλυια τε ερση *The vegetative dew*. From *dag* we have the V. *To dag*, the N. *daglock*, alſo, *to daggle*. Qu?

דגל

The Lexicons and Tranſlations render this word as a N. (in which form it often occurs) *A ſtandard*, or *banner*; as a V. (once Pſ. xx. 6.) *To ſet up a banner*; as a Particip. paoul דגול Vexillatus, *one diſtinguiſhed by a banner, the chiefeſt*; as a Participle Niph. *Bannered*, or *with banners*. But what is the ideal meaning of the Root? *Harmer*, Obſervations, vol. i. p. 472, &c. ſhews from *Pitts* and *Pococke*, that as in *Arabia*, and the neighbouring countries, on account of the intenſe heat of the ſun by day, they generally chooſe to travel by night, ſo to prevent confuſion in their large caravans, particularly in the annual one to *Mecca*, each *cottor* or company, of which the caravan conſiſts, has it's diſtinct portable *beacon*, which is carried on the top of a pole, and conſiſts of ſeveral *lights*; which, ſays *Pitts*, "are ſomewhat like iron *ſtoves*, into which they put ſhort dry wood, which ſome of the camels are loaded with.—Every *cottor* hath one of theſe poles belonging to it, ſome of which have ten, ſome twelve, of theſe lights, on their tops, more or leſs; and they are likewiſe of different figures as well as numbers; one perhaps *oval-way* like a gate; another *triangular*, or like an N or M, &c. ſo that every one knows by them his reſpective *cottor*. They are carried in the front, and ſet up in the place where the caravan is to pitch, before that comes up, at ſome diſtance from one another. They are alſo carried by day, not lighted; but yet by the figure and number of them the *Hagges* (or Pilgrims) are directed to what *cottor* they belong, as ſoldiers by their colours, where to rendezvous; and without ſuch directions it would be impoſſible to avoid confuſion in ſuch a vaſt number of people." "As travelling then * *in the night* muſt be, generally ſpeaking, moſt deſirable to a great multitude in that deſert, we may believe a compaſſionate God, for the moſt part, directed Iſrael to move *in the night*. And in conſequence muſt we not rather ſuppoſe the *ſtandards* of the—Tribes were *moveable beacons*, like thoſe of the Mecca Pilgrims, than flags, or any thing of that kind?" From theſe particulars, compared with the uſe of the word in the Book of Canticles (of which preſently) my Author collects, that the Root דגל ſignifies, *to enlighten, dazzle, gliſter*, or the like; and to confirm his interpretation it may be worth obſerving, that in Arabic it ſignifies *to burn*, alſo *to cover with gold* or *ſilver*, in ſuch a manner *that the thing covered appears to be gold or ſilver*; and as a N. with Elif inſerted, דגאל *Gold*, alſo the *glittering of a ſword*. See *Caſtell*.

Hence Eng. *dazzle*, the ג being pronounced ſoft like the Arabic *Gjim*.

I. Then, As a N. דגל *A luminious ſtandard* or *portable beacon*, reſembling thoſe above deſcribed. The four Tribes of Judah, Reuben, Ephraim, and Dan, who encamped on the Eaſt, South, Weſt, and North, of the Tabernacle reſpectively, had each of them one of theſe *luminous ſtandards*. See Num. ii. throughout. As a V. Pſ. xx. 6, *In the name of our God* נדגל we will ſet up our ſtandards.

II. As a N. דגל *A light* or *lamp*, ſuch as was carried before the new-married couple on the evening of their wedding.

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* It ſhould be obſerved, however, that the *intenſe heat of the ſun by day* muſt have been conſiderably moderated to the Iſraelites by the *cloud which was ſpread over them for a covering* in the day-time. Pſ. cv. 39. Comp. Num. x. 34. xiv. 14. Wiſd. xix. 7.

(Comp. Mat. xxv. 1—12.) occ. Cant. ii. 4, *He brought me to the banqueting houſe* (Heb. *houſe of wine*) ודגלו עלי *and his* lamp *over*, or *for, me was love.* As a Particip. paoul. occ. Cant. v. 10, *My beloved is white and ruddy,* דגול מרבבה lighted *with ten thouſand* (*lamps*) or dazzling, as a gaudy bridegroom ſurrounded *with ten thouſand lamps.* As a Participle Niph. fem. plur. occ. Cant. vi. 4, 10, where the bride is ſaid to be אימה *terrible*, or rather *dazzling* כנדגלות *as women* ſhone upon, i. e. by the nuptial lamps, the ſplendour of which would no doubt be ſtrongly reflected by their rich attire and jewels worn on ſuch an occaſion.

דגר

To ſit on eggs, or young ones, as a bird, *to warm, foſter, cheriſh* them (as it is likewiſe uſed in the Chaldee Targum on Job xxxix. 14, for the Heb. חם *to warm*). occ. Jer. xvii. 11, where Vulg. fovit, *warmed, cheriſhed.*—as a ſerpent. occ. Iſa. xxxiv. 15, where Vulg. fovit, *There the darting ſerpent neſtles* or *makes it's neſt*, ותמלט ובקעה ודגרה בצלה *and lays* (*it's eggs*), *and hatches, and* ſits on, or foſters (them, or it's young) *with it's ſhadow* or *ſhelter. Ariſtotle*, Hiſt. Anim. lib. v. ad fin. has a very ſimilar paſſage concerning *ſerpents*, "Ωοτοκȣσιν εξω· ὁταν δε τεκῃ, εις την γην επωαζει· εκλεπεται δε και ταυτα τῳ ὑϛερῳ ετει. They lay eggs, and when they have laid them, they *ſit on*, or *foſter* them in the ground, and theſe are hatched the following year." Here ωοτοκειν anſwers to מלט in Iſa. επωαζειν to דגר, and εκλεπειν to בקע. Comp. *Pliny*, lib. x. cap. 62. And ſee more in *Bochart*, vol. iii. p. 415, and in *Scheuchzer* Phyſ. Sacr. on Iſa. xxxiv. 15.

דד

Occurs not as a V. (ſee נדד under נד) but

I. As a N. maſc. plur. דדים *The breaſts* or *paps* of a woman. Ezek. xxiii. 3, 8, 21.

II. As a N. דוד *Some veſſel of a roundiſh, protuberant form*, reſembling a woman's *breaſt*.

1. *A pot* or *caldron*. occ. 1 Sam. ii. 14. Job xli. 11. 2 Chron. xxxv. 13.

2. *A baſket*. occ. 2 K. x. 7. Jer. xxiv. 2. Pſ. lxxxi. 7, where it ſeems to mean, as Mr. *Green* has obſerved in his Note on this text, *a baſket*, namely, ſays he, the labourer's baſket, which was probably employed in carrying bricks. And thus the LXX Κοφινῳ and Vulg. *cophino*, and *Symmachus* tranſlates the ſentence, 'Αι χειρες αυτȣ κοφινȣ απηλλαγησαν *His hands were freed from* the baſket, and *Jerome* to the ſame purpoſe, Manus ejus à *cophino* receſſerunt. *Diodati* in his Italian tranſlation renders it "*le ſue mani ſi ſon dipartite dalle* corbe, *his hands were removed from the* baſkets, i. e. ſays he in a note, *da portar la terra da far mattoni*, from carrying earth to make bricks, Exod. i. 14." And baſkets might probably be employed both in carrying the earth of which the bricks were made, and alſo the bricks themſelves.

III. As a N. דדים *Loves, pleaſures of love.* Prov. vii. 18. Ezek. xvi. 8. xxiii. 17. In ſeveral paſſages the word may be tranſlated either *breaſts* or *loves*, and accordingly is differently rendered by different tranſlators, as in Prov. v. 19. Cant. i. 2.

IV. As a N. דוד *A lover, a beloved one.* Iſa. v. 1. Cant. i. 13. iv. 16. It occurs above thirty times in this Book of Canticles, as the title of the *beloved one*, i. e. of Solomon as a type of Chriſt, who is himſelf called דויד *The beloved one*, Jer. xxx. 9. Ezek. xxxiv. 23. xxxvii. 24, 25. Hoſ. iii. 5. Amos ix. 11. Zech. xii. 8; and whom דויד *David*, the King and Prophet of Iſrael, typified, in his originally mean appearance, in his eminent qualifications, in his various perſecutions, in his exaltation, in his victories and conqueſts, and even in his taking to wife the * adulterous woman, and thereby bringing guilt upon himſelf. See Iſa. liii. 6. 2 Cor. v. 21.

V. As a N. דוד and דד *An uncle.* 1 Sam. x. 14. Lev. xxv. 49, & al. freq. Alſo, *An uncle's ſon, a couſin-german.* Comp. Jer. xxxii. 8, with ver. 12; where the Vulg. renders דדי by patruelis mei, *my paternal couſin*; and in Amos vi. 10, for דודו the Targum has קריביה *his near relation*, ſo Vulg. propinquus ejus, and LXX ὁι οικειοι αυτων. As a N. fem. דודה and in Reg. דדת *An aunt*, whether *a father's ſiſter*, Exod. vi. 20. Comp. ch. ii. 2. Num. xxvi. 59; or *an uncle's wife*, Lev. xviii. 14. It is evident theſe names of relation are taken from *affectionate love.*

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* See Hoſ. i. 2, and ch. iii. throughout.

VI. With a formative י prefixed ידד, hence as a N. fem. ſing. ידדות *A love*, i. e. *an object of love, a dearly beloved one.* occ. Jer. xii. 7. As a N. with a participial י inſerted ידיד *Beloved, well beloved, amiable.* Deut. xxxiii. 12. Iſa. v. 1. Pſ. lxxxiv. 2, & al. שיר ידידת *A ſong of love.* Pſ. xlv. 1.

Der. Hence the Tyrian *Dido*, otherwiſe called *Eliſa* (עליצא) i. e. delightful, had her name. Hence alſo Welſh *diden*, a nipple, Eng. *diddy*, Gr. τιτθος, a breaſt, τιθη, τιθηνη, a nurſe, &c. Eng. *teat.* Alſo, perhaps, Welſh *Tâd*, a father, and Eng. *dad, daddy.*

דדא

Occurs not as a V. but the Root ſeems nearly related to the preceding דד, as בוא to בו, for

I. As a N. maſc. plur. in Reg. דודאי occ. Jer. xxiv. 1, for *baſkets* of a round *protuberant* form, which in the next verſe are called דוד without the א.

II. As a N. maſc. plur. דודאים *Mandrakes*, both *plant and fruit.* So all the ancient verſions, and amongſt them the LXX, Μανδραγορας and μηλα μανδραγορου, and Onkelos יברוחי. occ. Gen. xxx. 14, 15, 16. Cant. vii. 13, or 14. From the former paſſage we may collect, that the fruit was ripe in wheat-harveſt. And thus *Haſſelquiſt*, Voyages, p. 160, ſpeaking of *Nazareth* in *Galilee*, ſays, "What I found moſt remarkable at this village was the great number of *Mandrakes*, which grew in a vale below it. I had not the pleaſure to ſee this plant in bloſſom, *the fruit now* (May the 5th, O. S.) *hanging ripe to the ſtem*, which lay withered on the ground.—From the ſeaſon in which this *Mandrake* bloſſoms and ripens fruit, one might form a conjecture that it was Rachael's *Dudaim. Theſe were brought her in the wheat-harveſt, which in Galilee is in the month of May about this time, and the Mandrake was now in fruit.*" From Cant. vii. 13, it appears that the דודאים yielded *a remarkable ſmell* at the ſame time as the vines and pomegranates flowered, which in Judea is * about the end of April, or beginning of May. And therefore I ſhould refer this circumſtance of their *ſmell* to the *fruit* rather than to the *flower*, eſpecially as *Brookes*, who has given a particular deſcription, and a print, of this plant (Nat. Hiſt. vol. vi. p. 253, 4.), expreſsly obſerves that the *fruit has a ſtrong nauſeous ſmell* †, though he ſays nothing about the ſcent of the flower. And this circumſtance will in ſome meaſure account for what *Haſſelquiſt* (in the place above cited) remarks, that the Arabs at Nazareth call it by a name which ſignifies in their language the *Devil's victuals.* So the Samaritan Chief Prieſt told *Maundrell* (Travels, March 24), that "the *Mandrakes* were plants of a large leaf, bearing a certain ſort of fruit, in ſhape reſembling an apple, growing ripe in harveſt, but of an *ill ſavour*, and not *wholeſome.* But then he added, that the virtue of them was to help *conception*, being laid under the genial bed; and that the women were often wont ſo to apply it, at this day, out of an opinion of it's *prolifick* virtue." *Rachael*, therefore, could not want them either for *food* or *fragrancy*; and from the whole tenour of the narration, Gen. xxx. compared with ch. xxix. 32, 33, 34, it appears that both ſhe and *Leah* had ſome ſuch notion, as the Samaritan Chief Prieſt entertained, of their *genial* virtue. And does not the Jewiſh Queen's mention of them in Cant. vii. 13, intimate ſomewhat of the ſame kind, and ſhew that the ſame opinion prevailed among the Jews in the time of Solomon? (See *Outlines*, p. 339.) Nor was this opinion confined to the Jews; the Greeks and Romans had the ſame notion of *Mandrakes.* They gave to the fruit the name of the *Apple of Love*, and to *Venus* that of *Mandragoritis.* The Emperour *Julian*, in his Epiſtle to *Calixenes*, ſays, that he drinks the juice of *Mandrakes* to excite *amorous inclinations.*

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* See *Outlines of a New Commentary on Solomon's Song*, p. 147, &c.

† On account of the *fetid ſmell* of the *Mandrakes*, whether fruit or flower, or both, I apprehend they had their Chaldee and Syriac names יברוחין and יברוחא from Chald. and Syr. ברחא *a he-goat.* But Abbé *Mariti*, in Travels, vol. iii. ſays, that "in the neighbourhood of Jeruſalem he met with many of theſe plants; and that the greater part of thoſe which he ſaw were covered with a ripe fruit of the ſize and colour of ſmall red apples, exceedingly ruddy, and *of a moſt agreeable odour.*

(See *Calmet*'s Dictionary.) And before him, *Dioſcorides*, lib. iv. cap. 76, had obſerved of it, "Δοκει ἡ ῥιζα φιλτρων ειναι ποιητικη. The Root is ſuppoſed to be uſed in *Philtres* or *Love-Potions*." On the whole there ſeems little doubt but this plant had a *provocative* quality, and therefore it's Hebrew name דודאים may be properly deduced from דדים *pleaſures of love*, as under the firſt Senſe דודאים *baſkets*, from דוד.

דהב Chald.

The ſame as the Heb. זהב, *Gold*, Ezra vii. 15. Dan. ii. 32, & al. freq.

As a Participle or participial N, fem. מדהבה *Golden*, i. e. *decked* or *abounding with gold*. occ. Iſa. xiv. 4. The Prophet, introducing the Jews ſinging their ſong of triumph after their return from *Babylon*, very properly and beautifully uſes a *Chaldee* word, and probably the very ſame as the Babylonians applied to their ſuperb and opulent capital. Comp. Rev. xviii. 16.

דהם

The V. in Arabic ſignifies, *To come upon ſuddenly* or *unexpectedly*, *to overwhelm*, as deſtruction, the night, &c. See *Caſtell.* It occurs once in Hebrew, Jer. xiv. 9, as a Participle Niph. and may be rendered, *overwhelmed*, *aſtonied*, or *ſtupefied*. LXX, *ὑπνων aſleep*.

Hence perhaps the Greek *αδημονεω to be depreſſed* or *almoſt overwhelmed with ſorrow*.

דהר

I. *To prance*, *ſpring*, or *bound*, as a horſe. occ. Nah. iii. 2. As a N. fem. plur. דהרות *Prancings*, or rather *ſcamperings*; for it relates to the horſes of the Canaanites, *ſcampering away in flight* *. occ. Jud. v. 22, twice.

II. As a N. תדהר Some ſpecies of *tree*; probably ſo called from the *ſpringineſs* or *elaſticity* of it's wood. occ. Iſa, xli. 19. lx. 13.

Der. *Deer*, from their bounding. Qu?

דוה

With a radical immutable ו, but a mutable, though radical, ה.

I. *To languiſh*, *be faint*. As a Particip. or participial N. דוה, *Faint*, *languiſhing*. Lam. i. 13. v. 17. As a N. דוי *Languor*, *ſickneſs*. Pſ. xli. 4. As a N. maſc. plur. in Reg. מדוי *Sickneſſes*. Deut. vii. 15.

II. It is particularly uſed for the female *periodical ſickneſs*. Lev. xii. 2. xv. 33, & al.

Hence Gr. Δυη unhappineſs, grief.

דחה

With a radical, but mutable or omiſſible, ה.

I. In Kal and Hiph. *To drive*, *impel*, *puſh*, *drive down*, or *away*, *thruſt forth* or *down*. Pſ. xxxv. 5. cxviii. 13. cxl. 5. Jer. li. 34, & al. freq. In Kal, paſſively, *To be driven*, or *thruſt down*. occ. Pſ. xxxvi. 13. As a N. דחי *A fall* or *ſtumbling*, occaſioned by being *impelled* or *thruſt*. Pſ. lvi. 14. cxvi. 8. As a N. fem. מדחה *A puſh* or *impulſe that makes one fall*, *ruin*, Impulſus ad ruinam. occ. Prov. xxvi. 28. Comp. Root נדח.

II. In Hiph. *To diſpel*, *purge away*, as blood. Iſa. iv. 4.

III. *To thruſt* or *plunge* into water. occ. 2 Chron. iv. 6. Ezek. xl. 38. It does not ſtrictly expreſs though it implies *waſhing*, which is denoted by another word, רחץ. See Exod. xxix. 17. Lev. i. 9, 13.

IV. As a N. דחן rendered *Millet*, a kind of plant, ſo called perhaps from it's *thruſting forth* ſuch a quantity of grains. Thus in Latin it is called *Milium*, "*quaſi ſil.* mille *grana ferat unus culmus*, as if one ſtalk bore a *thouſand* grains †." occ. Ezek. iv. 9. No doubt, דחן means the ſame kind of grain as what is now called in the Eaſt *Durra*, which, according to *Niebuhr* ‡, is a kind of *millet* (ſorte de *millet*), and when made into bad bread with camel's milk, oil, butter, or greaſe, is almoſt the *only food* which is eaten by the common people in Arabia Felix. "I found it ſo diſagreeable, ſays my author, that I ſhould willingly have preferred to it plain barley bread," which remark tends to illuſtrate Ezek. iv. 9. *Durra* is alſo uſed in Paleſtine and Syria, and it is generally agreed that "*it yields much more than any other kind of grain*—le *Durra* rend beaucoup plus que tous les autres grains."

V. Chald. As a N. plur. דחון *Inſtruments*

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* See *Green*'s Poetical Parts of the Old Teſtament, p. 65.

† See *Martinii* Lexicon Etymolog. in *Milium.*

‡ Deſcription de l'Arabie, p. 45, 135, 136, where ſee more.

of muſick played on by *impulſe.* occ. Dan. vi. 18, or 19.

דחל Chald.

From the Heb. זחל, *To fear.* Dan. v. 19. In Aphel, *To affright.* Dan. iv. 2. As a participial N. דחיל *Terrible, frightful.* Dan. ii. 31, & al.

דחן See under דחה

דחף

In Kal, *To urge, impel, haſten.* So as a Participle paoul maſc. plur. דחופים *Haſtened.* occ. Eſth. iii. 15. viii. 14. In Niph. *To be urged, haſtened.* occ. 2 Chron. xxvi. 20. Eſth. vi. 12. As a N. fem. plur. מדחפת *Precipices,* i. e. *deſtruction,* ſo LXX, καταφθοραν, Vulg. interitu. occ. Pſ. cxl. 12. Der. *Deep.* Qu?

דחק

To thruſt, preſs upon, diſtreſs. occ. Jud. ii. 18. (where LXX, εκθλιβοντων *diſtreſſing*) Joel ii. 8. Hence Gr. διωκω *to purſue.*

די

Occurs not as a V. in Heb. but

I. As a N. denotes *enough, ſufficiency, plenty,* and is ſpoken either of quantity or capacity.

1. Of quantity, number, or degree. Exod. xxxvi. 5, *The people bring much* מדי *more than* enough *for the ſervice of the work.* Lev. v. 7, *If his hand cannot attain* די שה the ſufficiency *of a lamb,* i. e. *enough* to procure or purchaſe it. Deut. xv. 8, די מחסרו Sufficient *for his need.* Jud. vi. 5, *And they came* כדי according to the plenty *of locuſts,* i. e. *as numerous as* the locuſts for multitude, 1 Sam. i. 7, מדי עלתה *According to the* frequency *of her going up,* i. e. *as* often *as ſhe went up* Comp. ch. vii. 16. xviii. 30. 1 K. xiv. 28. Jer. xxxi. 20. So 2 K. iv. 8, מדי עברו *As* oft *as he paſſed by,* ſay our tranſlators rightly. 2 Chron. xxiv. 5, מדי שנה *According to the* frequency *of the year,* i. e. *as* oft *as the year comes round.* Comp. Iſa. lxvi. 23. 2 Chron. xxx. 3, *Had not ſanctified themſelves* למדי ſufficiently, for למה די *according to what* (was) ſufficient, (the ה being dropt in מדי, as in מזה What *is that?* Exod. iv. 2. מלכם What *to you?* i. e. what *mean ye?* Iſa. iii. 15.) Eſth. i. 18, וכדי *Even according to the* ſufficiency *of contempt and anger,* i. e. with which the Queen anſwered. Neh. v. 8, כדי בנו, literally, *according to* the ſufficiency (that was) *in us,* i. e. as our tranſlation rightly explains it, *after* (*according to*) *our* ability. Job xxxix. 25, בדי שפר "*When the trumpet ſoundeth* amain." Mr. Heath. Jer. xx. 8, כי מדי אדבר *For as* often *as I ſpake.*

With the Pronoun ſuffixes, Prov. xxv. 16, דיך *Thy* ſufficiency, *what is* ſufficient *for thee.* Exod. xxxvi. 7, דים Sufficient *for them.*

On Job xi. 3. xvii. 16. xviii. 13, ſee under בד VII.

2. Of capacity. Mal. iii. 10, עד בלי די *Till not* enough, i. e. as our tranſlation rightly paraphraſes it, *till there ſhall not* be room enough to receive it. Lev. xxv. 26. כדי גאלתו According to the capacity *of his redemption,* i. e. *according* to what it will take or require. So Deut. xxv. 2, כדי רשעתו According to the capacity *of his fault,* or to what it requires. Nah. ii. 13, *The lion did tear in pieces* בדי גרותיו for the capacity or demand *of his whelps,* i. e. as our tranſlation, enough *for his whelps.* Jer. li. 58, *Thus ſaith Jehovah of Hoſts, the broad walls of Babylon ſhall be utterly broken down, and her high gates ſhall be burned* באש *with fire, ſo that the peoples* (i. e. who built Babylon and it's ſtupendous appurtenances) *have laboured* בדי ריק *for* the capacity (ſupply) of *emptineſs* or *vacuity, and the nations* בדי אש *for* the ſupply *of fire* (comp. ver. 25), ויעפו *and have wearied themſelves*; that is, devaſtation and fire ſhall *devour* all their labours. To this purpoſe the Targum, Vulgate, and *Martin*'s French tranſlation, which ſee. Comp. Hab. ii. 13.

Hence the Latin *Dis,* rich; and from this Root the Celts ſeem to have had their "* *De, Di, Te,* or *Dia,* the only appellation by which God is known to thoſe who ſpeak the *Galic* of Britain and Ireland." And ſo the *Gauls,* in † Cæſar's time, aſſerted that they were all deſcended from father *Di* or *Dis, ab* Dite *patre.* And it may be amuſing to remark, that in vulgar French the ancient Gauliſh name of God, *Di* or *Da,* is ſtill preſerved, as in theſe forms of denying, Nenni-*di,* nenni-*da*; and of affirming, Par-*di,* oui *da.*

From Heb. די the Greeks likewiſe derived their Δις, Gen. Διος, &c. (whence Lat. *Deus*, *dius*, *divus*) the name of their ſuppoſed *all-ſufficient* God the *Air* or *Heavens*, who gives *plenty* to men. See the *Orphic* and *Callimachus*'s Hymns to Jupiter, at the end. Hence, alſo, the Goddeſs Δηω, or (compounded with Μητηρ *Mother*) Δημητηρ, anſwering to the Roman *Ceres*, i. e. the *vegetative* power of nature, or the *fertile* earth. The Orphic Hymn accordingly calls her not only Σπερμια *ſeminal*, σωριτι *heap-giving*, ἀλωαια *delighting in the barn-floor*, χλοοκαρπε *affording the green fruits*, but alſo Παμμητειρα *Mother of all*, ολβιοδωτι, πλουτοδοτειρα *giver of affluence* and *riches*, πανδοτειρα *all-giving*.

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* *Macpherſon*'s Introduction to the Hiſtory of Great Britain and Ireland.

† Commentar. lib. vi. cap. 16.

II. Chald. די

1. The relative Pronoun of both Genders and Numbers, anſwering to the Heb. אשר, *Who*, *which*. Ezra iv. 10, 18, 24, & al. freq.
2. A Particle, *That*. Ezra iv. 12, 16, & al. freq. מן די *From* (*the time*) *that*. Ezra iv. 23. עד די *Till* (*the time*) *that*. Dan. ii. 9. iv. 22, or 25.
3. *For*, *on account of*. Dan. ii. 20.
4. *For*, *becauſe*, *becauſe that*. Dan. ii. 37.
5. A Particle, *Of*, as *de* in Latin and French. Ezra v. 2. Dan. ii. 32, & al. freq.

דיח

Occurs not as a V. but the idea ſeems to be *blackneſs*, or *darkneſs* of colour.

I. As a N. דיה plur. fem. דיות *The black vulture*. occ. Deut. xiv. 13. Iſa. xxxiv. 15. *Bochart* (vol. iii. 195—7.) obſerves, that the Latin writers ſpeak of an ater vultur, *black vulture* [*], and ſometimes call this ſpecies abſolutely nigras aves, *black birds*; and that the Hebrew word cannot ſignify the *kite* or *glede*, becauſe theſe birds are not gregarious as the *vultures* are, and as the דיות are repreſented to be in Iſaiah.

II. As a N. דיו *Ink*, from it's *blackneſs*, ſo Vulg. atramento, which is in like manner from ater, *black*. occ. Jer. xxxvi. 18.

We have the plain traces of this Root not only in the Chald. and Syr. דיותא *Ink*, and in the Syr. דיוא *the Devil*, but alſo in the [†] Welſh and Armoric du, *black*, *dark*; du, *ink*; duawg, *black*, *blackiſh*; duo, *to wax black*, alſo *to blacken*, *darken*; duedd, *blackneſs*, &c.

דך Chald.

Pronoun, *This*, *that*. Ezra iv. 13. v. 16, & al. דכן The ſame, occ. Dan. ii. 31. vii. 20, 21.

דכא

I. *To break*, *break down*, *cruſh*. Job xxii. 9. Iſa. xix. 10. Job iv. 19. vi. 9. Lam. iii. 34. Comp. Iſa. iii. 15.

II. *To cruſh*, *humble*, *oppreſs*. Job v. 4. xix. 2. Pſ. xxxiv. 19, & al. freq. As a N. דכא *Humiliation*. So LXX, ταπεινωσιν. occ. Pſ. xc. 3. Thus St. Paul ſpeaks, Phil. iii. 21, of το σωμα της ταπεινωσεως ἡμων *the body of our* humiliation, our *vile* body, which is *brought down* to the grave, and ſown in *diſhonour*. *Michaelis*, Supp. ad Lex. Heb. p. 441, ſays, that the N. דכא in Arabic ſignifies *duſt*. If we might with him ſuppoſe it to have the ſame ſenſe in Hebrew, it muſt be admitted that this would excellently ſuit Pſ. xc. 3, compared with Gen. iii. 19. Pſ. civ. 29. cxlvi. 4.

The LXX frequently render this Verb by ταπεινοω *to humble*.

דכה

With a radical, but mutable or omiſſible, ה.

I. *To beat*, or *bray*, as in a mortar. Num. xi. 8. As a N. מדכה *A mortar*. Num. xi. 8.

II. *To break*, as bones. Pſ. li. 10.

III. As a N. maſc. plur. in Reg. דכי *Waves* that *beat* againſt the ſhore or each other, and ſo are *broken*, *breakers*. So LXX, according to *Aldus*'s and the *Complutenſian* edit. επιτριψεις. occ. Pſ. xciii. 3.

IV. *To bruiſe* or *be bruiſed*. Hence as a Participle or participial N. דכה *One bruiſed*. occ. Deut. xxiii. 1, or 2. Or elſe the two words פצוע דכה may be rendered *wounded* or *hurt by bruiſing*, or (if with ſome editions and many of Dr. *Kennicott*'s Codices we read דכא) *by cruſhing* (ſo *Aquila*, τραυματιας επιτριμμω) namely the teſtes, as the LXX interpret the expreſſion in one word, Θλαδιας,

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[*] So *Buffon*, Hiſt. Nat. des Oiſeaux, tom. i. p. 221, 2, 12mo, ſays, "The *great vulture* is much rather *black*, than aſh coloured."

[†] See *Richards*'s Welſh Dictionary. To the above derivations might, perhaps, be added the Eng. To *die*, in the ſenſe both of tingeing with ſome colour, and of ceaſing to live. That death is a ſtate of *darkneſs* needs no proof, and that it is deſcribed as ſuch both by the ſacred and profane writers, is too well known to be inſiſted on.

" Eunuchus cui teſtes ſunt *contuſi*." *Hederic.*

V. *To beat down, afflict.* Pſ. xliv. 20. x. 10; where there are two readings ודכה, ſupported by the common printed text, and ידכה, by the *Keri*, and at leaſt twenty of Dr. *Kennicott*'s Codices, and among them by the *Complutenſian* edition. If we embrace the latter reading, we may tranſlate, He will afflict, *be will depreſs*; if the former, *And be will depreſs* the afflicted. So *Jerome* in *Complut.* Et *confractum* ſubjiciet eum. In Hiph. The ſame occ. Job xl. 7, or 12. In Niph. *To be* thus *broken, afflicted.* Pſ. xxxviii. 9. li. 19, *A broken and* נדכה contrite *beart.* So as a participial N. דך *One contrite* or *afflicted.* Pſ. ix. 10. x. 18, & al.

VI. As a N. maſc. plur. in Regim. דכי *bruiſings*, as of the tongue, *calumnies, ſlanders.* Prov. xxvi. 28. " *A falſe tongue* ישנא דכיו *ſhall bate* or *bave reaſon to bate* it's own bruiſing, i. e. ill-language; ſuch things come home to people;" (*Bate.*) as it follows in the Text, *and a flattering mouth worketh ruin.*

דכף

Occurs not as a V. but as a N. fem. דוכיפת *The upupa, boopoe*, or *boop*, a very beautiful, but moſt unclean and filthy, ſpecies of birds, which is however ſometimes eaten. So the LXX, Εποψ, and Vulg. Upupa. occ. Lev. xi. 19. Deut. xiv. 18. And for a more particular account of this bird I refer the reader to *Bochart*, vol. iii. 343—9, and to *Brookes*'s Nat. Hiſt. vol. ii. p. 123, 4; only obſerving that it may have it's Hebrew name, as it plainly has it's Latin and Engliſh one, from the *noiſe* or *cry* it makes, which is very remarkable, and may be heard a great way. Comp. under קרא III.

דכר Chald.

From the Heb. זכר *To remember,* alſo *a male,* which ſee.

I. *To remember.* It occurs not however as a V. in the Bible, though frequently in the Targums, but as a N. maſc. *emphat.* (ſee Chaldee Grammar, ſect. iii. 14.) דכרונה *The memorial, record.* occ. Ezra vi. 2. Maſc. plur. emphat. דכרניא *The records.* occ. Ezra iv. 15.

II. As a N. maſc. plur. דכרין *Rams, male ſheep.* occ. Ezra vi. 9, 17. vii. 17. The Targums uſe this plural N. in the ſame ſenſe, as well as the ſingular דכר and דכור for *a male* in general.

דלג

To leap, bound. occ. 2 Sam. xxii. 30. Pſ. xviii. 30. Cant. ii. 8. Iſa. xxxv. 6. Zeph. i. 9, *Every one that* leapeth *over the threſhold*; and ſo inſolently entereth another's houſe on horſeback; a ſpecies of violence ſtill practiſed in the Eaſt both by the Arabs and the Perſians, and to which Solomon ſeems to allude, Prov. xvii. 19, as being uſual in his time. See *Harmer*'s Obſervations, vol. i. p. 96.

דלה

With a radical, but mutable or omiſſible, ה.

I. *To draw, draw out*, as water. Exod. ii. 16, 19. Prov. xx. 5. As a N. דלי *A veſſel to draw water with, a bucket.* Num. xxiv. 7. Iſa. xl. 15.

II. *To exhauſt, be exhauſted*, as other things. Jud. vi. 6. Iſa. xvii. 4. As a N. דל *One who is exhauſted*, whoſe wealth or ſubſtance is *exhauſted, poor.* Lev. xiv. 21, & al. freq. As a N. fem. דלת and דלות *The pooreſt, loweſt ſort*, of people. 2 K. xxiv. 14. Jer. xl. 7. lii. 15, 16. As a N. דל *Lean, thin.* So Vulg. attenuaris macie. 2 Sam. xiii. 4. Fem. plur. דלות *Poor, lean*, of cattle. Gen. xli. 19. As a N. fem. דלה *Pining ſickneſs.* occ. Iſa. xxxviii. 12.

III. As a N. fem. plur. דליות *Branches* which *draw* ſap and nouriſhment from the ſtock. Jer. xi. 16. Ezek. xvii. 6, & al.

IV. As a N. fem. דלה *The bair*, which *draws* it's proper nutritious juice from the body, as *branches* ſap from the tree. occ. Cant. vii. 5.

V. as a N. דל *A door*, " which, however thick, is, comparatively with the poſts, broad and *thin.*" *Bate.* occ. Pſ. cxli. 3, *Set a watch, O Lord, before my mouth*; *keep* על דל the door *of my lips.* Comp. Mic. vii. 5. Fem. דלת plur. דלתים, and דלתות (formed as שפתים and שפתות from שפה *a lip*) *A door, gate*, or *leaf of a door* or *gate.* Gen. xix. 6, 9, 10. Prov. xxvi. 14. Deut. iii. 5. Jud. iii. 23. 1 K. vi. 31, 32, 34. Ezek. xli. 24. *The lid* of a cheſt. 2 K. xii. 9, or 10.

דלתי פניו The doors *of his face*, i. e. his *wide opening* jaws, χασμ' οδοντων. Job xli. 5, or 14. " *The crocodile*, ſays *Haſſelquiſt*, Travels, p. 437, can open his jaws *extremely wide.*"

דלתי שמים *The doors* of heaven, "as of a ſtore-houſe," ſays Mr. *Bate*; but ſince ארבות השמים *the windows of the heavens* mean the *cracks* or *fiſſures* in the ſhell of earth by which the *air* on the ſurface communicates with that within, may not דלתי שמים rather denote *the matter which, in ſome meaſure, cloſed* thoſe cracks or paſſages of the *air?* occ. Pſ. lxxviii. 23.

VI. Fem. plur. דלתות rendered *Leaves*, as of a book, Jer. xxxvi. 23; but it properly means the *columns* of writing, into which their ancient volumes or ſcrolls were diſtinguiſhed. (Comp. under גל III.) They were, however, ſo called from their *oblong-ſquare form* reſembling that of *a door*.

Hence, perhaps, the Gr. Δελτος *a book*.

דלל *To be entirely exhauſted.* Iſa. xix. 6, & al.

The Lexicons give this Root דלה the meaning of *exaltation*, which it never ſignifies; I ſhall cite the *three* texts where it is ſuppoſed to have this ſenſe. Pſ. xxx. 2, *I will extol thee, O Lord, becauſe* דליתני thou haſt drawn *me* out; LXX, ὑπελαβες, and Vulg. ſuſcepiſti, *thou haſt taken me up*, or *received me*; comp. ver. 4. Prov. xxvi. 7, "*The legs of the lame* דליו are weak, ſlender, waſted, *ſo is a proverb in the mouth of fools*. It loſeth it's beauty and force by being injudiciouſly, improperly, or untimely, applied." *Bate*. *Symmachus*, Εξελιπον κνημαι απο χωλου, και παραβολη εν στοματι—*The legs fail from the lame, and a parable in the mouth*—Comp. Ecclus. xx. 20. Iſa. xxxviii. 14, *Mine eyes* דלו fail, ſays our tranſlation; LXX, ἐξελιπον; Vulg. attenuati ſunt, *are waſted*, which latter ſeems the true meaning. Comp. above, Senſe II.

Der. *Dull, a dolt, to dally, to deal, a dole*; *a dale, a dell*. Lat. *doleo*, to grieve, whence Eng. *dolour, dolorous*, Gr. δηλεω, Lat. *deleo* to deſtroy, whence Eng. *delete, deleterious*.

דלח

To trouble or *diſturb* waters, as by trampling in them. occ. Ezek. xxxii. 2, 13. So LXX, εταρασσες, and Vulg. conturbabas, *thou didſt diſturb*. The word has the ſame ſenſe both in Chaldee and Syriac.

דלף

I. *To drop, diſtil*, as the eye doth tears. occ. Job xvi. 20. As a N. דלף *A dropping*. occ. Prov. xix. 13. xxvii. 15.

II. *To moulder* or *waſte away, decay gradually*, as the body by grief. occ. Pſ. cxix. 28.

III. *To drop down piece-meal*, as a houſe. occ. Eccleſ. x. 18. In *Plautus*'s Moſtellaria, the moral leſſon conveyed in the above text is expanded and inforced in a moſt entertaining manner, Act i. ſcene 2; where *Philolacles*, a young man, is introduced deſcanting on himſelf and the condition to which his irregularities had reduced him under the compariſon of a houſe originally well built and beautiful, but ſuffered gradually to decay and grow more and more ruinous by the idleneſs and negligence of it's inhabitants. The paſſage is too long to be cited here. Mr. *Merrick* has anticipated me in producing part of it in his Annotation on Pſ. xxviii. 5. And the reader may find it more at large in the Critical Review for February 1773, p. 89, with Mr. *Warner*'s excellent tranſlation.

Der. *Drop, drip*, &c. *dribble*.

דלק

The idea is, I apprehend, to be taken from the action of *fire*, which is continually *preſſing upon*, and, as it were, *purſuing* the *fuel* on which it feeds.

I. *To preſs eagerly upon*, as fire. occ. Obad. ver. 18. Dan. vii. 9. In Hiph. *To kindle, light up*, as fire. occ. Ezek. xxiv. 10. Comp. Iſa. v. 11.

II. As a N. fem. דלקת *Some inflammatory diſorder, an inflammation*. occ. Deut. xxviii. 22.

III. *To purſue eagerly* and *ardently*, q. d. *to burn after*. occ. Gen. xxxi. 36, (where Vulg. exardere poſt—*to burn after*). 1 Sam. xvii. 53. Pſ. x. 2. Lam. iv. 19. As a N. maſc. plur. דלקים *Ardent purſuers, eager perſecutors*. occ. Pſ. vii. 14.

IV. The word ſeems to be once uſed in a middle ſenſe. Prov. xxvi. 23, *Droſs ſilver ſpread over*, or *overlaying, a potſherd*, (ſo are) warm *lips* (i. e. lips making *warm and eager* profeſſions) *and a bad deceitful heart*. A moſt juſt and beautiful compariſon!

דלת See under דלה

דמה

With a radical, but mutable or omiſſible, ה.

The general idea of this difficult and extenſive Root ſeems to be *Equable*, *even*, *level*, *uniform*, *conform*, æquare, exæquare, conformare. *Symmachus* appears to have given nearly the ideal meaning of it, Pſ. lxxxix. 7, where he renders it ἐξισάσει *ſhall equal.* So it is ſeveral times joined with שוה *ſmooth*, *equivalent*, as a word of ſimilar, but more intenſe, ſignification. See Iſa. xl. 25. xlvi. 5. Pſ. cxxxi. 2.

I. In Kal, *To make equable* or *equal*, *to put on a level*, *compare*. Iſa. xlvi. 5. למי תדמיוני ותשוו ותמשלני ונדמה *To whom will ye* equal *me, or make me equivalent, or liken me that we may* be equal or conform? So ch. xl. 25, *To whom* תדמיוני ואשוה *will ye* equal *me, that I may be equivalent?* Alſo in Kal, *To be equal*, *be on a footing*, *level with*. Pſ. lxxxix. 7. cii. 7. Iſa. xiv. 14, & al. freq. As a N. fem. דמות *A ſimilitude*, *likeneſs*, whoſe parts are *equable* and *conform* to it's archetype. Ezek. i. 5, 10, 13, 16. Gen. i. 26, *Let us make man* בצלמנו כדמותנו *in our form* or *image*, *according to* our likeneſs. דמות is more than צלם; this expreſſes the *general form or delineation*—that, the *conformity* or *reſemblance of the parts*, both of body and ſoul, if I may be allowed the expreſſion. Comp. under צלם. As a N. דמי or דמין *A likeneſs*. occ. Pſ. xvii. 12; where thirty of Dr. *Kennicott*'s Codices read דמיונו; but if we embrace the printed reading, דמינו may be a Verb, they *are like*, as the LXX. Vulg. and Syr. underſtood it.

II. *To form a likeneſs*, *image*, or *idea of a thing in the mind*, *to form in the mind the particulars of a plan or deſign diſtinctly and minutely*, informare. Num. xxxiii. 56. Jud. xx. 5. 2 Sam. xxi. 5. Iſa. x. 7, & al. So LXX. in Num. διεγνωκειν. Comp. Pſ. xlviii. 10.

III. As a N. דם *The blood* of men or animals, which in the courſe of it's circulation is, by the animal economy, wonderfully *aſſimilated* or *conformed* to all the various conſtituent parts of the body which want ſupply or nouriſhment. freq. occ. Plur. דמים q. d. *Bloods*, i. e. parts of this *aſſimilating* maſs. Gen. iv. 9, & al. freq. See Deut. xix. 10. Pſ. li. 16.

דם ענבים *The blood of grapes*, i. e. their juice reſembling blood, and myſtically conſecrated under the Moſaic as well as Chriſtian diſpenſation, to repreſent *that blood which cleanſeth us from all ſin.* occ. Gen. xlix. 11. Deut. xxxii. 14. Comp. Ecclus. xxxix. 26, or 31. l. 15.

The *eating of blood* was forbidden to Noah and his deſcendants, and afterwards to the Iſraelites, for two reaſons: 1ſt, To prevent cruelty and murder. This reaſon is plainly intimated, Gen. ix. 4, 5, 6. Comp. Lev. xvii. 11, 14. Deut. xii. 23. And as before the Flood *the earth was filled with violence*, i. e. rapine and murder, Gen. vi. 11, ſo it is probable they were guilty of ſome horrid abuſes in relation to *blood*, ſuch perhaps as drinking the blood of living animals, and even of men. A ſtrong tradition of the cauſes which brought on the Deluge, particularly of the * *violence* and *cruelty* of the antediluvians, remained among the Heathen to the time of Chriſt, and is clearly preſerved in *Ovid*'s Fable of the Giants' Rebellion, of *Lycaon*, and of *Deucalion*'s Flood. Metam. lib. i. fab. vi. vii. viii.

The 2d and principal reaſon for prohibiting the *eating of blood*, was to be a conſtant memorial to men that their lives were forfeited to divine juſtice, and that without *ſhedding the blood of the Great Atoner there was no remiſſion.* See Lev. xvii. 10—14.

David, in 2 Sam. xxiii. 17, would not drink the water which men had fetched for him at the hazard of their lives, but poured it out unto Jehovah, for he ſaid, (*ſhould I drink*, 1 Chron. xi. 19.) *the* blood *of theſe men?* Thereby acknowledging himſelf unworthy for whom men ſhould lay down their lives, but that theſe were to be given up for Jehovah only. Is this the idea of our *warlike Chriſtian* Kings?

IV. It denotes *equability* or *conformity of order* or *fitneſs*. Pſ. lxv. 2, לך דמיה תהלה *Praiſe* (*is*) fitting *for thee.* So LXX, πρεπει, and Vulg. decet, *becometh.*

V. It ſignifies an *equability of ſituation*, and

* ——————————Illa propago
Contemtrix ſuperûm, ſævæque avidiſſima cædis
Et violenta fuit: ſcires è ſanguine natos.
Ovid. Metam. lib. i. fab. vi. ad fin.

thence *quietneſs*, *reſt*, *ſtillneſs*. Thus it is moſt properly and beautifully applied, Joſh. x. 12, *Sun* (*ſolar light*) דום be thou or remain equable, even, level *upon Gibeon*. The ſun was now ſetting to Gibeon, and conſequently Gibeon was in the circle of interſection or diviſion between the light and darkneſs. Now had this circle of interſection continued to ſhift further weſtward, or, more philoſophically ſpeaking, had the ſolar light, at the evening edge of the earth, given way, as uſual, to the ſpirit or groſs air *, the motion of the earth muſt have continued. But by the ſolar light's being arreſted, and commanded to *remain equable* or *level* upon Gibeon, it became, as it were, a wall of adamant againſt the inruſhing of the ſpirit, conſequently the motion of the earth was ſtopped, and the circle of interſection between light and darkneſs remained exactly where it was, or, in other words, as at ver. 13, *the ſolar light ſtayed* (בחצי השמים) *in the horizon* or *extremity of the heavens, and haſted not to go off* as it was juſt about to do, and that, *for a whole day*. On Joſh. x. 13, we may obſerve that the Heb. ידם is expreſſed in Ecclus. xlvi. 5, according to the *Alexandrian* MS. by ενεποδισθη *was ſtopped*. Ουχι εν χειρι αυτȣ ΕΝΕΠΟΔΙΣΘΗ ὁ Ἡλιος, και ΜΙΑ ʽΗΜΕΡΑ ΕΓΕΝΕΤΟ ΠΡΟΣ ΔΥΟ; Was *not the Sun* ſtopped *by his* (*Joſhua's*) *means, and one day made equal to two?* *To be quiet*, *ſtill*, *compoſed*. See Exod. xv. 16. Job xxx. 27. Pſ. xxxv. 15. Jer. xiv. 17. Lam. ii. 18. iii. 49, *My eye trickleth down* ולא תרמה *and* reſteth or ceaſeth *not*, where obſerve, that the final ה is clearly radical. From the paſſages juſt cited it appears, that the word has no peculiar relation to *ſilence of the voice from ſpeaking*, though it is ſometimes applied to that as to any other kind of *compoſedneſs*, *quietneſs*, or *ſtillneſs*. Pſ. xxx. 13. Alſo in Kal, *To reduce to ſtillneſs* or *ſilence*, (Qu?) δαμᾶν. Hoſ. iv. 5; ſo Vulg. tacere feci. In Hiph. The ſame. Jer. viii. 14. In Niph. *To be reduced to quietneſs*, *inactivity*, or *ſilence*. Pſ. xxxi. 18. Jer. xlix. 26. As Ns. דומה *Stillneſs*, *inactivity*, *ſilence*. Pſ. xciv. 17. cxv. 17. דומיה *Stillneſs*, *ſilence*, *ceſſation*. Pſ. xxii. 3. דמי *Reſt*, *inactivity*, *ſilence*. occ. Pſ. lxxxiii. 2. Iſa. lxii. 6, 7. xxxviii. 10, ברמי ימי *In the* ſilencing *of my days*, in my days or life *being reduced to ſilence* or *inactivity*, i. e. *to death*. Comp. Pſ. xciv. 17. cxv. 17, above. Ezek. xix. 10, *Thy mother*, i. e. the kingdom or people of Judah, ברמך in thy being put to ſilence, i. e. in Jehoiakim's being taken and killed, and caſt out with the burial of an aſs by the king of Babylon (comp. the immediately preceding verſe, and 2 Chron. xxxvi. 6. Jer. xxii. 18, 19. xxxvi. 30.) *Thy mother*, in thy being put to ſilence, (*was*) *like a vine, fruitful, and full of branches*, *by reaſon of many waters*, &c. i. e. in the kingdom of Judah and houſe of David there remained *many princes*, as Jehoiachin and his ſeven ſons, &c. and Zedekiah and his ſons. See 1 Chron. iii. 17, &c. 2 K. xxiv. 6, 17. xxv. 7.

VI. It is frequently rendered *to cut down*, *cut off* or *deſtroy*. In ſeveral of the paſſages thus rendered it may be beſt tranſlated *to reduce to ſtillneſs*, or the like, as in Jer. xlix. 26. l. 30. Hoſ. iv. 6. x. 15. Obad. ver. 5. But where it is applied to towns or cities, as in Iſa. xv. 1. xlvii. 5. Ezek. xxvii. 32, it may perhaps be moſt properly referred to the general idea of *equability*, *level*, in the ſenſe of *levelling*, *laying level with the ground*, εδαφιζειν, æquare ſolo.

VII. As a N. with a formative א, אדם *Man*, the appellative name of the *human nature*, becauſe created ברמות in the *likeneſs* of God, Gen. v. 1, 2. The moſt uſual derivation of this word, I am aware, is from אדמה *Vegetable earth* or *mould*, becauſe Man was formed of the עפר מן האדמה duſt of the *ground*, Gen. ii. 7. But the judicious reader cannot help ſeeing, that Gen. v. 1, 2, ſpeaks much more plainly for the derivation I have given than Gen. ii. 7, for the other. Comp. 1 Cor. xv. 45, 47, with 2 Cor. iv. 4. Col. i. 15. In Num. xxxi. 35, אדם is remarkably applied to the *female* ſex. ונפש אדם מן הנשים *And the* human *perſons* of the women. Comp. Gen. i. 27. v. 2. אדם is alſo the proper name of the *firſt man*, *Adam*. Of this name I meet with no trace in the Greek and

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* See the learned Mr. *Spearman*'s Enquiry after Philoſophy and Theology, ch. 4.

Roman Mythology, unleſs in that of *Admetus*, who was ſo beloved by *Apollo*, the ſon of Jupiter, that the god having been baniſhed from heaven commenced herdſman and kept his flock for him. The ſtory is told in different manners, but ſeems to contain an obſcure and confuſed alluſion to the character of the *Son of God*, who for the *love* he had to *human nature* was to come down from heaven and be the ſhepherd of a *flock* belonging to that nature. See *Dodd*'s Note on lin. 70, of his tranſlation of *Callimachus*'s Hymn to Apollo.

VIII. As a N. fem. ארמה *Vegetable earth* or *mould*, which joined with moiſture is, by the action of the light, ſo wonderfully *aſſimilated* to all kinds of vegetables, and their various parts, and even ſecondarily to the bodies of animals and men. Gen. ii. 5, 6, 9. iii. 17, & al. freq.

דמם *To make entirely equable, compoſed* or *quiet*. occ. Lam. iii. 26. Pſ. cxxxi. 2, *Surely* שויתי ודוממתי *I have ſoothed, and* entirely compoſed *my ſoul*. As a Participle דומם *Entirely ſtill, inactive, inert*, or *ſilent*. occ. Hab. ii. 19. דומם ſeems to be uſed adverbially, with a formative ם final, *Quietly*. occ. Iſa. xlvii. 5.

As a N. fem. דממה *Great quietneſs*, or *ſtillneſs*, or rather *equability*. occ. Job iv. 16. Pſ. cvii. 29. 1 K. xix. 12. But in all theſe texts the LXX rendered it by Αυρα *a gentle breeze*, which might be well ſo called from it's *equability*. And it muſt be confeſſed that this ſenſe, which is given by *Cocceius* and approved by *Michaelis*, excellently ſuits every one of the paſſages. The Vulg. conſtantly render it by aura, aura lenis or tenuis. To illuſtrate Pſ. cvii. 29, *Michaelis* cites that of *Virgil*, Æn. v. lin. 844. Æquatæ *ſpirant* auræ.

Der. *To dam, dumb, dim*, the Dutch *dom* ſtupid, and Eng. *dump, dumpiſh*. Alſo Greek δαμαω, and Lat. domo, to ſubdue, whence *dominus* a maſter, and Eng. *dominion, domination*; alſo *to tame*.

דמן

Occurs not as a V. in Heb. but the idea ſeems to be like that of the old Latin *tamino*, which may be a derivative from it, *to pollute, defile*, hence,

I. As a N. דמן *Dung*. 2 K. ix. 37. Pſ. lxxxiii. 11. Jer. viii. 2, & al.

II. As a N. fem. מדמנה. occ. Iſa. xxv. 10. See under תבן II.

דמע

To ooze out.

I. *To weep, ſhed tears*. Jer. xiii. 17. As a N. fem. דמעה *A tear*, or collectively *tears*. Jer. ix. 1.

II. As a N. דמע *Liquor*, which *oozes* from the preſs, as wine, oil. Exod. xxii. 29. Comp. Deut. xviii. 4.

דן

I. In Kal and Hiph. *To direct, rule, judge*. Gen. xlix. 16. Jer. v. 28. Gen. vi. 3, *My ſpirit* ſhall *not always* ידון באדם judge, rule, *among men*. In Niph. *To ſtrive, plead*, as in judgement. 2 Sam. xix. 9, or 10. In Hiph. *To contend*, as in judgement. Eccleſ. vi. 10. Comp. Iſa. iii. 13. As a N. דין *A judge*. 1 Sam. xxiv. 16. Alſo, *A judicial cauſe* or *contention*. Deut. xvii. 8, & al. As a N. מדון *A ſtrife, diſpute, contention*. Pſ. lxxx. 7. Prov. xxii. 10, & al.

II. As a N. fem. מדינה *A province* or *prefecture, the diſtrict of one chief judge* or *magiſtrate*. 1 K. xx. 14, & al. freq. Comp. Gen. xlix. 16. Zech. iii. 7.

III. As a N. with a formative א, אדון or אדן *A ruler, directer, lord*, ſpoken of God or man. Gen. xlv. 8, 9. Exod. xxiii. 17, & al. freq. As a N. with a formative א, and י both, אדני The ſame. Gen. xxxix. 20. xlii. 30, 33. Exod. xxi. 4, 6. 1 K. xvi. 24. As the Jews had a ſuperſtition of not uttering the incommunicable name of God, יהוה, but of uſing אדני inſtead of it, ſo we find that, frequently where the common printed copies read אדני, many of Dr. *Kennicott*'s Codices have יהוה. See his *Various Readings* on Dan. ix. 3, 8, 9, 15, 16.

Hence the idol *Adonis* had his name; of whom ſee under חמז.

IV. As a N. maſc. plur. אדנים *Baſes* or *ſockets* which *direct* and *regulate* the poſition of the other parts of an edifice. Exod. xxvi. 19, 21, & al. freq. Comp. Job xxxviii. 6. Once, ſing. Exod. xxxviii. 27.

V. Chald. אדין *Then*. See אדן.

Der. *Din, dun, dan*, maſter; Old Eng. *to deme*, judge, whence *doom, deem, deemſter*, a judge; Saxon Ðencean (Qu ?) whence Eng. *to think*. Perhaps Lat. *damno, condemno*, whence Eng. *damn, condemn*, &c.

דנג

Occurs not as a V. but as a N. דונג *Wax*. Thus the LXX throughout Κηρος, and Vulg. Cera; ſo there is no room to doubt but this is the true meaning of the word; and the radical idea of the Root ſeems to be *ſoft*, *yielding*, *melting*, or the like, which properties are not only well known to belong to *wax*, but are alſo intimated in all the paſſages of Scripture wherein the N. דונג occurs. This interpretation is confirmed by the Verb's being uſed in Ethiopic for *fearing*, *being terrified*, &c. for in terrour the heart and body are (as it were) *diſſolved*. Comp. under מס and מסס. It may alſo be worth remarking, that the Eng. N. *wax* is deduced by ſome Etymologiſts from the Saxon pæc, *pliant*, *ſoft*, *yielding*. See *Junius*'s Etymolog. Anglican. in WAX. occ. Pſ. xxii. 15. (where ſee *Merrick*'s Annot.) lxviii. 3. xcvii. 5. Mic. i. 4.

דנה Chald.

As a Pronoun, *This*. Ezra v. 3, 4, & al. freq. With כ *Like*, *as*, prefixed, כדנה *Such*, *thus*, q. d. *as*, or *like*, *this*. Dan. ii. 10. iii. 29. Jer. x. 11.

דעך

" *To go* or *burn out* as fire, a lamp or candle when the matter fails." Pſ. cxviii. 12. Prov. xiii. 9. Iſa. xliii. 17, & al. " It differs from כבה, which is to *extinguiſh* or *put out* a light [or fire] and it is applied to ſtreams [or torrents] that *dry up* in hot weather, Job vi. 17, *When it is hot they* נדעכו are conſumed [or fail] *out of their place*." *Bate*.

דף See under נדף

דפק

It ſignifies in general, *To knock*, *knock againſt*, *ſtrike*, and may perhaps be a word formed from the ſound.

I. *To knock*, as at a door. It occurs as a Participle Benoni in Kal, Cant. v. 2; as a Participle maſc. plur. in Hith. Jud. xix. 22, מתדפקים Knocking themſelves, or violently puſhing *againſt the door*.

II. *To beat forward*, *drive forward by beating*. occ. Gen. xxxiii. 13.

דץ

To leap, *ſpring*, *bound*, *exult*. Once, Job xli. 13, or 22. In Chaldee it is uſed for *exulting* or *leaping for joy*. And the Syriac verſion of the New Teſtament uſes this V. for the Greek σκιρταν *to leap*, *leap for joy*, Luke i. 41, 44. vi. 23.

Der. By inſerting *n*, Dutch *danſſen*, Daniſh *dantze*, French *danſer*, Eng. *dance*.

דק

I. In Kal, *To beat*, or *be beaten ſmall*, as duſt. Iſa. xli. 15. Exod. xxxii. 20. Deut. ix. 21. In Hiph. *To beat ſmall*. 2 Sam. xxii. 43, & al. As a N. דק *Small*, *minute*. Exod. xvi. 14, & al. *A dwarf*. Lev. xxi. 20. Fem. plur. דקות *Thin*, *ſlender*, of cattle or corn. Gen. xli. 3, 4, 6, 7, & al.

II. *To threſh*, *threſh out*, as bread corn; and in Huph. *To be threſhed out*. occ. Iſa. xxviii. 28. Comp. ch. xli. 15.

III. As a N. דיק *A fort for battering engines*, *a battery*; or rather, as the Hebrew word is ſingular, *a wall of circumvallation*, on which their *battering engines*, ſuch as the catapultæ and baliſtæ, were placed. occ. 2 K. xxv. 1. Jer. lii. 4. Ezek. iv. 2. xvii. 17. xxi. 22, or 27. xxvi. 8. To confirm this interpretation, obſerve that דיק is always joined with בנה *to build*, that in 2 K. xxv. 1. Jer. lii. 4, it is mentioned as built סביב *round about* the city beſieged, and that in the former of theſe texts the LXX render it clearly by περιτειχος *a ſurrounding wall*. And to illuſtrate this ſubject, comp. Luke xix. 43. *Joſephus*, De Bel. lib. v. cap. 12, § 1, 2, and ſee *Greek* and *Eng*. Lexicon in Χαραξ II. and *Michaelis* Supplem. ad Lex. Heb. p. 440.

Hence may be derived Greek τειχος a wall, French *digue* a bank, and Eng. *dike*.

IV. As a N. דק *A thin*, *ſlender cloth* or *covering*, Iſa. xl. 22. (comp. Pſ. civ. 2.); or it may mean, more agreeably to the leading idea, *ſmall duſt*, or the like, as it is uſed ver. 15. See *Bate*'s Crit. Heb. *Jerome* on Iſa. xl. 15, obſerves, " The Hebrews ſay that by this word is ſignified the *fineſt duſt* (tenuiſſimum pulverem), which is by the wind often carried into the mouth, and is rather felt than ſeen. The *ſmalleſt* and *almoſt inviſible* particles of duſt are, then, called by this name, ſuch perhaps as Democritus, with his follower Epicurus, denominates *atoms*." Biſhop *Lowth* tranſlates דק in Iſa. xl. 15, *an atom*.

דקר

To ſtab, *pierce*, as with a ſword or ſpear.

Num. xxv. 8. 1 Sam. xxxi. 4, & al. As a N. fem. plur. מדקרות *Stabs, piercings.* Prov. xii. 18.

Der. *Dagger, dirk.*

דר

With a ו frequently inſerted, דור.

In Arabic דור ſignifies *To encompaſs, go round, go about,* and as a N. *A round, a compaſs, a circuit.* See *Caſtell.* And this ſeems the general notion of the Hebrew Root.

I. *To go round, go about, dwell intimately.* occ. Pſ. lxxxiv. 11, where it is oppoſed to הסתופף *being at the porch* or *door,* and ſo ſignifies *to go round and round every part,* omnia obire penetralia, intimum eſſe.

II. As a N. maſc. plur. הדורים Iſa. xlv. 2, *The crooked, tortuous, round-about ways.* So *Montanus* tortuoſa.

III. As a N. דור.

1. *Some round thing, a round ball,* "*that moves eaſily any way.*" *Bate.* So Vulg. pilam. Iſa. xxii. 18.

2. *A round* or *roundiſh heap.* occ. Ezek. xxiv. 5; but דור here ſeems a Verb Imperat. *Heap, heap up*; ſo Vulg. compone ſtrues, *form heaps.* The bones mentioned in this verſe were not to be *burnt,* but ſeethed or ſtewed under the fleſh. Comp. ver. 4. As for what is ſaid ver. 10, *let the bones be burnt,* that plainly does not mean, *let them be burnt to heat the pot,* for this by the ſame verſe was done by *wood*; but let the pot be made ſo hot that the *bones, which were put into it,* may be *violently heated* or *burned.* For the further illuſtration of this ſubject, ſee *Harmer*'s Obſervations, vol. iii. p. 152.

3. *A circle* or *circular diſpoſition* of an army. Vulg. ſphæram. חניתי כדור, LXX *κυκλωσω, I will ſurround.* occ. Iſa. xxix. 3. Comp. *κυκλȣμενον* and *περικυκλȣν,* Luke xxi. 20. xix. 43, and ſee *Bochart,* vol. iii. 712.

IV. As a N. fem. מדורה, in Reg. מדרת *A round* or *roundiſh pile* for fire, *a pyre,* ſo Vulg. in Ezek. pyram. occ. Ezek. xxiv. 9. Iſa. xxx. 33.

V. In Arabic the Root is applied in the Nouns דואר and דוארה to *a circular village of tents,* ſuch as the Scenite or Bedoween Arabs ſtill live in, "Tentoriorum orbicularis vicus paguſve, *quales Scenitæ habitare ſolent.*" *Golius* in *Caſtell*'s Lex. So Dr. *Shaw* (Pref. to Travels, p. viii.) "*A collection of tents pitched uſually in a circle*—is called a *Douwar.*" And as it is probable that the *Hebrew* patriarchs, who lived in tents, *encamped in like manner,* we may hence ſee the reaſon of דור coming to ſignify *a generation of men of ſimilar manners* or *living at the ſame time.* See Pſ. xxii. 31. xxiv. 6. lxxiii. 15. Prov. xxx. 11, 12, 13, 14. Gen. vii. 1. Num. xxxii. 13. Job viii. 8. Plur. maſc. דורים. occ. Pſ. lxxii. 5. cii. 24. Eccleſ. i. 4. Iſa. li. 8. Plur. fem. דרות, and in Reg. דרתי. freq. occ. Gen. vi. 9, *Noah was upright* בדרתיו *in his* generations, i. e. both in thoſe before (comp. Gen. vii. 1.), however wicked, and in thoſe after the flood. Iſa. xxxviii. 12, דורי *My* generation (i. e. the people of *my* generation) *is departed and removed from me as a ſhepherd's tent,* which is ſoon ſhifted to a different place for the conveniency of paſturage. Iſa. liii. 8, דורו *His* generation, i. e. the men of his generation, their obſtinate infidelity, wickedneſs, and cruelty. Comp. שחח under שח.

VI. Chald. דר or דור *To inhabit, dwell.* occ. Dan. iv. 9, 18. It is written with an א inſerted, as a Participle, or participial N. maſc. plur. דארין, and in Reg. דארי *Inhabiting* or *inhabitants.* occ. Dan. ii. 38. iii. 31. iv. 32. vi. 25. As a N. מדור *An habitation, dwelling.* occ. Dan. ii. 11. iv. 22, 29. v. 21.

VII. Chald. דר *A pearl,* ſo called from it's *round* or *globular form.* occ. Eſth. i. 6. See *Bochart*'s excellent vindication of this interpretation, vol. iii. p. 708, & ſeq. and *Scheuchzer*'s Phyſ. Sacr. on the text.

דרר occurs not as a V. in this reduplicate form, but

I. As a N. דרור *Freedom, liberty, power to go about* where one pleaſes. Lev. xxv. 10. Iſa. lxi. 1, & al.

II. As a N. דרור *A ſpecies of dove.* Thus the Targum renders it שפנינא, LXX *τρυγων,* and Vulg. turtur *a turtle.* It probably means the *wild pigeon* as diſtinguiſhed from the tame, ſo called from it's *wandering freely* in the fields. See *Bochart,* vol. iii. 52. occ. Pſ. lxxxiv. 4. Prov. xxvi. 2. The former paſſage may be thus explained, *Even* (*as*) *the ſparrow findeth her houſe, and* the dove *her neſt where ſhe hath laid her young,* (*ſo ſhould I find*)

I find) thine altars, O Jehovah of Hoſts, my King, and my God. According to which expoſition David illuſtrates his vehement longing after the ſacred tabernacle, and God's public worſhip (whence he had been driven, perhaps during Abſalom's rebellion), by the *ϛοργη* of birds, and by that joy and delight with which they return to their brood after they have been abſent from them. As for the common interpretation of this Text, which, however, *Bate* embraces, I muſt obſerve, that though we ſhould, contrary to the authority of the ancient verſions, admit that דרור ſignifies *a ſwallow*, yet it is utterly incredible that any bird ſhould build it's neſt on the *altars* of Jehovah. (And N. B. the Hebrew word מזבחותי ver. 4, muſt be *plural.*) I preſume this will be readily allowed as to the ſmall Altar of Incenſe, which was placed under cover in the tabernacle before the vail of the Holy of Holies; and even with regard to the Altar of Burnt-offerings, there a bird muſt have been continually diſturbed by the neceſſary miniſtrations of the Prieſts, about the numerous ſacrifices offered on it. Nor can we ſuppoſe that the Prieſts would ſuffer the altars of God to be defiled by ſuch gueſts, had they been ever ſo much diſpoſed to take up their abode there. See *Noldius* Partic. Heb. in את 24, Accuſat. and Annot. 650. It muſt however be confeſſed that the explanation above propoſed from *Noldius* ſeems unuſually and harſhly elliptical, and that the moſt natural interpretation of the Hebrew would be by conſidering את מזבחותיך as put in appoſition with the preceding בית and קן *; if with *Bochart* and *Merrick* (whom ſee) we might underſtand *the altars* as uſed by a metonymy for the *temple*, about which it is highly probable ſome *ſparrows*, and even *doves*, might build. *Ruſſel*, Nat. Hiſt. of Aleppo, p. 65, mentions "a brown coloured *dove*, which builds in the *windows*, &c. of the city." It is evident that the beginning of this Pſalm is conceived with great *pathos*. And may we not ſay that the Pſalmiſt's mind being at the 4th verſe chiefly intent on the holy *altars*, he mentions them inſtead of the *temple?*

III. מר דרור rendered *Pure myrrh.* occ. Exod. xxx. 23. "The beſt myrrh is that which is *friable* and clear; and it's *crumbling, or rolling under the fingers,* as *any thing round does*, ſeems to be well expreſſed by דרור." *Bate.*

דרדר As a N. *A thiſtle*, ſo named from it's *round form*, and being *incircled* on all ſides with prickles, or from it's ſeeds being *incircled* with a downy ſphere, on which it *eaſily rolls* along or *flies* with the wind, and that to a great diſtance. See *Bate*'s Crit. Heb. occ. Gen. iii. 18. Hoſ. x. 8.

דרא

Occurs not as a V. in Heb. but in Arabic ſignifies *to repel*, and this ſeems nearly the idea of the Hebrew; for as a N. דראון *Rejection, abhorrence, contempt.* occ. Iſa. lxvi. 24. Dan. xii. 2.

דרב

Occurs not as a V. in Hebrew, but the idea ſeems, *To be ſharp, acute*, as the V. ſignifies in Arabic. Hence as a N. דרבן *The iron part, point* or *prickle of a goad*; the whole inſtrument being called מלמד, which ſee under למד. occ. 1 Sam. xiii. 21. Eccleſ. xii. 11. The Greek *δρεπανον a ſickle*, by which the LXX render דרבן in Sam. may perhaps be a derivative from it.

דרג

Occurs not as a V. in Heb. but in Syriac ſignifies, *To proceed gradually*, and in Arabic the ſame, alſo *to aſcend*. As a N. fem. מדרגה *A ſteep place, a precipice, a lofty cliff.* occ. Ezek. xxxviii. 20. Cant. ii. 14; where Solomon, "having in the ſoft language of affection called the Jewiſh Queen his *dove*, nothing was more natural to an oriental imagination than the immediate comparing her then reſidence [*a lofty palace of ſtone*] to the rocky *cliffs* in which their *doves* were wont to build." *Harmer*'s Outlines, p. 255, where ſee more.

דרך

To go, come or *put forwards, to proceed* or *ſtretch out*, or *forth.*

I. *To go along, come, proceed.* Num. xxiv. 17, *A ſtar* דרך cometh, proceedeth, *from Jacob.* In Hiph. *To cauſe to go* or *proceed.* Pſ. xxv. 5. cvii. 7. Prov. iv. 11. Iſa. xlii. 16, & al.

II. As a N. דרך

1. *A way, path*, or *road.* Exod. xiii. 18. Num. xx. 17. Job xii. 24.

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* See note on אתה VII.

2. *A way, journey, proceeding.* Gen. xxiv. 42. Jud. xviii. 5, 6.
3. *A way, journey, diſtance.* Gen. xxx. 36. 1 K. xix. 7.
4. *A way, cuſtom, manner.* Gen. xix. 31. xxxi. 35. Pſ. xlix. 14. Iſa. viii. 11.
5. It frequently refers to *the way* in which men ſhould go, i. e. the manner in which they ſhould act according to the *revealed* will of God. See Exod. xxxii. 8. Deut. ix. 12, 16. xi. 28. Pſ. v. 9.
6. It denotes the *manner of God's acting* or *proceeding*. Deut. xxxii. 4. 2 Sam. xxii. 31. Pſ. xviii. 31, & al. Alſo *his works* or *actions themſelves*. Prov. viii. 22, *Jehovah poſſeſſed me the beginning of* his way, i. e. of his work of creation. Job xl. 14, or 19, *Behemoth*—ראשית דרכי אל *the chief of* the ways or works *of God*, i. e. one of the moſt remarkable quadrupeds he hath made.
7. דרך is ſometimes uſed as a Particle,
   1. *Straightway, immediately.* Pſ. ii. 12.
   2. *In a manner, as it were.* 1 Sam. xxi. 5.

III. *To go along, walk* or *tread*, as men. Deut. i. 36. xi. 24, *On which the ſole of your feet* תדרך ſhall tread. As a N. מדרך *A tread* or *treading*. LXX, Bημα. occ. Deut. ii. 5. So *Michaelis* explains דרך עמדי Job xxiii. 10, by veſtigium *in quo ſto*, *the footing* or tread in which I ſtand, Heb. literally, of my ſtanding.

IV. *To go upon, tread down.* Jud. v. 21, *My body* or *perſon* תדרכי hath trodden down *ſtrength*. Comp. Jud. xx. 43. Pſ. xci. 13. Job ix. 8.

V. *To go* or *tread upon*, as grapes or olives, and ſo preſs out their juices. Jud. ix. 27. Iſa. xvi. 10. Neh. xiii. 15. Micah vi. 15. Comp. Iſa. lxiii. 2, 3. Jer. xxv. 30. Lam. i. 15, where it is applied to a wine-preſs. As a N. דרך *A treading*, as of vineyards. Job xxiv. 18. Comp. ver. 11.

In the Eaſt they ſtill *tread* their grapes after the ancient manner. "Auguſt 20th, 1765. The vintage [near Smyrna] was now begun—the juice [of the grapes] was expreſſed for wine, a man with feet and legs bare *treading* the fruit in a kind of ciſtern, with a hole or vent near the bottom, and a veſſel beneath to receive the liquor." *Chandler*'s Travels in Greece, p. 2.

VI. In Hiph. *To tread* or *cauſe to be trodden*, as a threſhing-floor, i. e. to cauſe beeves *to go upon* it, and ſo threſh out the corn. Jer. li. 33. Comp. גרן under גרה V. and דש.

VII. Of a bow. *To hold* or *ſtretch forth* as preparing to ſhoot. 1 Chron. v. 18. Pſ. vii. 13. Iſa. v. 28. Jer. l. 14. li. 3. Comp. Jer. ix. 3, where Vulg. extenderunt. In ſeveral of which paſſages the LXX render it by τεινω *to extend, hold forth.* So of arrows, *To ſtretch forth.* Pſ. lviii. 8. lxiv. 4.

Der. Greek τρεχειν to run; Eng. *to trudge*; alſo *track, trace.*

דרם

Occurs not as a V. but hence as a N. דרום *The ſouth.* It ſeems a compound from דר or דור *to go about*, and רום *high*; perhaps becauſe the Sun, or ſolar orb, in his apparent diurnal *circuit*, ſeems to all the inhabitants of the earth on the north of the torrid zone to aſcend to the greateſt *height* when he is in the meridian or *full ſouth*; agreeably to that expreſſion in Jud. viii. 13, מלמעלה החרס *the ſolar orb being on high.* Job xxxvii. 17. Eccleſ. i. 6. xi. 3. & al. freq.

Deut. xxxiii. 23, as tranſlated, *Poſſeſs thou* (i. e. Naphtali) the weſt and the ſouth, ſeems irreconcileable with truth and fact; for the poſſeſſions of this tribe were ſo far from being on the *ſouth* of the Holy Land, that they were the moſt northerly of all, and the tribes of Aſher and Zebulon were ſituated more *weſterly* than this. The confuſion has ariſen from rendering ים *the weſt*, inſtead of giving it it's proper meaning, *the ſea*, as both the LXX and Vulg. have done. And *the ſea* here intended is, no doubt, *the ſea of Chinnereth*, as it is called Joſh. xii. 3, which in the New Teſtament is denominated *the lake of Genneſareth*, Luke v. 1, or *the ſea of Galilee*, or *of Tiberias*, John vi. 1. And it is true that the tribe of *Naphtali* poſſeſſed the greater ſhare of *this ſea*, i. e. all the *weſtern* coaſt from north to *ſouth**. And the prophet Iſaiah, ſpeaking of the Land of *Naphtali*, ch. viii. 23, or ix. 1, deſcribes it as ſituated דרך הים *by the way of the ſea.* Comp. Mat. iv. 13—15, and ſee *Vitringa* on Iſa. viii. 23. The Chaldee Targum in Deut. xxxiii. 23, is remarkable, and confirms the above interpretation, מערב ים גינוסר ודרומא יירת, *On the weſt of* the ſea of Geneſar, *and on the ſouth he ſhall poſſeſs. The ſea of Galilee* is, in like manner, called Ὑδωρ Γεννησαρ *the water of* Genneſar, 1 Mac. xi. 67, and Ἡ λιμνη Γεννησαρ *the lake of* Genneſar, by *Joſephus*, De Bell. lib. iii. cap. 9, § 7, 8, who there elegantly deſcribes the eminent *fertility* of the country. *Michaelis* (Supplem. ad Lex. Heb. p. 476.) takes דרום for the *proper name* of a country to the *ſouth* of the ſea of Galilee, otherwiſe called נגב כנרות, Joſh. xi. 2.

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* See *De l'Iſle*'s Terræ Sanctæ Tabula.

דרע Chald.

As a N. from the Heb. זרע, *The arm.* Dan. ii. 32, & al. אדרע (Heb. אזרע) The ſame. Ezra iv. 23.

Der. *Draw, throw.*

דרש

To inquire, or *require.*

I. *To inquire, make inquiry, aſk.* Deut. xiii. 14. xvii. 4. xix. 18. לדריוש Ezra x. 16, *Michaelis* thinks an evident erratum in the writing for לדרוש, occaſioned by the frequent occurrence of the name דריוש *Darius* in this book. One of Dr. *Kennicott*'s MSS. omits the י.

II. *To inquire of, conſult,* either tranſitively, Gen. xxv. 22. Exod. xviii. 15. Ezek. xx. 1; or with the Particles ב or אל following. 1 Sam. xxviii. 7. 2 K. i. 2, 3. Deut. xviii. 11. Iſa. viii. 19. xi. 10. As a N. מדרש *A written ſtory* or *memoir which may be conſulted.* 2 Chron. xiii. 22. xxiv. 27.

III. With ל following, *To inquire for* or *after.* Deut. xii. 30. 2 Sam. xi. 3.

IV. *To inquire after, regard, care for.* Deut. xi. 12. Job iii. 4.

V. *To be concerned,* or *careful for, to ſeek.* See Deut. xxiii. 7. Eſth. x. 3. Jer. xxix. 13. Pſ. xxxviii. 13.

VI. *To inquire after, make inquiſition for, require.* Gen. ix. 5. xlii. 22. Deut. xviii. 19. Mic. vi. 8. Ezek. xxxiv. 10.

Hence the oriental *Derviſe* or *Dervich* ultimately had his name. "The word," ſays the *Encyclopædia Britan.* "is originally Perſian, ſignifying *a beggar*, or perſon who has nothing."

Hence alſo perhaps was named the Britiſh Goddeſs of *Vengeance, Andraſte,* or *Adraſtia*, whom Queen *Boadicea* (according to *Dio* in Nerone) invoked before her engagement with the Romans. "Αδραϛια, ἡ Νεμεσις. *Adraſtia* is the ſame as *Nemeſis*, i. e. the Goddeſs of *Revenge*," ſays *Heſychius.*

דש

I. In Kal and Hiph. *To threſh, beat* or *ſhatter to pieces,* as the ears of corn and ſtraw *in threſhing,* which was anciently performed either by the feet of cattle, ſee Deut. xxv. 4. Jer. l. 11. Hoſ. x. 11; or by threſhing-inſtruments called חרוץ, מוריג, and עגלה, which ſee under their reſpective roots. See alſo Iſa. xxviii. 27. Amos i. 3; and comp. 1 Chron. xxi. 20, with ver. 23. In Jer. l. 11, are two readings, דשא ſupported by the *Complutenſian, Forſter*'s, *Vander Hooght*'s, and *Kennicott*'s editions, by the LXX verſion εν βοτανῃ *in the graſs*, and Vulg. ſuper herbam; and דשה, by *Walton*'s and other modern printed editions, and by twenty-eight of Dr. *Kennicott*'s Codices. Either reading furniſhes a good ſenſe. As to the latter, comp. Hoſ. x. 11.

אדוש which we have Iſa. xxviii. 28, and that without any various reading furniſhed by Dr. *Kennicott*, may be either an infinitive of an unuſual form, or rather a N. formed with א prefixed. Comp. אדיב 1 Sam. ii. 33, under דב I.

In Niph. *To be threſhed.* occ. Iſa. xxv. 10, twice.

In Huph. *To be threſhed.* occ. Iſa. xxviii. 27.

As a N. דיש *A threſhing.* Lev. xxvi. 5 Deut. xxv. 4. As a N. fem. in Reg. מדשה *A threſhing.* Iſa. xxi. 10. *Homer* has deſcribed the method of *threſhing corn by the feet of oxen* as practiſed in his time and country, Il. xx. lin. 495, &c.

> Ὡς δ' ὁτε τις ζευξῃ βοας αρσενας ευρυμετωπους,
> Τριβεμεναι κρι λευκον ἐϋτροχαλῳ εν αλωῃ
> Ριμφα τε λεπτ' εγενοντο βοων ὑπο ποσσ' εριμυκων.
>
> As with autumnal harveſts cover'd o'er,
> And thick beſtrown, lies Ceres' ſacred floor,
> When round and round, with never weary'd
> pain,
> The *trampling* ſteers *beat out* th' unnumber'd
> grain. Pope.

The ancient *Arabs, Syrians, Egyptians,* and *Romans, threſhed their corn* in the ſame manner, by the feet of cattle, as may be ſeen in *Bochart*, vol. ii. 302, &c. 311, &c*. And "theſe nations, ſays Dr. *Shaw* [*], ſpeaking of the *Arabs* and *Moors* in *Barbary*, "continue to *tread out* their corn after the primitive cuſtom of the Eaſt. Inſtead of beeves they frequently make uſe of mules and horſes, by tying in like manner, by the neck, three or four of them together, and whipping them afterwards round about the *nedders* (as they call the *threſhing-floors*, the *Libycæ Areæ* of *Horace*), where the ſheaves lie open and expanded, in the ſame manner as they are placed and prepared with us for threſhing. This indeed is a much quicker way than ours, though leſs cleanly. For as it is performed in the open air, Hoſ. xiii. 3, upon any round level plat of ground, dawbed over with cow's dung, to prevent as much as poſſible the earth, ſand, or gravel, from riſing, a great quantity of them all, notwithſtanding this precaution, muſt unavoidably be taken up with the grain: at the ſame time *the ſtraw*, which is their only fodder, is hereby *ſhattered to pieces*: a circumſtance very pertinently alluded to, 2 K. xiii. 7, where the King of Syria is ſaid *to have made the* Iſraelites like the duſt (לדש) *by threſhing*." *Kolben* makes the ſame obſervations upon the like method of *treading out* corn by the feet of horſes, which is practiſed likewiſe to this day among the *Hottentot* Nations at the Cape of Good Hope [†].

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* Comp. *Wetſtein*'s Note on 1 Cor. ix. 9.

II. *To threſh, beat to pieces.* Iſa. xli. 15. Job xxxix. 15; where LXX, *καταπατησει*, *ſhall tread upon.* Comp. Dan. vii. 23.

III. *To tear to pieces*, i. e. with thorns, as the ears of corn and ſtraw by the threſhing wheel. Jud. viii. 7. Comp. Iſa. xxv. 10.

Der. *To daſh, duſt.*

Hence alſo the name of the Roman idol [‡] *Dis*, by which they meant [||] *the earth*, whence, according to their *phyſical* theology, all things ſpring, and whither they all return. Comp. Gen. iii. 19. Eccleſ. xl. 11. xli. 10.

From the Heb. דש may alſo be deduced the *Dyſæ*, who were "inferiour goddeſſes (of our Saxon anceſtors), the meſſengers of the great *Woden*, whoſe province it was to convey the ſouls of ſuch as died in battle to his abode called *Val-Hall*, that is, the *Hall of Slaughter*, where they were to drink with him and their other gods *cereviſia*, a kind of malt liquor (ale) in the ſkulls of their ſlaughtered enemies. On the contrary, thoſe who died a natural death were by the ſame *Dyſæ* conveyed to *Hela*, the goddeſs of *Hell*, where they were tormented with hunger and thirſt, and all kinds of evils." Thus the Authors of the *Univerſal Hiſtory*, vol. xix. p. 178, 8vo. "Of theſe goddeſſes," ſay the ſame learned writers, in a note, "mention is made in an ancient *Daniſh* monument," from which they cite ſome lines, containing ſo curious a ſpecimen of the theology of our heathen anceſtors, that I am perſuaded the reader will not be diſpleaſed at ſeeing the Engliſh tranſlation of them in this place. They are the concluſion of a wounded warrior's dying ſong [§].

"With the dead I long to be;
Now the [¶] *Dyſæ* beckon me,
Whom Great *Woden* from his hall
Sent, and order'd me to call.
In the *Aſæ*'s lofty houſe
I ſhall ſit and ale carouſe.
Hours of life already fly.
Let me laugh, and laughing die."

From theſe *Dyſæ*, or from *Duſii*, a kind of demons among the Gauls, we ſtill retain the word *Deuſe* for the Devil.

דשא

To ſpring, ſprout forth, germinate. occ. Gen. i. 11. Joel ii. 22, *The pleaſant ſpots of the wilderneſs* דשאו ſpring. As a N. דשא *What ſprings from the earth, graſs.* Deut. xxxii. 2. Pſ. xxxvii. 2, & al. freq.

דשן

I ſuſpect that the radical idea of this very difficult word is, *to fill* or *plump up*, *to make plump*, *groſs*, or the like. So the LXX render it, inter al. by *εμπληθω*, *παχυνω*.

I. In Kal, *To fill up*, *make fat*, as the bones with marrow. occ. Prov. xv. 30. Alſo Intranſitively, *To become* or *grow plump*, or *fat*. Deut. xxxi. 20. Prov. xi. 25, & al.

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[*] Travels, p. 128, 139, 2d edit.

[†] Nat. Hiſt. of the Cape, p. 73, 4.

[‡] See *Voſſius* De Orig. & Progr. Idol. lib. ii. cap. 60, 62.

[||] So *Cicero*, "Terrena *autem* vis omnis atque natura Diti Patri *dedicata eſt; qui Dives, ut apud Græcos* Πλουτων, quia et recidant omnia in Terras, et oriantur è Terris." De Nat. Deor. lib. ii. cap. 26.

[§] The whole of which may be found in *Five Pieces of Runic Poetry*, p. 27, &c. printed for *Dodſley*, Pall-Mall.

[¶] Runic. *Dyſir.*

In Huph. ſpoken figuratively of a ſword, *To be made fat*. occ. Iſa. xxxiv. 6. As a participial N. דשן *Plump, fat*. occ. Pſ. xcii. 15. Iſa. xxx. 23, where it is applied to bread-corn. Pſ. xxii. 30, כל דשני ארץ may be rendered, with Mr. *Fenwick*, Biſhop *Lowth* (in *Merrick*'s Annotations), and Dr. *Horne*, *All who are fattened*, fed or ſuſtained by or from the earth, i. e. all mankind. So *Homer*, Il. vi. lin. 142,

> ——Βροτων, ὁι αρȣρης καρπον εδȣσιν.
> Mortals, who *feed on earthly fruits*.

And *Horace*, lib. ii. ode 14, lin. 9, 10,

> ————omnibus,
> Quicunque terræ munere veſcimur.
> *All we, who on earth's bounty feed.*

As a N. דשן *Fat, oil,* or *that unctuous oleaginous matter which plumps up* the ſubſtance, whether of animals, ſee Job xxxvi. 16. Pſ. xxxvi. 9. lxiii. 6.—or of vegetables, Jud. ix. 9; and which is in part furniſhed by the clouds in rain, dew, &c. See Pſ. lxv. 12, and comp. Iſa. xxx. 23. "What can be the inexhauſtible ſource, aſks the ingenious Abbé *Pluche*, whence we receive again thoſe *oils*, which to us ſeem annihilated by waſte? God, together with water and ſalt, has, from the beginning, poured into the hollow of the ſea, a meaſure of *oil* or *bitumen*, which he has proportioned to the wants of the whole globe. Fire and air inceſſantly raiſe from thence a certain quantity of water, of light ſalts and minute filaments of *oil*. Thence the rains, fountains, rivers, vegetations, nutritions, ſavours, odours, and all the properties of flowers, fruits, barks, roots, and woods. This *oil, unperceived in rain-water*, again collects, in plants it's attenuated particles. It acquires quite different forms and qualities, from it's union with the water, the earth, the ſeveral ſalts, and the principles of all kinds." Nature Diſplayed, vol. iv. p. 138, Engliſh edition, 12mo. Compare vol. iii. p. 206. And the learned Dr. *Hunter*, in his note on *Evelyn*'s Sylva, concerning the food and nutriment of plants, ſays, "From a number of experiments accurately conducted, I am led to believe that *all vegetables*, from the hyſſop upon the wall to the cedar of Libanus, *receive their principal nouriſhment from oily particles*, incorporated with water by means of an alkaline ſalt, or abſorbent earth.—It may be aſked, *whence do natural ſoils receive their oily particles?* I anſwer, *the air ſupplies them*. During the ſummer months, the air is full of putrid exhalations, ariſing from the ſteam of dunghills, the perſpiration of animals, and ſmoke. *Every ſhower brings down theſe oleaginous particles for the nouriſhment of plants*." See more in the author himſelf, and in Annual Regiſter for 1777, Nat. Hiſt. p. 94.

Naturaliſts are, I think, agreed, from a multiplicity of experiments, that *oil*, or *an unctuous ſubſtance*, whether *animal*, *vegetable*, or *mineral*, is the *true and proper fuel* or *pabulum of fire*, i. e. not what is itſelf turned into the very ſubſtance of elementary fire (*as air is*), but what immediately ſupports it in the action of flaming and burning, and by ſo doing is itſelf diſſipated, or vaniſhes in the air; and that *oil* the more pure it is from other matter, the leſs fæces it, in burning, leaves behind it; and further, that *oil*, or *an unctuous matter*, is what *conglutinates* the parts of vegetables and animals, or keeps them in a ſtate of *cohesion* *. Hence,

II. As a V. formed from the N. but in an oppoſite or privative ſenſe, (like the verbs זנב, כסם, לבב, עצם, ערף, שרש,) *To take away the oily parts* of an animal body *by fire, to conſume it to aſhes*. occ. Pſ. xx. 4; where Eng. margin, *turn to aſhes*, ſo *Montanus*, incineret; *Martin*'s French tranſlation, *reduiſe en cendre*; *Diodati*'s Italian, *riduca in cenere*. Comp. Lev. ix. 24. Jud. vi. 21. 1 Chron. xxi. 26. 2 Chron. vii. 1, 3. 1 K. xviii. 38, and ſee *Bochart*, vol. ii. 360, 361, 539. As a N. דשן *The aſhes* of animals *thus conſumed*. Lev. vi. 3, 4, or 10, 11. Jer. xxxi. 40, & al. Hence, as a V. *To clear from aſhes*, q. d. *to aſh*. Exod. xxvii. 3. Num. iv. 13.

III. As a N. דישן, or, according to *Walton*'s edition, and at leaſt twenty-two of Dr. *Kennicott*'s Codices, דישון, A ſpecies of *clean animal.* The LXX render it Πυγαργον, i. e. the *white-buttocks* (from πυγη the *buttocks*, and αργος *white*); and "ſuch," ſays Dr. *Shaw*, "is the *Lidmee* (as the Africans call it), which is ſhaped exactly like the common *Antilope*, with which it agrees in *colour* and in the faſhion of it's horns, only that in the *Lidmee* they are of twice the length, as *the animal itſelf is of twice the bigneſs.*" And ſince neither the *Antilope*, nor conſequently, according to the above deſcription, the *Lidmee*, is of an *aſhen*, but of a brown or fallow colour, I would rather deduce it's name דישן from the *bulk* and *groſſneſs*, than (as *Bochart* does) from the *ſuppoſed aſhen colour* of the animal. occ. Deut. xiv. 5. See *Bochart*, vol. ii. 902, 903. Dr. *Shaw*'s Travels, p. 416, and *Michaelis* Recueil de Queſtions, Qu. 85.

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* See *Boerhaave*'s Chemiſtry, vol. i. p. 168—208. vol. ii. p. 19, &c. edit. *Dallowe*, and vol. i. p. 300—336. vol. ii. p. 18, &c. edit. *Shaw*. And comp. the learned Mr. *Jones*'s Phyſiological Diſquiſitions, p. 136, &c.

דת

The idea of the word probably is, *To appoint, ſet, place*; and hence perhaps may be derived the Greek ταττω *to appoint, ordain.* דת ſeems uſed as a Participle, Deut. xxxiii. 2, *At his right hand a fire* דת was placed (ſtood) *by him.* Hab. iii. 4, ſeems a very parallel text, *And the brightneſs was as the light,* קרנים מידו לו reſplendent beams (were) at his hand. See *Bate*'s Integrity of the printed Heb. Text, &c. p. 76. The Heb. מימינו אש דת למו is rendered by the LXX Εκ δεξιων αυτȣ ΑΓΓΕΛΟΙ μετ' αυτȣ, *At his right hand* angels *with him.* So אש להט *the flaming fire* is called משרתיו *his* (Jehovah's) *attendants*, Pſ. civ. 4. It muſt not however be diſſembled, that many of Dr. *Kennicott*'s Hebrew Codices in Deut. xxxiii. 2, read אשדת in one word, ſo three of the Samaritan אשדת, and two אשדות. This word means *effuſions*, and might be thought to refer to thoſe *ſhowers* which accompanied the earthquakes, when Jehovah marched with his people. See Judg. v. 4. But it does not appear that אשדות ever ſignifies *rain* or *ſhowers*. And if it did, would not Jehovah's being attended by *fire* as his ſervants be a much more noble idea, than the heavens or clouds dropping down *water* at his preſence? And obſerve that he is juſt before ſaid to have *ſhined forth* from mount Paran.

As a N. דת *An appointment, ſtatute, law.* Ezra viii. 36. Eſth. i. 8, 13, 15, 19, & al. freq.

II. Chald. דת, and emphat. דתא *A decree, a law.* Dan. ii. 9, 13, 15. vi. 5. Ezra vii. 12, & al.

דתא Chald.

As a N. fem. דתאה or דתאא (from Heb. דשא) *Graſs.* So LXX χλοη, and Vulg. herbis, occ. Dan. iv. 12, 20, or 15, 23.

PLURILITERALS,

Or Words of more than three Letters, beginning with ד.

דרבן See under דרב

דרכמן

As a N. דרכמון or דרכמן *A drakmon*, or *daric*, a Perſian coin of gold, in value about twenty-five ſhillings; the ſame as the אדרכן, which ſee. It is always mentioned as being of *gold.* occ. Ezra ii. 69. Neh. vii. 70, 71, 72.

דתבר Chald.

From דת *a ſtatute*, and בר *to declare, make plain.* As a N. maſc. plur. emphat. דתבריא rendered *Counſellors*, whoſe buſineſs it ſeems to have been to *declare* and *explain the law.* occc. Dan. iii. 2, 3.

ה

ה A Particle.

1. Prefixed to a Noun it is emphatical, and may be rendered *The* or *this*. It anſwers to the Greek ὁ, ἡ, το, and is a plain abbreviation of the Pron. הוא or היא. Gen. i. 1, 2. xxiv. 50. Exod. ix. 27. Deut. i. 39, & al. freq.
2. Prefixed to a N. it is vocative or pathetic. Deut. xxxii. 1, *Hearken*, השמים *O heavens, and I will ſpeak; and hear*, הארץ *O earth*. Comp. Cant. vi. 1. 1 K. xvi. 26. 2 K. ix. 5.
3. Prefixed to Participles or participial Ns. it is equivalent to the relative Pronoun and the Verb. Thus הרמש *Which creepeth*, Gen. i. 26. השמר *He who keepeth*, ὁ φυλασσων, Pſ. cxlvi. 6.
4. Prefixed to ſeveral Particles it denotes *That which, what*. 1 Sam. ix. 24, העליה that which, what (*was*) *upon it*. 1 K. xx. 33, הממנו what (*came*) *from him*.
5. The relative *who, which*, whether correſponding to the Latin Nominative or Accuſative caſe to the Verb, Ezra x. 14, 17,—*the men* ההשיבו who (*qui*) *had taken* (literally cauſed to dwell) *foreign wives*. (Comp. ההלכו Joſh. x. 24.) Ezra viii. 25,—*the offering to the houſe of God* ההרימו המלך which (*quam*) *the king, &c. offered*. Comp. 1 Chron. xxvi. 28. 2 Chron. xxix. 36.
6. Prefixed, it expreſſes a queſtion or doubt, *What? what not? whether?* Gen. iv. 9. xxvii. 21, 38. 1 Sam. ii. 27. Jer. xxxi. 20, & al. freq. * In this ſenſe it ſeems a mere Interjection, and to be intended to expreſs a quick *aſpiration* or *breathing*, as of a man deſiring to know the anſwer ſought for; as we ſay in Eng. *Ha!*
7. Poſtfixed to words of time or place, it ſignifies *To, towards*. Gen. xii. 10. Exod. xiii. 10, & al. freq.

הא

A demonſtrative Particle, *Behold, lo, ſee, ſee here, hah!* occ. Gen. xlvii. 23. Ezek. xvi. 43.

Chald. The ſame. Dan. ii. 43. iii. 25.

האח

Aha! Lat. Evax! a Particle, or natural exclamation, uſed

1. In rejoicing or exulting. Job xxxix. 25. Iſa. xliv. 16.
2. In inſulting. Ezek. xxv. 3. xxxvi. 2. Pſ. xxxv. 21, 25.

הב

I ſuſpect the idea of this Root is *duſky, dark-coloured, black*. It occurs not however as a V. but we meet with the traces of it in the two following Nouns.

I. As a N. maſc. plur. שנהבים *Elephants teeth*. So Targum שן דפיל, LXX οδοντων ελεφαντινων, and Vulg. dentes elephantorum, and ebur, *ivory*. It ſeems a compound of שן *a tooth*, and הבים *elephants*, ſo named perhaps from their *duſky* or *black* colour. *Buffon* (Hiſt. Nat. tom. ix. p. 251, 12mo.) ſays, "that the *ordinary* colour of the elephant is *aſh-coloured grey* or *blackiſh*." But then he adds in a note, "Some perſons who have reſided a long time at Pondicheri aſſert that there never were any but *black* elephants, at leaſt in that part of India: it is true, ſay they, that, if one lets them go for ſome time without waſhing, the duſt, which ſticks to their oily hide, which is entirely free from hair, makes them appear of a *dirty grey*; but when they come out of the water, they are *as black as jet* (noirs comme du jai). *I believe indeed that black is the natural colour of elephants*." And thus the † Arabs call the *elephant alikhaban*, from their Verb קהב (kahiba) *to be brown, dark coloured*, on account of his *colour*, and I would not be poſitive that the Arabic V. קהב itſelf was not a corruption of the Heb. הב. occ. 1 K. x. 22. 2 Chron. ix. 21.

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* "ה Interrogativum mera *eſt* interjectio, *ſeu* tendentiam animi *in reſponſionem quæſitam ſignificans* anhelitus, *ſeu* ſpiritus *citiſſimè protruſus*." NOLDIUS.

† See *Bochart*, vol. ii. 247. and *Caſtell* Lex. under קהה AR.

From הב the name of the *elephant*, perhaps the Latin *ebur*, French *ivoire*, and Eng. *ivory*. So the Greeks call *ivory* Ελεφας, after the name of the animal.

II. As a N. maſc. plur. הובנים, or, according to twenty-three of Dr. *Kennicott*'s Codices, הבנים *Ebony wood*, ſo *Symmachus* Εβενους *, and Vulg. hebeninos, thus named perhaps from it's *dark* or *black colour*. But independently on this (I confeſs dubious) derivation, this interpretation is rendered highly probable, by the ſimilarity of the Hebrew to the Greek and Latin names, which ſeem to be formed from it by הובנים being joined with *ivory* (שן), as ſomewhat of a like kind, which it may well be reckoned, ſince it is found in the ſame places, is, like that, of great value, and remarkable for it's gloſſy blackneſs, as that for it's pure whiteneſs: To which may be added, that הובנים is plural like other names of wood in Heb. as שמים, אלגומים, אלמוגים, &c. See more in *Bochart*, vol. iii. 140, & ſeq. and in *Scheuchzer* Phyſ. Sacra on Ezek. Once Ezek. xxvii. 15.

III. הב *Come, come give*. See under יהב.

הבל

I. The idea of the word ſeems to be, *to emit a vapour, exhale, evaporate*. The N. הבל is plainly uſed in this ſenſe by the Chaldee Paraphraſt on Pſ. xc. 9, *We finiſh the years of our life like* הבל פומא דסתוא the exhalation or vapour *of the mouth in winter*. And *Symmachus* renders the V. אל תהבלו by Μη γινεσθε Ατμις *Do not* become a vapour, Pſ. lxii. 11; and in this ſenſe the N. appears to be uſed twice in the immediately preceding verſe, *Surely the ſons of men are* הבל a vapour—*to aſcend in a balance* (*they are*) *altogether* (*readier*) *than* a vapour. So Pſ. cxliv. 4, *Man is like* a vapour; *his days paſs away like a ſhadow*. (Comp. Jam. iv. 14.) Prov. xxi. 6, *The getting of treaſures by a lying tongue* (*is the getting of*) הבל נדף *a flitting* vapour *by thoſe who ſeek death*. Iſa. lvii. 13, *The wind ſhall carry them all away*, הבל a vapour *ſhall take them off*. Iſa. xxx. 7, "*For Egypt is* a mere vapour." Biſhop *Lowth*. The Hexaplar verſions very frequently render the N. הבל by Ατμις, or Ατμος, *a vapour*. So *Symmachus* and *Theodotion* in Pſ. lxii. 10; *Symmachus* in Pſ. xxxix. 6; *Aquila* in Pſ. lxxviii. 33. *Aquila, Symmachus*, and *Theodotion*, in Eccleſ. i. 14. *Theodotion* in Prov. xxi. 6, renders הבל נדף by *ατμος φερομενος, a toſſed vapour*; *Aquila* in Eccleſ. i. 2, הבל הבלים by Ατμις *ατμιδων*, and *Symmachus* by *ατμος ατμων, a vapour of vapours*.

II. As a N. הבל *Vanity, emptineſs, a being deſtitute of real ſubſtantial good*, or *truth*. Job vii. 16. Pſ. xciv. 11. Eccleſ. i. 2. iv. 7, & al. freq. Alſo, *A vain idol*, which according to St. Paul, 1 Cor. viii. 4, is *nothing in the world*, i. e. † *nothing* of that which it's fond worſhippers imagine of it. Deut. xxxii. 21. 1 K. xvi. 13, 26. 2 K. xvii. 15. Jer. xvi. 19, & al. Comp. Pſ. xxxi. 6. Jon. ii. 8, or 9. Acts xiv. 15. As a Particle, *In vain*. Job ix. 29. Pſ. xxxix. 7. As a V. in Kal, *To become vain* in diſcourſe or mind, i. e. to ſpeak fooliſhly, or judge falſely, and love what is vain and worthleſs. occ. Job xxvii. 12. 2 K. xvii. 15. Jer. ii. 5. (Comp. Rom. i. 21.) In Hiph. *To make vain* in this ſenſe, i. e. credulous of, or loving, what is vain or falſe. occ. Jer. xxiii. 16.

הבן See under הב

הבר

The Verb in Arabic ſignifies *to cut, cut off*, "reſecuit, amputavit," *Caſtell*; and nearly in this ſenſe, I think with *Cocceius* (whom ſee), it is uſed in the only paſſage of the Hebrew Scriptures where it occurs, Iſa. xlvii. 13, *Let them now ſtand up and ſave thee* הברו (*who*) cut or divide *the heavens, gazing at the ſtars*. Thus the relative אשר being underſtood, as uſual, הברו will be exactly ſynonymous with the maſoretical *Keri* הברי; which reading however is ſupported by at leaſt fifteen of Dr. *Kennicott*'s Codices, and ten others now read הוברי. *The cut-*

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* "In Montfauconii quidem Hexaplis Origenianis nihil de Symmacho notatum eſt: at ex Theodoreto diſco, eum de Hebeno cogitâſſe. Τα κερατα, inquit ad h. l. ὁ Συμμαχος εβενους ἡρμηνευσεν, αφ' ὡν τα εβενια καλυμενα γινεται—Ergo Hebeni nomen in hoc verſu apud Symmachum legit, ſed malè ad קרנות retulit." *Michaelis* Not. ad Geograph. Heb. Exter. Part i. p. 206.

† See *Greek* and *Eng*. Lexicon under Ειδωλον III.

ting or *dividing of the heavens*, here mentioned, ſeems to refer to the uſual practice of the heathen aſtrologers in *dividing* them into parts or houſes (as they are called), for the more diſtinct contemplation of the ſituations and configurations of the ſtars and planets, whence they pretended to collect the will of their God, the Heavens, and to foretel future events. Is it not amazing to conſider how long this pagan trumpery continued among Chriſtians? The LXX and Vulg. have given the ſenſe, though not the preciſe idea of the words, the former rendering them by Αστρολογοι του ουρανου *Aſtrologers of heaven*, the latter, by Augures cœli, *Augurs of heaven.*

הגה

With a final ה, radical, but mutable or omiſſible.

I. *To bring*, or *carry forth*, or *away*. 2 Sam. xx. 13. (where הגה ſeems a V. in Kal, as rendered in Targ. and Syr.) Prov. xxv. 4, 5.

Hence Gr. *αγω to bring, carry, ἡγεομαι to lead*, &c.

II. *To bring forth*, or *utter* words, or a voice. Job xxvii. 4. Iſa. lix. 3, 13. Pſ. xxxv. 28. Comp. Pſ. xxxvii. 30. As a N. הגה *A diſcourſe, tale.* So *Jerome*, Sermonem, Eng. Tranſlat. *a tale* that is told. occ. Pſ. xc. 9. Hence

III. *To roar*, or rather *growl*, as a lion over his prey. Iſa. xxxi. 4, where ſee Mr. *Lowth* and *Bochart*, vol. ii. 731. Comp. Job xxxvii. 2, where the N. הגה is applied to the *muttering* of thunder preceding the ſtorm. See *Scott*. *To coo, mourn*, or *moan*, as a dove. Iſa. xxxviii. 14. lix. 11. In Kal and Hiph. *To murmur, mutter, moan*, as men. Iſa. viii. 19. xvi. 7. Jer. xlviii. 31. As a N. הגה *A mourning* or *moaning*. Ezek. ii. 10. As a N. הגיון *A murmuring* or *muttering*. Lam. iii. 62. In Pſ. xcii. 4, הגיון ſeems by the context to denote ſome *muſical inſtrument*, probably ſo called from it's *murmuring ſound.*

IV. *To bring forth* or *propoſe* any thing in the mind for meditation and contemplation. Prov. xxiv. 2. Iſa. xxxiii. 18. As a Participle הגה *Meditating*, "*with due deliberation*," Biſhop *Lowth*. occ. Iſa. xxvii. 8, where LXX, *συ ησθα μελετων thou waſt meditating*, Vulg. meditatus eſt, *he hath meditated.* Comp. under סאה.

V. With ב following, it ſeems to ſignify ſuch a *ſtudy* and *intention* of mind as often *burſteth out* into voice. Joſh. i. 8, הגית בו Thou ſhalt meditate *in it*, thou ſhalt ſtudy it with ſuch application of thought, that thou ſhalt *talk* or *mutter* to thyſelf concerning it. So Pſ. i. 2, & al. As a N. הגיון *Meditation.* Pſ. xix. 15. Comp. Pſ. ix. 17.

הגג Occurs not as a V. in this reduplicate form, but hence as a N. הגיג *Intenſe meditation, earneſt contemplation.* occ. Pſ. v. 2. xxxix. 4. In which latter text the LXX render it by *μελετη meditation.* So Vulg. meditatione.

הגן

הגינה, Once Ezek. xlii. 12. It is variouſly interpreted, *Directly, ſtraight forward, elegant, decent*. The Vulg. renders it, ſeparatum, and ſo ſeems to have underſtood it as a participial N. from גן *to protect, defend*, with ה emphatic prefixed, which verſion ſeems to deſerve conſideration.

הדה

With a final ה, radical, but mutable or omiſſible.

This Root ſeems nearly related to ידה (which ſee) as הלך to ילך, הם to ים.

I. *To ſend, thruſt*, or *dart forth*, liberè emittere. So LXX, επιβαλει, and Vulg. mittet. occ. Iſa. xi. 8. As a N. הוד refers to the *ſhooting forth*, either of the branches or fruit of the olive-tree. Hoſ. xiv. 6, or 7; where LXX, *κατακαρπος fruitful.* Comp. Ecclus. l. 10.

II. As a N. הוד *The darting forth*, or *flaſhing* of light. Hab. iii. 3. Comp. Job xl. 5, or 10. Pſ. civ. 1, & al. Hence

III. *Glory, majeſty, honour*. Num. xxvii. 20. 1 Chron. xxix. 25. Dan. x. 8. xi. 31. It is written without the ו, Jer. xxii. 18. As a V. with a ו inſerted, *To glorify, honour, praiſe*. occ. Neh. xi 17. Pſ. xxviii. 7. xlv. 18. But the verbs in theſe paſſages ſhould rather be referred to the Hiph. of ידה which ſee. Comp. Pſ. cvii. 1, where thirty-ſeven of Dr. *Kennicott*'s Codices read הודו. As a N. fem. הדה *Glory*. Jer. xxii. 18, where obſerve that eight of Dr. *Kennicott*'s Codices read הודה, and ſeven הודו, and two more in the margin.

IV. Of

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IV. Of ſound. As a N. הוד *A loud, briſk, vehement noiſe.* Iſa. xxx. 30. Job xxxix. 20 הוד נחרו The vehemence (or vehement noiſe) *of his ſnorting* (*is*) *terrible.* See *Bochart*, vol. ii. 123, & ſeq. In this ſenſe alſo the word is written without the ו, Ezek. vii 7, *The day of trouble is near, and not of* הד *the* (joyful) ſounding or echo *of the mountains.*

הדד Occurs not as a Verb, but hence as a N. הידד *Loud ſhouting*, either as of men treading grapes, Iſa. xvi. 10. Jer. xxv. 30.—or of ſoldiers encouraging one another to battle or plunder, Jer. li. 14. And in this latter view the learned *Vitringa* underſtands the word in Iſa. xvi. 9. *for upon thy ſummer-fruits, and upon thy harveſt* הידד נפל the ſhout (i. e. of plundering and deſtroying enemies) *is fallen.* This interpretation he excellently confirms from Jer. xlviii. 32, in which parallel text that prophet uſes שדד *the ſpoiler*, for הידד. *Vitringa* adds, "Vitium nullum eſt in lectione, ſed interpretatur Propheta poſterior, quod prior videri poſſit paulò obſcurius expreſſiſſe. *There is no fault in the reading, but the latter Prophet explains what the former might ſeem to have expreſſed with ſome degree of obſcurity.*" Which remark I would deſire the reader *attentively* to compare with Biſhop *Lowth*'s note, charging the text in Iſa. xvi. 9, with *two great miſtakes*, and then decide for himſelf.

Jeremiah, in chap. xlviii. 33, alludes to both ſenſes of the N. הידד. לא ידרך הידד הידד לא הידד *There ſhall be no treading* (with) ſhouting, the ſhouting (*ſhall be*) no ſhouting, i. e. not ſuch as the Moabites had been accuſtomed to, and took delight in, not the cheerful ſhouting of the grape-treaders, but the dreadful ſhouting of military ſpoilers. When I conſider how * *very frequently* the particle ב *in, with*, is to be ſupplied before Nouns in the Hebrew Scriptures, I cannot help wiſhing that the learned Biſhop had not ſo poſitively aſſerted, that "inſtead of the firſt הידד *the ſhout*, we ought *undoubtedly* to read as here, [i. e. in Iſa. xvi. 10,] הדרך *the treader.*" The above-cited are all the texts in which הידד occurs.

הדך See under דכה

הדם

I. As a N. *A footſtool*, or *reſt* for the feet. Iſa. lxvi. 1, & al. Comp. Iſa. lx. 13. It occurs not as a V. but as a N. is always joined with רגלי *the feet.* The LXX have rendered it, 1 Chron. xxviii. 2, by ϛασις *a ſtand, reſt*; and Lam. ii. 1, by τοπος ὀυ ἐϛησαν ὀι ποδες, *the place where his feet* ſtood. Why then may not ה in this word be ſervile, or emphatic, and דם a Noun from the Root דמה *to be quiet, ſtill, reſt*, which ſee? As I could not concur with the learned Biſhop *Lowth* in his criticiſms on the paſſages cited under the laſt word, it is with particular pleaſure that I refer the reader to an excellent Note of his on Iſa. lii. 2, for the illuſtration of this. Comp. alſo *Homer*, Odyſſ. i. lin. 130, 1, and *Dammi*, Lexicon Nov. Græc. in Θρονος and Θρηνυς, p. 972, 973.

II. Chald. as a V. הדם *To cut in pieces:* So the Targum in 1 K. xviii. 33, & al. Hence as a N. maſc. plur. הדמין *Pieces.* occ. Dan. ii. 5. iii. 29. The word is uſed in the ſame ſenſe in Syriac.

הדס

Occurs not as a V. but as a N. *The myrtle tree*; in which ſenſe it is uſed alſo in Arabic according to the dialect of *Arabia Felix.* (See *Caſtell.*) Iſa. xli. 19. Zech. i. 8, & al. The ideal meaning of the word is uncertain. I ſhall juſt hint that the Greek Ἡδυς (*hedus*) ſignifies *ſweet*; that the *myrtle* is very remarkable for the *fragrancy* or *ſweetneſs* of it's leaves as well as of it's flowers, and that probably for this reaſon it had it's Greek and Latin name Μυρτος and *Myrtus*, from μυρον (myron) *perfume, ſweet ointment.*

Hence, no doubt, as a N. fem. הדסה *Hadaſſah*, the original Jewiſh name of *Eſther.* occ. Eſth. ii. 7. The Note of the Chaldee Targum in this paſſage ſeems remarkable, "They called her הדסה becauſe ſhe was juſt, and the juſt are thoſe that are compared לאסא to *myrtle.*"

הדף

I. *To thruſt, puſh.* Num. xxxv. 20. Ezek. xxxiv. 21.

II. *To expel, caſt out by force.* Deut. vi. 19. Joſh. xxiii. 5. Comp. נדף.

הדר

I. *To adorn, decorate, deck.* Iſa. lxiii. 1.

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* See *Noldii* Partic. Heb. in ב 37.

As a N. הדר *Ornament, beauty*. Prov. xx. 29. Comp. Deut. xxxiii. 17. As a N. fem. in Reg. הדרת *Honour, beauty, glory*. Prov. xiv. 28. הדרת קדש *The beauty* or *glory of holineſs* plainly denotes the *glorious ſanctuary* of the tabernacle or temple of God, with the *ſplendid ornaments* of the things and perſons belonging to it, all of which typified the ſtill *more glorious things to come*. 1 Chron. xvi. 29. (comp. ver. 27.) Pſ. xxix.* 2. xcvi. * 9. (comp. ver. 6, 8.) But in 2 Chron. xx. 21, להדרת קדש ſeems to import *according to the temple ſervice*, i. e. by *alternate* or *reſponſive* ſinging. Comp. Ezra iii. 11. Pſ. cxxxvi, throughout.

II. *To honour, reverence, reſpect*. Exod. xxiii. 3. Lev. xix. 15, 32. In Hith. *To honour oneſelf, take honour to oneſelf*. Prov. xxv. 6. As a N. הדר *Honour, glory*. Pſ. cxlix. 9. Prov. xiv. 28, & al. Iſa. xlv. 2, הדורים אושר. The Vulg. renders it *glorioſos* terræ humiliabo, *I will humble* the glorious of *the earth*. But ישר doth not ſignify *to humble*, and ſo the ה in הדורים will be beſt conſidered as a ſervile. See under דר II.

The words הוד and הדר are often joined in Scripture, as 1 Chron. xvi. 27. Job xl. 5. Pſ. viii. 6. civ. 1, & al. where הוד ſeems to denote the *ſplendour* or *glory* itſelf, הדר the *ornament, beauty*, or *majeſty* reſulting from that glory. פרי עץ הדר *The fruit of the beautiful tree*, Lev. xxiii. 40. The Targum explains it by פירי אילנא אתרוגין the fruit of the *citron* trees. Comp. *Joſephus* Ant. lib. xiii. cap. 13, § 5, under נפח VII. The Jews ſtill make uſe of the *fruit* of this tree yearly at the Feaſt of Tabernacles; and notwithſtanding what Mr. *Bate* has ſaid under this word, I cannot think that פרי *Fruit*, is equivalent to כפת *Boughs*, Lev. xxiii. 40, or to עלי *Branches*, Neh. viii. 15.

הה

I. A natural exclamation of grief, *Ah!* occ. Ezek. xxx. 2. הה ליום *Ah!* or *Alas to the day! Alack-a-day!*

II. With א prefixed אהה Nearly the ſame, but more intenſe, *Ah! Ah!* Joſh. vii. 7, & al. freq.

הו

A natural exclamation in lamenting, *Oh!* Ω, Heu! occ. Amos v. 16.

הוא

It denotes *permanent exiſtence* or *ſubſiſtence*.

I. As a V. *To be, abide, remain*. occ. Eccleſ. xi. 3.

II. Chald. the ſame as Heb. הוה *To be*. Dan. ii. 20, 28. vii. 23, & al.

III. As a N. הוא one of the divine names, *He who hath permanent exiſtence, who exiſts eminently*. "The Hebrew word *Hû* [הוא] *He*, ſays Mr. *Lowth* on Jer. xiv. 22, is often equivalent to *the true and eternal God*. See Deut. xxxii. 39. Iſa. xliii. 10, 13. xlviii. 12, and eſpecially Pſ. cii. 27, where the expreſſion is the ſame with that of the text, *Atta* Hû [אתה הוא] *Thou art He*; our *Engliſh* reads, *Thou art* the ſame. The words expreſs *the eternal and unchangeable nature* of God. There is another text where the word is plainly taken in this ſenſe, 2 K. ii. 14, *Where is the Lord God of Elijah*, *Aph* Hû, [אף הוא] *even* He? for ſo the words ſhould be tranſlated. Thoſe tranſlations which join that expreſſion to the following ſentence, as our *Engliſh* does, put a manifeſt force upon the Syntax." Comp. 2 Sam. vii. 28. Pſ. xliv. 5. Neh. ix. 6, 7. Hoſ. xvi. 2. Iſa. xli. 4. See *Herbelot*'s Bibliotheque Orientale in HOU.

IV. *A permanent being, one who ſubſiſts, a perſon*. Eſth. vii. 5, *Who is this* הוא he or perſon, *and where is this* הוא perſon? Comp. Job iv. 7. xvii. 3. xli. 1, or 10. Iſa. l. 9. Hence

V. And moſt generally, הוא is uſed as the Pron. third perſon ſing. of the common gender, *He, ſhe, it*, (though uſually maſculine). See Gen. ii. 11. iii. 15. iv. 20. For it's uſe as a feminine, ſee Gen. iii. 12. xx. 2, 12. Lev. ch. xiii.

VI. As a Pron. demonſtrative, *That*, Gen. ii. 19. xix. 35. Ezek. xxxiii. 8. "Thoſe who underſtand the genius of the *Hebrew* Language, ſays the learned Mr. *Barub* †, know that when the pronoun perſonal הוא precedes a N. as in our text (2 Sam. xxiii. 8), it ſerves to deſcribe the *peculiarity of character*, either for fame or renown, or for good or bad actions. As, Exod. vi. 26, 27, הוא משה

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* See margin of Engliſh tranſlation.

† *Critica Sacra examined*, p. 228.

ואהרן *Theſe are* that *Moſes and Aaron*; 1 Chr. xxvii. 6, הוא בניהו גבור השלשים *This is* that *Benaiah who was mighty among the thirty*; 2 Chron. xxviii. 22, הוא המלך אחז *This is* that *King Ahaz*; and many others.” Comp. Dan. v. 13.

VII. Chald. הוא and הוה *To be.* Dan. vi. 3, 10, or 4, 11. iv. 26, or 29, & al. freq.

Der. Saxon *Hua*, Scotch *wha*, and Eng. *who*, as הוא may be often rendered.

הוד See under הד

הוה

With a radical and immutable ו, and a radical but mutable ה final.

With *Schultens* I apprehend that the primary ſenſe of this Root is, *To fall down, ſubſide, ſettle*, ſidere, ſubſidere, whence are derived it's two ſecondary ſenſes of *ſubſiſting, being*, or *continuing*, and of *depreſſing, oppreſſing*, or *overwhelming*. Hence likewiſe the Greek ἑω *to ſit* or *ſet*, and εω *to be*. In Job xxxvii. 6, at leaſt fourteen of Dr. *Kennicott*'s Codices read הוה, and here the Vulg. has deſcendat, *let it deſcend*, which agrees with the primary ſenſe *Schultens* aſſigns to הוה.

I. As a V. *To be, ſubſiſt, continue.* occ. Gen. xxvii. 29. Neh. vi. 6. Eccleſ ii. 22; in which paſſages the word is evidently uſed in an emphatical ſenſe. As for הויה Exod. ix. 3, it ſeems to be the Participle fem. Benoni in Kal, from the Root היה (which ſee), ſo הוי Iſa. xvi. 4, the Imperat. ſecond perſon *maſc.* ſing. from the ſame Root, the final ה being dropped as uſual.

II. As a N. with a formative ן, הון *Means of ſubſiſtence, ſubſtance, riches.* Pſ. cxii. 3. Prov. i. 13, & al. freq.

III. As a N. יהוה Jehovah, the peculiar and incommunicable name of the *Divine Eſſence* (ſee Iſa. xlii. 8. Hoſ. xii. 4, 5) ſubſiſting in a Plurality, i. e. a Trinity of Perſons. See Deut. vi. 4. xxviii 58, and comp. under אלהים. If the initial י in יהוה, as in ſome proper names יצחק *Iſaac*, יעקב *Jacob*, &c. be only formative, the word will denote *He who* is or subsists, i. e. eminently and in a manner ſuperiour to all other beings; but after repeated and attentive conſideration, I think Mr. *Hutchinſon* * is right in making this divine name a compound of יה *The Eſſence*, and the Participle הוה *exiſting, ſubſiſting*, i. e. of and from itſelf, or, to uſe his own words, “ exiſting by ſome virtue, power, or action, neceſſarily and voluntarily in itſelf; ſupporting or ſuſtaining it's own exiſtence perſonally (i. e. itſelf) in manner, in virtue, in power, in ſtrength, in action, in wiſdom.” “So, as another learned writer † obſerves, *Jehovah* is *the Being neceſſarily exiſting of and from himſelf, with all actual Perfection originally in his Eſſence.*” St. John expreſſes it in Greek by ὁ ων, και ὁ ην, και ὁ ερχομενος, *He who is, and which was, and who is to come.* Rev. i. 4, 8. xi. 17. Comp. ch. iv. 8, and ſee *Greek* and *Engliſh* Lexicon in Ων. The LXX generally tranſlate it by Κυριος, which conſidered as a derivative from the V. Κυρω *To be, exiſt, ſubſiſt*, may be thought no bad verſion ‡. But the Greek tranſlator, lately publiſhed from the *Venetian* MS. by *Ammon*, has coined a ſtill *more expreſſive* word, by which I think he conſtantly renders יהוה, namely Ὁ ΟΝΤΩΤΗΣ, q. d. Ὁ ΟΝΤΩΣ ΩΝ, *He who really is, The Being really exiſting.*

It would be almoſt endleſs to quote all the paſſages of Scripture, wherein the name יהוה is applied to Chriſt; let thoſe therefore who own the Scriptures as the rule of faith, and yet doubt His *Eſſential Deity*, only compare, in the original Scriptures, Iſa. vi. 1—5, with John xii. 41; Iſa. xlv. 24, 25, and Jer. xxiii. 5, 6, with Acts xiii. 39, 1 Cor. i. 30, 31. vi. 11; Iſa. xl. 3, with Mat. iii. 1—3, Mark i. 3, Luke iii. 3, 4, John i. 23; Mal. iii. 1, with Mark i. 2, 3; Iſa. xliv. 6, with Rev. i. 17, 18; Joel ii. 32, or iii. 5, with Rom. x. 13; and I think they cannot miſs of a ſcriptural demonſtration, that *Jeſus* is *Jehovah*.

That this divine name יהוה was well known to the heathen, there can be no doubt. *Diodorus Siculus*, lib. i. ſpeaking of thoſe who attributed the framing of their laws to the Gods, ſays, “ Παρα τοις Ιουδαιοις Μωσην ἱϛορουσι τον ΙΑΩ επικαλουμενον Θεον—Among the *Jews* they report that *Moſes* did this to the God called *Iao*." *Varro*, cited by St. *Auſtin*, ſays, *Deum* Judæorum *eſſe* Jovem, that *Jove* was the God of the *Jews*; and from יהוה the Etruſcans ſeem plainly to have had their *Juve* or *Jove*, and the Romans their * *Jovis* or *Jovis-pater*, i. e. Father *Jove*, afterwards corrupted into *Jupiter*. And that the idolaters of ſeveral nations, Phenicians, Greeks, Etruſcans, Latins, and Romans, gave the incommunicable name יהוה with ſome dialectical variation to their falſe Gods, may be ſeen in an excellent Note in the *Ancient Univerſal Hiſtory*, vol. xvii. p. 274, &c. † I add, that from this ſame divine name the Greeks had their exclamation of grief Ιου, as Ιου, Ιου Δυστηνε, and the Romans theirs of triumph, Io, Io, Triumphe! both of which were originally addreſſes to *Jehovah*.

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* Moſes' Sine Princip. pag. 22.

† *Spearman*'s Enquiry after Philoſophy and Theology, p. 338, edit. Edinburgh.

‡ See Bp. *Pearſon* on the Creed, art. ii. OUR LORD, note, p. 163, edit. fol. 1662.

IV. As a N. fem. הוה *An oppreſſing* or *depreſſing calamity, a grievous affliction*, Iſa. xlvii. 11, ותפל עליך הוה *And* affliction *ſhall fall upon thee*; ſo LXX, ταλαιπωρια. Ezek. vii. 26. In Reg. הות. Prov. xvii. 4. xix. 13. So Job vi. 2. xxx. 13, according to the *Keri*, and many of Dr. *Kennicott*'s Codices הותי. In plur. הוות Job vi. 30.

V. As a N. fem. הות, plur. הוות *Oppreſſion, oppreſſiveneſs*. See Pſ. xxxviii. 13. lii. 9. xciv. 20. Prov. x. 3. xi. 6. Mic. vii. 3. The LXX render it by Αδικια *Injuſtice*, Pſ. lii. 4. lv. 12, in which laſt text *Symmachus* explains it by Επηρεια *Inſulting injury* or *injuriouſneſs*.

VI. Chald. הוה. See הוא VII.

הוי

I. A particle of exclaiming or encouraging, *Ah! Ho!* Lat. Hui! Iſa. lv. 1. Zech. ii. 6. Comp. Iſa. xvii. 12.

II. Of grieving or threatening, *Oh! ah!* Iſa. i. 4, 24. 1 K. xiii. 30. Jer. xxii. 18. *Wo*, Iſa. v. 8. Jer. l. 27. Mic. ii. 1, & al.

הזה

Occurs not as a Verb in Heb. but as a Participle or participial N. maſc. plur. הזים *Sleeping, ſleepy, drowzy*, ſo Targ. נימין; or perhaps, if we refer the word directly to the watchmen, *Raving, thinking* or *ſpeaking deliriouſly*, delirantes; for from this Heb. Root the Arabs appear to have had their הזי (with a *dſal*) *to be delirious, to rave, ſpeak deliriouſly from a diſtemper*, &c. "deliravit, ex morbo abſurda locutus fuit, mentis inops," *Caſtell*; and to this purpoſe *Aquila* and *Theodotion* render the Hebrew הזים by φανταζομενοι *fanſying*, and Vulg. by vana videntes *ſeeing vain things*; and *Cocceius* not improbably ſuggeſts, that in הזים there is a literal alluſion to the Hebrew חזים *ſeers*. Paronomaſias are uſual in Iſaiah. Comp. ch. v. 7. x. 30. xxiv. 17. lxi. 3. lxv. 11, 12. The LXX tranſlation of הזים by ενυπνιαζομενοι *dreaming*, is applicable either to the watchmen or the dogs; for the *dreaming of dogs* is evident to common obſervation, and was long ago elegantly deſcribed by *Lucretius*, lib. iv. lin. 988, &c.

> *Venantumque canes in molli ſæpe quiete*
> *Jactant crura tamen ſubitò*, &c.

Once, Iſa. lvi. 10.

הי

A Particle of lamentation, *Hey! ho!* Lat. Hei! Once, Ezek. ii. 10. Uſed as a N. like אוי and אבוי, Prov. xxiii. 29.

היא

Occurs not as a V. in Heb. but is nearly related to הוא *to ſubſiſt, be.* Hence היא imports or refers to a *being* or *perſon*, and is uſed as a Pronoun of the third perſon fem. ſing. *She, it.* freq. occ.

היה

With a final ה radical, but mutable or omiſſible.

It ſeems nearly related to הוה, *To ſubſide, ſubſiſt, exiſt, be*, which ſee, but is much more frequently uſed.

I. *To be, exiſt.* Gen. vi. 4.

II. *To be*, as denoting the ſtate or condition of being. Gen. i. 2, 3, 6. xxviii. 24, & al. freq.

III. *To be, to happen, come to paſs*, or *into being*. Gen. iv. 8. vi. 1, & al. freq.

IV. *To be reckoned* or *reputed.* 1 K. i. 21.

V. *To be, ſubſiſt, remain, continue.* Gen. xxvii. 33. Ruth i. 2. Pſ. xxxvii. 18.

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* Jovis is uſed by *Ennius* as the Nominative Caſe. Jovis Custos, is an inſcription on an ancient medal; *Jovis* being in the Nominative according to the ancient form. See *Montfaucon* Antiquité Expliquée, tom. i. p. 34, pl. 9. So *Ainſworth* in his Dictionary obſerves, that Jovis Custos is a common inſcription on ancient medals.

† The reader may alſo conſult *Voſſius* De Orig. Idol. lib. ii. cap. 14; *Jenkin* on the Chriſtian Religion, vol. i. p. 97; *Forbes*'s Tracts, vol. i. 176, &c.; *Leland* on Chriſtian Revelation, part i. cap. 19. vol. i. p. 408, 8vo. note, and p. 109.

VI. With ל and a Noun following, it denotes ſome change of condition, ſtate, or quality. *To be, become.* Gen. ii. 7, 24. xvii. 4. Exod. iv. 4, & al. freq.

VII. With ל and a V. infinitive, beſides it's more obvious conſtruction, it ſometimes denotes cuſtom or neceſſity. Joſh. ii. 5, ויהי השער לסגור *When the gate* was to be *ſhut.*

VIII. In Niph. *To be brought into a ſtate of being, to become, to be done, made* or *accompliſhed.* See Deut. iv. 32. xxvii. 9. Prov. xiii. 19.

IX. In Niph. *To be continued* (Comp. above, Senſe V.) or perhaps, *To be heavy* (Comp. under הוה). occ. Dan. ii. 1, *And his ſleep* נהיתה עליו continued, or was heavy *upon him.* Comp. Gen. ii. 21. xv. 12. Dan. x. 9.

X. *To be oppreſſed, depreſſed, afflicted.* occ. Dan. viii. 27. Vulg. langui, *I languiſhed.* Comp. הוה Senſe IV. and the textual reading of Job vi. 2. xxx. 13, where the N. in Reg. הית may mean *a grievous, oppreſſive calamity.* But obſerve that in Job vi. 2, not only the *Keri,* but many alſo of Dr. *Kennicott*'s Codices read והותי. So in Job xxx. 13, להותי.

XI. As a N. with a formative י, יה (as if by abbreviation for יהיה or יהי) One of the divine names, *JAH, the Eſſence, He who IS,* ſimply, abſolutely, and independently, Ὁ ΩΝ. The relation between יה and the V. היה is intimated to us the firſt time יה is uſed in Scripture, Exod. xv. 2, *My ſtrength and my ſong* (is) יה *Jah,* ויהי and he is become *to me ſalvation.* See Pſ. lxviii. 5. lxxxix. 9. xciv. 7. cxv. 17, 18. cxviii. 17.

יה is ſeveral times joined with the name יהוה, ſo we may be ſure that it is not, as ſome have ſuppoſed, a mere abbreviation of that word. See Iſa. xii. 2. xxvi. 4. Our bleſſed Lord ſolemnly claims to himſelf what is intended in this divine name יה, John viii. 58, *Before Abraham was* (γενεσθαι *was born*) ΕΓΩ ΕΙΜΙ, I AM, not *I was,* but ΕΓΩ ΕΙΜΙ, I AM, plainly intimating his *divine eternal exiſtence.* (Comp. Iſa. xliii. 13.) And the Jews appear to have well underſtood him, *for then took they up ſtones to caſt at him,* as a blaſphemer. Comp. Col. i. 16, 17, where the Apoſtle Paul, after aſſerting that *all things that are in heaven, and that are in earth, viſible and inviſible, were created* (εκτιϛαι) *by and for* Chriſt, adds, *And* HE IS (ΑΥΤΟΣ ΕΣΤΙ, not ην *was*) *before all things, and by him all things* συνεϛηκε *have ſubſiſted, and ſtill ſubſiſt.* From this divine name יה the ancient Greeks had their Ιη, Ιη, in their invocations of the gods, particularly of *Apollo,* i. e. *The Light.* And hence ƎI (written after the oriental manner from right to left), afterwards EI, was inſcribed over the great door of the Temple of *Apollo* at *Delphi*[*].

XII. אהיה *I will be.* An appellation which God gives to himſelf, Exod. iii. 14, and which, by the following verſe, is plainly equivalent to Jehovah the *Aleim* of Abraham, &c. and ſo refers to the *bleſſing* and *redemption* by the promiſed ſeed, i. e. Chriſt Jeſus. Comp. Hoſ. xii. 4, 5, or 5, 6.

היך

A Particle, *How?* occ. 1 Chron. xiii. 12. Dan. x. 17. It is ſynonymous with איך Comp. 1 Chron. xiii. 12, with 2 Sam. vi. 9.

הך Chald.

The ſame as the Heb. הלך, *To go, come.* occ. Ezra v. 5. vi. 5. vii. 13. Hence Gr. ηκω and ικω *to come.*

הכל

Occurs not as a V. in Hebrew, but I ſuſpect the idea of the word to be, *Large, roomy, ſpacious*; for the Arabic uſes words, probably from this Root, in the ſenſe of being *great, lofty,* and applies them to any thing of *large bulk.* See *Caſtell*'s Heptaglot Lexicon, under הכל.

I. As a N. maſc. ſing. היכל The middle and *largeſt* part of the *Temple* of the Lord, the *Sanctuary,* as diſtinguiſhed from the porch, and from the Holy of Holies. See 1 K. vi. 5. vii. 50. It is alſo uſed for the *ſanctuary* of the *tabernacle.* 1 Sam. i. 9. iii. 3.—for the *tabernacle* or *temple* of God, taken in their whole extent. Pſ. xlviii. 10. lxviii. 30. Iſa. xliv. 28.—for the *idolatrous temple* at Bethel. Amos viii. 3. Comp. ch. vii. 13. Hoſ. viii. 14. x. 5, 6.

II. *A large ſpacious houſe, a palace.* 1 K. xxi. 1. 2 K. xx. 18. Dan. iv. 26.

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[*] See *Dickenſon*'s Delphi Phœnicizantes, cap. x. *Plutarch,* tom. ii. p. 392, edit. *Xylandri*; *Euſeb.* Præp. Evang. lib. xi. cap. 11.

III. It is applied to that *high* and *holy place* (Iſa. lvii. 15.), where Jehovah *peculiarly dwelleth*, Pſ. xi. 4. xviii. 7. Jer. ii. 5, 8; otherwiſe called *the holy heavens*, or *heavens of holineſs*, Pſ. xx. 6, and Jehovah's *dwelling* or *reſting place*, 1 K. viii. 30, 39, 43, 49.

מהיכלו From his *temple*, Pſ. xviii. 7. Mr. *Merrick*, in his Annotation on this text, obſerves, that this expreſſion is applied to *heaven*, by heathen authors, from whoſe writings the following paſſages are cited by *De la Cerda* in his Commentary on *Virgil*, Georgic. iii. p. 389,

——— *Cœli tonitralia* Templa.
LUCRET. lib. i.

Qui templa *Cœli ſumma ſonitu concutit*.
TERENT. Eun.

So alſo *Ennius*, quoted by *Delrio*, on *Seneca*'s Herc. Fur. p. 217,

Contremuit templum *magnum Jovis altitonantis*.

And,

Quanquam multa manus ad cœli cærula templa
Tendebam lacrymans ———"

To the above cited it were eaſy to add other paſſages, eſpecially from *Lucretius*, who ſeems fond of this application of the word *templum*.

IV. היכלי שן *The ivory palaces*, mentioned Pſ. xlv. 9, may mean either *palaces* richly *adorned* or *inlaid with ivory* (comp. under שנה V.) whence the nuptial robes were taken; or elſe, the *ivory caſkets* or *veſſels* where the perfumes were kept, thus denominated becauſe made *in the form of a palace*, as the ſilver Ναοι of Diana, mentioned Acts xix. 24, were in the form of her temple at Epheſus. (See Mr. *Merrick*'s Annotation on Pſ.) Many perſons, as well as myſelf, no doubt have ſeen *ivory models* of the Chineſe *pagodas* or *temples*. And our marginal tranſlation in Cant. v. 13, renders מגדלות מרקחים *Towers of perfumes*, which *Harmer*, Outlines, p. 165, note, ſays may mean *vaſes* in which *odoriferous waters* or other *rich perfumes* were kept. But it may be juſtly doubted whether מגדלות ſhould not rather be conſidered as a Participle fem. plur. Hiph. agreeing with the preceding N. ערוגת, and rendered accordingly, *cauſing to grow, ſpringing with, perfumes*. So LXX, φυσσαι. Comp. Iſa. xliv. 14. Num. vi. 5.

הכר

With an initial ה, radical, but omiſſible, or ſometimes dropt, as plainly appears from Gen. xxxvii. 32, 33. xxxviii. 25, 26. xlii. 7, 8. Deut. i. 17.

I. In Kal and Hiph. *To know again, call to mind, recollect, acknowledge, own*, agnoſcere. Gen. xxvii. 23. xxxi. 32. xxxvii. 32, 33. xxxviii. 25. xlii. 8. Deut. xxi. 17. Ruth ii. 10, 19. Pſ. cxlii. 5, & al. freq. Hoſ. iii. 2, ואכרה לי *And I* owned, or acknowledged her *mine by fifteen pieces of ſilver*, &c. Comp. Ruth ii. 10, 19. Hoſea paid to the adultereſs the ſilver and the barley for her *dowry* as his wife; (comp. under מהר III.) and this was in effect *hiring* or *buying* her, and may account for the LXX interpreting אכרה by εμισθωσαμην *I hired* (*her*), and for our tranſlators rendering it, *I bought her*. In Niph. (with the ה retained) Job xix. 3, *Ye are not aſhamed* תהכרו לי (though) ye are *known to me*, (ſo Targ. תשתמודעון לי*) i. e. ye do not bluſh at your undeſerved reproaches and inſinuations of my wickedneſs, notwithſtanding your *acquaintance* and pretended friendſhip with me. Comp. Job vi. 14, &c. In Job ii. 12, eleven of Dr. *Kennicott*'s Codices read הכירוהו. In Niph. (with the ה omitted) *To be known*. Lam. iv. 8. So LXX επεγνωσθησαν, Vulg. cogniti ſunt. As a participial N. (the ה dropt) מכר *A perſon known* to one, *an acquaintance*. occ. 1 K. xii. 5, 7.

II. As a N. fem. in Reg. הכרת *Acknowledgement*, ſo Vulg. Agnitio. occ. Iſa. iii. 9, The acknowledgement *of their faces witneſſeth againſt them*, i. e. Their countenances *betray* their guilt. To this purpoſe the Targum, which ſee.

III. With פנים *the face* following, *To reſpect perſons, to own* or *regard the perſons* of men on account of ſome *external* advantages. Deut. i. 17. Prov. xxiv. 23. xxviii. 21. In Niph. נכר *To be* thus *reſpected*. Job xxxiv. 19; where פנים is to be ſupplied from the preceding ſentence.

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* See *Caſtell*, Lexic. under שמר CHAL. The word is in the conjugation *Iſhthapal*, the V. being formed from the participial N. מודע *One known, an acquaintance*. See *Chaldee* Grammar, ſect. vii. 12, 13.

הל

I. *To move quickly*, *violently* or *irregularly.* So the LXX have rendered the reduplicate הלל (inter al.) by αγαλλιαομαι *to exult*, ϖαραφερομαι *to move* or *ſtagger about*, ϖεριφερω *to diſturb*, σαλευομαι *to be moved*, *toſſed.* In this primary ſenſe, however, it occurs not in the ſimple form הל, but ſee below under הלל I.

II. *To exult*, *toſs oneſelf about* through pride and inſolence, ſe jactare. In this ſenſe it may be underſtood, Pſ. lxxv. 5.

III *To move briſkly*, *irradiate*, *gliſter*, *ſhine*, as the light or a luminous body doth. occ. Job xxxi. 26. xli. 9. In Hiph. *To cauſe to irradiate* or *ſhine.* Job xxix. 3. Iſa. xiii. 10. As a N. fem. plur. תהלת *Eradiations*, *ſhinings forth.* LXX, Δοξαις, *Glories.* Exod. xv. 11. Comp. Exod. xiv. 24. Hab. iii. 3. * And from this ſenſe of the word may perhaps be beſt deduced the meaning of the Hebrew title of the book of Pſalms (as we call it), viz. ספר תהלים i. e. the book of the *ſhinings forth*, *eradiations*, *manifeſtations* or *diſplays*—namely of divine wiſdom and love exhibited in God's dealing with his choſen people, or with particular perſons, as *figures*, *for the time being*, of what ſhould be accompliſhed either in the perſon of Chriſt, or in his myſtical body, the Church.

IV. From the glorious appearance and effects of the irradiation of light in the material world, many words which in their primary ſenſe are deſcriptive of *light* and it's operations, do in all languages denote *glory*, *praiſe*, or the like, and thus in Heb. as a N. fem. תהלה *Praiſe*, *glory.* Neh. xii. 46. Pſ. xxxiii. 1. xl. 4, & al. freq. In ſeveral paſſages, however, where the N. is thus rendered, the primary ſenſe of *irradiation* is evidently preferable; as in Pſ. xxii. 4, *Thou art holy*, *O thou who inhabiteſt* or *didſt inhabit* תהלות *of Iſrael*; not *praiſes* ſurely, they cannot be inhabited: but the word here refers to the *glorious manifeſtations* of Jehovah, for his people *Iſrael*, in *light* and *fire*, as at Sinai, Exod. xix. 18. Deut. iv. 11;—in the pillar of cloud and *fire* through the wilderneſs, Exod. xiii. 20, 21. Num. ix. 15, &c.—and eſpecially as the God-man appeared in *Glory* over the Cherubim. See Lev. xvi. 2. Ezek. i. 26, 27, 28. So Hab. iii. 3, *His glory covered the heavens*, *and the earth was full of* תהלתו *his* ſplendour. I add, Job iv. 18, "*or hath placed* irradiation *in his agents*, &c. as their own, or independent on him—it is *His* Glory, not theirs." *Bate.*

הלל, The reduplication of the ſecond radical denoting, as uſual, the repetition or intenſeneſs of the action;

I. In Hith. it is rendered *to be mad*, *fooliſh*, *to rage*, or the like, but is properly a word of motion or geſture; *To move*, or *be moved violently* or *tumultuouſly*, *to tumultuate.* occ. Nah. ii. 5, *The chariots* move tumultuouſly (Eng. Tranſl. rage) *in the ſtreets*, Vulg. conturbati ſunt. Jer. li. 7, *The nations have drunken of her wine*, *therefore the nations* are moved or ſhaken, reel, ſtagger; ſo LXX εσαλευθησαν, and Vulg. commotæ ſunt. 1 Sam. xxi. 13, He ſtaggered about *in their hands*; ſo LXX ϖαρεφερετο, Vulg. collabebatur *ſtumbled.* Comp. Jer. xxv. 16. xlvi. 9. So in Kal, it is rendered *to make mad* or *fooliſh*, but properly ſignifies *to agitate*, *diſturb*, *diſtract*, *to make to ſtagger*, *reel*, or *move about* like fools or mad-men. Job xii. 17. Iſa. xliv. 25. Eccleſ. vii. 8; where LXX ϖερεφερει *agitates*, Symmachus θορυβει *diſturbs*, *diſtracts.* As a N. maſc. plur. הולים *Merriments*, *revellings*, ſuch as *dancings with ſinging*, *muſick*, &c. *orgies.* occ. Jud. ix. 27, where Targum חנגין *dances*, LXX, according to the *Alexandrian* copy, χορους *dances*, Vulg. cantantium choris *dances of ſingers.* It was evidently a kind of *Bacchanalian* feaſt. As a N. fem. plur. הוללות *Agitations*, *tumults.* Eccleſ. ix. 3. x. 13. (So LXX in both paſſages ϖεριφερεια, and *Symmachus*, in the latter, θορυβος, but in the former αυθαδεια *inſolence.* See the following Senſe.) Alſo, *Extravagancies*, *pranks*, *frolicks*, *mad tricks*, as we call them. Eccleſ. i. 17. ii. 12. vii. 26. LXX ϖεριφορα. See *Bate.*

II. In Kal and Hith. *To toſs oneſelf*, *to exult* through pride and inſolence or joy, jactare ſe, *to boaſt.* Pſ. x. 3. xliv. 9. xlix. 7. Iſa. xli. 16. Jer. xlix. 4. So the LXX render it in the two laſt paſſages by αγαλλιαομαι *to exult.* As a Participle or participial N. maſc. plur. הוללים *Inſolent*, *arrogant perſons*, *boaſters.*

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* See the Preface to Mr. *Fenwick's* Pſalter, p. 11.

ers. Pſ. v. 6. lxxiii. 3. lxxv. 5. So the Targum in theſe three paſſages מתלעבין *Deriders, ſcorners*. Pſ. cii. 9, מהוללי בי *Thoſe that* are inſolent, or boaſt themſelves *againſt me*; where obſerve, that מהוללי is uſed in the conſtruct, for the abſolute, form, and that the Targum renders it by מתלעבי *Scorners*.

III. *To irradiate briſkly, ſhine brightly*. It occurs not in this ſenſe as a Verb in the reduplicate form, but hence as a N. הילל *The bright irradiator*, a title given to, and perhaps aſſumed by, the *King of Babylon*. By being joined with בן שחר *Son of the morning*, it ſeems in it's primary ſenſe to denote *the planet Venus*, as we call it, while tending from it's lower to it's upper conjunction with the Sun, when conſequently it appears to the weſtward of him in the Zodiac, and ſo is *viſible in the morning* before ſun-riſe, and uſhers in the day. So LXX Εωσφορος, ὁ ϖροϊ ανατελλων, and Vulg. Lucifer, qui mane oriebaris, *Lucifer, who didſt ariſe in the morning*. הילל then is generally thought to denote, *The Morning-ſtar*, from it's *vivid ſplendour*; and this interpretation is in ſome meaſure confirmed by ver. 13. *Michaelis* however, Supplem. ad Lex. Heb. p. 539, diſapproves of it,

1. Becauſe none of the Eaſtern nations take the name of *Venus* from the Root הלל, though the Arabs do that of the *Moon*.
2. הילל is in it's form more like to the V. הילל *howl*, than to a N. and accordingly the Syriac tranſlation renders it איליל *howl*, and even *Jerome* on the place obſerves, that it literally means *howl*.
3. *Venus*, the morning-ſtar, who on account of her beauty was by moſt nations reckoned *feminine*, ſhould rather have been called בת *daughter*, than בן *ſon*, of the morning.
4. If the *morning-ſtar* had been meant, it would have been more proper to ſay *thou haſt grown pale* as the ſtars do on the approach of the Sun, and laſt of all the *morning-ſtar*; but by no means, *thou haſt fallen from heaven*, ſince that ſtar is never ſo much elevated above the horizon, that it has far to fall.

"Therefore," ſays *Michaelis*, "I tranſlate, Howl, *Son of the morning*, i. e. thou ſtar of the firſt magnitude." But comp. Rev. xxii. 16, and *Vitringa* in Iſa; occ. Iſa. xiv. 12.

IV. And moſt generally, In Kal and Hiph. *To give luſtre, to make illuſtrious* or *glorious, to glorify, praiſe very much*, or the like. (Comp. above under הל IV.) Gen. xii. 15. Jud. xvi. 24. 1 Chron. xvi. 4. Pſ. lxxviii. 63, *And their maidens* לא הוללו were *not* given to marriage, ſays our tranſlation, but in the margin, praiſed; though, ſince the V. is not in Niphal, the text might be ſtill more literally rendered, *And their maidens* they did *not* praiſe. And הוללו may refer either to the *nuptial ſongs* in *commendation* of the bride, of which we have an example in the Canticles, particularly in the ſeven firſt verſes of ch. iv. (on which ſee Mrs. *Francis*'s excellent *Poetical Tranſlation*), or to the *Epithalamiums*, reciting the *praiſes* of the new-married pair, of which perhaps the forty-fifth Pſalm may be produced as an inſtance. The Targum has לא אשתבחן *were not praiſed*; *Montanus*, *non* epithalamio celebratæ ſunt, *were* not *celebrated by an epithalamium*. So *Buchanan*,

——————*non* connubialia feſtis
Carmina ſunt cantata toris.

Comp. *Theocritus*, Idyll. xviii.

As a N. maſc. plur. הלולים *Praiſes*. occ. Lev. xix. 24.

הללו יה *Praiſe ye Jah*, Eng. marg. *Hallelujah*, and ſo the LXX throughout, leaving it untranſlated, Αλληλȣια. It occurs very frequently at the beginning and end of the Pſalms. And from this ſolemn form of *praiſe to God*, which, no doubt, was far prior to the time of David, the ancient Greeks plainly had their ſimilar acclamation Ελελευ Ιη, with which they both began and ended their *Pæans* or Hymns in honour of *Apollo*, i. e. *The Light*.

V. As a N. maſc. plur. נהללים rendered in our Tranſlation *Buſhes*, and in the margin, more agreeably to the ſenſe of הלל *commendable Trees*; but ſee under נהל. occ. Iſa. vii. 19.

Der. Greek Αλλομαι to leap, Ἑλη, and Ἑιλη the ſplendour of the Sun, Ἡλιος the Sun. Eng. *Hail!* in ſaluting, and perhaps *hallow, holy*.

הלא

I. *To remove* or *caſt to a diſtance* or *far off*. It occurs not as a V. but as a Participle Niph. fem. נהלאה occ. Mic. iv. 7, where the LXX *απωσμενην rejected*, Targ. מבדריא *diſperſed*. The word is evidently parallel to נדחה *thruſt out*, in the preceding verſe. And hence the Gr. *ελαω*, and *ελαυνω to drive*.

II. As a Particle, הלאה

1. Of Place, *To a diſtance, beyond, further*. Gen. xix. 9. Num. xvi. 37. 1 Sam. x. 3. So with מ prefixed and ל following, מהלאה *Beyond*, q. d. *at beyond*. Gen. xxxv. 21. Amos v. 27.

2. Of Time, *Onwards, henceforwards, thenceforth*. Lev. xxii. 27. Numb. xv. 23. So Iſa. xviii. 2, 7, מן הוא והלאה *From it's* (*being*) or *from* (*the time it had a*) *being, and* thenceforwards. Comp. Ezek. xxxix. 22.

הלה See under הל

הלך

With an initial ה, radical, but omiſſible, as is evident from Gen. xxvi. 13. Jud. iv. 24.

I. It properly denotes *local motion*.

In Kal, *To go* in whatever manner, *go away, go off, go along, go forwards, proceed, walk*. It is a very general word, and applied to things both animate and inanimate. See (inter al.) Gen. ii. 14. iii. 14. viii. 3, 5. xiii. 17. Exod. ix. 23. Job xxxi. 26. Pſ. lxxviii. 39. civ. 26. cv. 41. Jon. i. 11, 13. In Niph. *To be gone, gone off*. occ. Pſ. cix. 23. Comp. Job xiv. 20. In Hith. *To go, walk, walk about*. q. d. *to walk oneſelf about*, as the French ſay, *ſe* promener. Gen. iii. 8. Exod. xxi. 19. As a N. maſc. plur. in Reg. הליכי *Paths, ſteps*. occ. Job xxix. 6. As a N. fem plur. הליכות *Goings, ways*. Pſ. lxviii. 25. Nah. ii. 6. & al. Alſo, *Companies of travellers, caravans*. Job vi. 19.

II. Both in Kal and Hith. it denotes *behaviour, manner of life, converſation*, particularly with regard to *religion*. See 1 K. iii. 6, 14. vi. 12. viii. 23. Gen. v. 22. vi 9. xvii. 1. xxiv. 40. xlviii. 15.

III. In Kal, placed before another V. or Participle preceded by ו, it imports the *continuance* or *increaſe* of the action expreſſed by ſuch V. or Participle, as Gen. xxvi. 13, וילך הלוך וגדל *And he went* going forward *and increaſing*, i. e. he went on *increaſing continually*. Comp. Eſth. ix. 4. Exod. xix. 19, *And the ſound of the trumpet was* הולך וחזק going on *and ſtrengthening*, i. e. growing continually *ſtronger*. Jon. i. 11, 13. *For the ſea* (was) הולך וסער going on *and raging*, i. e. increaſing *in rage*, or as our margin, growing more and more *tempeſtuous*. So Prov. iv. 18. & al. freq.

IV. Chald. In Aph. *To walk*. occ. Dan. iii. 25. iv. 26, or 29, 34, or 37. As a N. הלך *A toll* or *cuſtom* laid on ways or ports, like what the Turks call *Caphar*. occ. Ezra iv. 13, 20. vii. 24.

Der. *Walk*. Perhaps Lat. *velox*, ſwift; whence Eng. *velocity*.

הלם

I. *To beat, ſmite, ſtrike upon*, as with a hammer. Jud. v. 26. Iſa. xli. 7. As a N. fem. ſing. הלמות *A hammer*. occ. Jud. v. 26.

II. *To beat, ſmite*, in a more general ſenſe. Prov. xxiii. 35. As a N. fem plur. מהלמות *ſtrokes, blows*. Prov. xviii. 6. xix. 29.

III. *To break, knock*, or *to be broken* or *knocked to pieces by beating*. Jud. v. 22. Pſ. lxxiv. 6.

IV. *To knock* or *beat down*. 1 Sam. xiv. 16. Applied to wine, Iſa. xxviii. 1, הלומי יין knocked down *with wine*, i. e. *dead drunk*. And in this view *Cocceius* underſtands Iſa. xvi. 8, *The vine of Sibmah—whoſe excellent ſhoots* (or *plants*) הלמו have knocked down *the lords of the heathen*. To illuſtrate the expreſſions in Iſa. xvi. 8. xxviii. 1, we may obſerve from *Schultens* on Prov. xx. 1, that *Eubulus* in *Athenæus* ſays, that "Wine ὑποσκελιζει τȣς ϖεπωκοτας trips up thoſe who have drunk it;" that *Juſtin*, lib i. cap. 8, calls the *drunken* Scythians ſaucios *wounded*; on which paſſage *Berneccerus* in his Note cites from Juſtin, lib. xxiv. cap. 8, *mero ſaucios wounded* by wine—from *Tibullus* i. 2, percuſſus *tempora Baccho* head-*ſtricken* by Bacchus, by the Greeks ſtyled Οινοπληξ wine-*ſtricken*—and from *Plautus*, Caſina iii. 5, 6, *ſe* percuſſit *flore Liberi*, hath *ſtricken* himſelf with the dainty of Bacchus, i. e. hath got *drunk*.

V. *To ſmite with the tongue*, either in the ſenſe of *reproving*, Pſ. cxli. 5,—or of *afflicting, ſhocking*, Pſ. lxxiii. 10, *Therefore*, on account of the audacious ſpeeches of the proud before mentioned—*Therefore his* (*God's*) *people return* afflicted, *and abundant waters* (*tears*) *are wrung from them*. Obſerve that in this very difficult text the *Keri* and thirty-three of Dr. *Kennicott*'s Codices read ישוב, and thirty-five of them הלום which is clearly *paſſive*, as the printed reading הלם might alſo be. Comp. under מצה I. and Targum.

VI. As a Particle of Place, הלם *Here, hither*, where the foot *ſtrikes*, or *treads*, (comp. under רגל) Gen. xvi. 13. Exod. iii. 5. Jud. xviii. 3.

With עד *to, unto*, preceding, עד הלם *Hitherto*. 2 Sam. vii. 18. 1 Chron. xvii. 16.

VII. As a N. יהלם Some kind of *precious ſtone*, probably the *diamond*, ſo called from it's *extraordinary hardneſs*, by which like a *hammer* it will *beat to pieces* any of the other ſorts of ſtones. Thus the Greeks called it Αδαμας, from α *not* and δαμαω *to ſubdue*, on account of it's ſuppoſed *invincible hardneſs*. Accordingly [*] *Pliny* ſays that *diamonds* "are found to reſiſt a ſtroke on the anvil to ſuch a degree that the iron itſelf gives way, and the anvils are ſhattered to pieces." But Monſieur *Goguet* [†] treats this account as fabulous, and ſays, that "the hardneſs of our (modern) diamonds is not ſo great, but they will be broken by the hammer as often as you will put them to the proof;" and that "they are broken and even bruiſed very eaſily." It is ſufficient, however, to juſtify the propriety of the Heb. name, that *diamonds* are *much harder* than other precious ſtones, and in this fact I think all are agreed. occ. Exod. xxviii. 18. xxxix. 11. Ezek. xxviii. 13.

המה

With a radical, but mutable or omiſſible, ה final. That this ה is radical appears from Prov. xx. 1. Jer. vi. 23. xlviii. 36. l. 42; but it is often dropped.

It denotes *multitude, tumult, turbulency*.

I. As a Pron. of the third perſon *plural* המן and הם *They, them*. Gen. iii. 7. vi. 4. vii. 14. xliv. 3, & al. freq. It is generally maſc. but is ſometimes uſed feminine, as Num. xxvii. 7. Jud. xix. 24. Joſh. xvii. 4. Ruth i. 19 2 Sam. xx. 3. Jer. v. 10. Comp. Job xxxix. 4.

Hence the Pron. ſuffix הם and ם *Them, their*, generally maſc. but ſometimes fem. as in Iſa. iii. 16. Ezek. xxiii. 45; and hence alſo ים and ם the termination *plural*, which is likewiſe generally maſc. but ſometimes fem. as in נשים *Women*, גמלים *She-camels*. Gen. xxxii. 15, &c. See Grammar, ſect. iv. 13.

Chald. המו maſc. *Them*. Ezra iv. 10, 23, & al. So המון Dan. ii. 34, 35, & al.

II. As a V. in Kal, *To tumultuate, be turbulent*, as the ſea, Iſa. xvii. 12. Jer. vi. 23. —or waters, Jer. v. 22. li. 55—as the heart, Jer. iv. 19.—as the bowels, Jer. xxxi. 20.—as the animal frame in general, Pſ. xlii. 6.—as wine, Zech. ix. 15. Comp. Prov. xx. 1.

III. *To tumultuate, be in a tumult* or *uproar*, as men. Pſ. xxxix. 7. xlvi. 7. lxxxiii. 3. —as a city, i. e. the inhabitants of it, Ruth i. 19. 1 K. i. 41, 45. Alſo, *To put into a tumult, diſturb, diſcomfit*. Exod. xiv. 24. xxiii. 27. Alſo, *to deſtroy with tumult and diſturbance*, exturbare. Deut. ii. 15. As a N. fem. מהומה *Diſturbance, confuſion*. Deut. vii. 23. xxviii. 20. 2 Chron. xv. 5.

IV. The V. is applied to *confuſed, tumultuous*, or *inarticulate noiſes*, as to the *reſounding* of the earth from men's ſhouting, 1 Sam. iv. 5.—to the *howling* of a dog, Pſ. lix. 7, 15.—to the *growling* of bears, Iſa. lix. 11.—to the *moaning* of doves, Ezek. vii. 16. As a Participle, or participial N. fem. הומיה and המיה *Noiſy, clamorous, riotous*, Prov. ix. 13. vii. 11. As a N. fem. in Reg. המית *Tumultuous noiſe*. occ. Iſa. xiv. 11. Plur. המיות *Tumultuous aſſemblies* or *meetings*, ſo Vulg. turbarum, Prov. i. 21.

V. As a N. maſc. המון and ſometimes, in the conſtruct form, המן, as Ezek. v. 7. xxix. 19. Comp. המונה, Ezek. xxxix. 16.

1. *A multitude, abundance*. Gen. xvii. 4. Jud. iv. 7. 1 K. xviii. 41.
2. *Tumultuous motion*. Iſa. lxiii. 15.
3. *Tumultuous noiſe*. Amos v. 23. Pſ. lxv. 8; where Mr. *Merrick* remarks, "The idea of compoſing the rage of the ſea is alſo connected with that of ſtilling the tumult of

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[*] *Incudibus hi* (Adamantes) *deprehenduntur ita* reſpuentes ictum, ut ferrum utrinque diſſultet, incudeſque ipſæ diſſiliant. Nat. Hiſt. lib. xxxvi. cap. 4.

[†] *Origin of Laws, Arts*, &c. vol. ii. p. 121, edit. *Edinburgh*.

of the people by *Virgil*, Æn. i. 152—158. *Ac veluti magno*, &c."

VI. As a N. fem. תהום, plur. תהומות, תהמות and תהמת.

1. *A confuſed multitude* of atoms or elementary particles of matter, without coheſion or connection, *A turbid maſs, a chaos*,

> Non bene junctarum diſcordia ſemina rerum.

Gen. i. 2.

2. *A maſs, body*, or *multitude of waters*, from their *fluidity*, and *ordinary tumultuous motion*. See Exod. xv. 5, 8. Deut. viii. 7. Pſ. xlii. 8. lxxi. 20.

3. *The abyſs* or *deep* by way of eminence, called תהום רבה *the great deep*, Gen. vii. 11. Iſa. li. 10. Amos vii. 4; *that vaſt body of waters which is in the hollow ſphere* or *womb of the earth*, whence it was brought forth at the univerſal deluge. Gen. viii. 2. xlix. 25. Pſ. civ. 6, & al. Iſa. li. 10, *Art not thou it that dried up the ſea*, מי תהום רבה the waters of the great deep? i. e. of that ſea whoſe waters communicated with the great deep. This circumſtance greatly heightens the miracle.

המם As a V. in the reduplicate form,

I. *To put into a great tumult, diſturb* or *diſcomfit exceedingly*. 2 Chron. xv. 6. Jer. li. 34.

II. *To agitate very much*. Iſa. xxviii. 28.

המל

As Ns. fem. with ה emphat. המלה, and המולה, ſee under מל.

המן See under המה V.

המר

In Arabic it ſignifies, *To impel*, alſo *to break, deſtroy*; but it occurs not as a Verb in Hebrew, unleſs perhaps Pſ. xlvi. 3, בהמיר ארץ *in the earth*'s being broken, diſrupted (as at the deluge) *and*, as it follows in the Text, *in the mountains being diſſolved in the midſt of the ſea*.

As a N. fem. plur. מהמרות Once, Pſ. cxl. 11. It is rendered *deep pits* (ſo *Symmachus* and *Theodotion* βοθυνες, and Jerome, foveas *pits*), but ſeems properly to mean the *breaches* or *diſruptions* of the earth, as in an earthquake; for the whole verſe is an evident alluſion to the puniſhment of Korah, Dathan, and Abiram, and of the two hundred and fifty men who burnt incenſe, Num. xvi. 31—35.

Der. *Hammer*. Qu?

הנה

With a radical, but omiſſible, ה final.

I. In Hiph. *To be ready*, or *preſent, to preſent oneſelf*. occ. Deut. i. 41.

II. As a Pron of the third perſon plur. הנה and הן *Theſe* or *thoſe*, as if one pointed to perſons or things *preſent*, *They*. freq. occ. It is generally uſed fem. but ſometimes maſc. as Ruth i. 13, twice; if theſe are not rather to be conſidered as Moabitiſh variations from the Hebrew. Hence הן and ן poſtfixed, *Them, their*, fem.

III. הנה and הן, As a Particle denoting the *preſence* of an object, *See, lo, behold*; hence Latin En. Gen. i. 29. iii. 22, & al. freq.

IV. הנה A Particle of Place, *Hither*, Gen. xlv. 8. *Thither*, 2 Sam. iv. 6. הנה והנה *Hither and thither*, 2 K. ii. 8.

V. As a N. הין *A hin*, a meaſure of liquids. I do not find that the Scripture furniſhes ſufficient data to determine it's capacity. *Joſephus* however (Ant. lib. iii. cap. 8. § 3. and cap. 9. § 4.) repeatedly tells us it was equal to two attic *choas*, i. e. ſix quarts, or one gallon and a half Engliſh. The *hin* was perhaps thus denominated among the Hebrews becauſe employed in *preſenting* the liquids uſed in the ſervice of God. Exod. xxix. 40. xxx. 24, & al. freq.

VI. Chald. As a Particle, הן, corrupted perhaps like the Greek αν, εαν, ην, from the Heb. אם.

1. *If*. Dan. ii. 5.
2. *Whether*. Ezra v. 17.
3. Repeated, *Whether—or*. Ezra vii. 26.

הס

A natural Interjection enjoining ſilence, or ſtillneſs, like the Engliſh *Hiſt! huſh!* and Lat. St! Jud. iii. 19. Hab. ii 20, & al. Hence as a V. *To be ſilent, keep ſilence*. Neh. viii. 11. In a Hiph. ſenſe, *To make ſilent, to ſtill, to huſh*. Num. xiii. 30. Adverbially, ב being underſtood, הס Amos viii. 3, *In ſilence, ſilently*.

Der. *Huſh! Hiſt!* Qu?

הפך

I. *To turn* or *change the condition, form, ſtate, ſituation*, or *courſe* of a thing. Exod. vii. 15, 17. 1 K. xxii. 34. Ezek. iv. 8. 2 K. v. 26. In Hith. *To turn upon itſelf*, or *over and over*. Gen. iii. 24. (Comp.

Ezek. i. 4. מתלקחת) Jud. vii. 13. As a N. הפך *The inverſe, the contrary.* Ezek. xvi. 34, twice.

II. *To overturn, ſubvert.* Gen. xix. 21, 25, 29.

III. *To pervert.* Jer. xxiii. 36. As a N. fem. plur. תהפכות *Perverſeneſs, diſtortion,* or *change from the right.* Deut. xxxii. 20. Prov. ii. 12.

IV. As a N. fem. מהפכת A ſort of *ſtocks,* by which the limbs were *diſtorted* into uneaſy poſtures. occ. 2 Chron. xvi. 10. Jer xx. 2, 3. xxix. 26.

הפכפך *To be irregular, unſteady, turning this way and that, continually varying.* occ. Prov. xxi. 8. Comp. Jam. i. 8.

Der. *Havock.*

הפר See under פר

הצן

Probably ſome kind of *warlike chariot,* ſuch perhaps as were *armed* with ſcythes. Once Ezek. xxiii. 24.

הרג

To kill, in general, whether man, beaſt, or plant. See Gen. iv. 8, 14. Lev. xx. 15. Pſ. lxxviii. 47. As a N. הרג *A killing, ſlaughter.* Iſa. xxx. 25. Prov. xxiv. 11. Fem. הרגה Nearly the ſame. Jer. xii. 3. Zech. xi. 4.

Hence the old Lat. *Haruga* (הרוגה) a ſacrifice, a victim. Comp. under גור VI.

הרה

With a radical, (ſee Pſ. vii. 15. Job xv. 35.) but mutable or omiſſible, ה final.

I. *To protuberate, ſwell, be tumid,* or *elevated, to riſe in height.*

It occurs not as a V. ſimply in this ſenſe, but hence as a N. הר *A mountain, a protuberance, riſing,* or *elevation of the earth.* Gen. vii. 19, & al. freq. It is once written with a ו Gen. xlix. 26, *The bleſſings of thy father have prevailed above the bleſſings* הורי עד of the durable mountains, (*above*) תאות גבעת עולם *the deſirable things of the everlaſting hills,* which were to be beſtowed on Joſeph, according to Deut. xxxiii. 15. The principal difficulty of this paſſage lies in the words הורי עד תאות, on which we may obſerve, 1ſt, that though הורי is in our tranſlation rendered *progenitors,* yet that the Verb הרה when applied in an active ſenſe to *natural generation,* is in all other places of Scripture ſpoken of *females only.* 2dly, that though הור with ו inſerted is not elſewhere (as I can find) uſed for a mountain, yet the LXX verſion has here ορεων μονιμων *durable* mountains. 3dly, that the *Samaritan* Pentateuch here reads הרי without the ו; and ſo likewiſe do eight of Dr. *Kennicott*'s Hebrew Codices. 4thly, that as הורי עד (of the printed text) are here joined with גבעת עולם, ſo הררי עד *durable mountains* are in like manner joined with גבעת עולם Hab. iii. 6. Laſtly, with regard to תאות, remark, that as it ſeems to anſwer to מגד in Deut. xxxiii. 15, it may moſt properly be tranſlated *deſirable things,* from the V. אוה *to deſire,* and that the LXX accordingly render it by ευλογιαις *bleſſings,* and the Vulg. by deſiderium *deſire.*

Hag. i. 8, *Go up to* the mountain, *and bring timber, and build the houſe.* The Jews had a grant from *Cyrus* of cedar trees from the *mountain of Lebanon,* for the building of the temple. See Ezra iii. 7. vi. 3, 4.

As to the rite of *ſacrificing* on *mountains* and *hills* ſo frequently mentioned or alluded to in Scripture, as in Iſa. lxv. 7. Ezek. xviii. 6. xx. 27, 28. Hoſ. iv. 13. Iſa. lvii. 7. Jer iii. 6, *Vitringa* on Iſa. lxv. 7, ſeems juſtly to refer it to the common ſuperſtition of the eaſtern countries, of which we have ſome very early inſtances in the Hiſtory of *Balaam,* Num. xxii. 41. xxiii. 14, 28; and *Herodotus,* lib. i. cap. 131, informs us concerning the *Perſians,* Οι δε νομιζουσι Διϊ μεν, επι ὑψηλοτατα των ορεων αναβαινοντες, θυσιας ερδειν, τον κυκλον παντα του ουρανου Δια καλεοντες. It is their cuſtom *to aſcend the higheſt mountains, and there ſacrifice to Jove,* by whom they mean the whole circumference of the heaven." So *Mithridates,* after he had defeated *Murena* the Roman general (according to *Appian* De Bell. Mithrid. pars i. p. 362.), εθυε τῳ στρατιῳ Διϊ πατριον θυσιαν επι ορους ὑψηλου, κορυφην μειζονα αλλην απο ξυλων επιτιθεις, *ſacrificed* to Jove the warlike, *according to the cuſtom of his country, on a high mountain,* on which he had raiſed another *hillock* of wood." And in ſtill later times we find the Apoſtate *Julian* ſacrificing to Jove "on *Mount Caſius,* remarkable for it's ſhady groves, *and ſlender but towering ſummit,* whence at the ſecond cock-crowing

ing might be firſt ſeen the riſing of the ſun *."

Hence Greek ορος *a mountain.*

II. As a V. in Kal, *To be big with child, great with young, pregnant,* as females. It includes the whole ſtate of pregnancy from conception to delivery, which is thus denominated from it's moſt obvious and remarkable ſymptom. Gen. iv. 1. xvi. 4, 5. 1 Chron. iv. 17, & al. freq. Comp. 1 Sam. iv. 19. Iſa. xxvi. 17. הרה is once uſed paſſively for *was conceived,* but that in a paſſage where an † intenſe pathos ſeems to neglect the regularity of language, Job iii. 3; on which verſe Mr. *Scott* (whom ſee) juſtly obſerves that "the night of his *birth,* of which Job is ſpeaking, diſcovered that his mother *had been* pregnant with a ſon." Comp. Jer. xx. 15. As a N. fem. הרה, pl. הרות and הריות, *Big with child, pregnant.* Gen. xvi. 11. Amos i. 13. Hoſ. xiii. 16. or xiv. 1. As a N. הרן *A being big, pregnancy.* occ. Gen. iii. 16; where it implies all the pains and inconveniencies of pregnancy. הריון Nearly the ſame. occ. Ruth iv. 13. Hoſ. ix. 11.

III. In a mental ſenſe, *To teem,* or *be big, with,* as we alſo ſpeak. Job xv. 35. Pſ. vii. 15. Iſa. lix. 4, 13.

IV. As a N. with two formative Yods, יהיר *Looking big, haughty, proud.* LXX, αλαζων *arrogant.* occ. Prov. xxi. 24. Hab. ii. 4.

הרר occurs not as a V. in this reduplicate form, but as a N. הרר *A high,* or *continued mountain.* Gen. xiv. 6, & al. freq.

הרהר Chald. As a N. maſc. plur. הרהרין *Conceptions, thoughts,* which the mind or heart is, as it were, *big with.* Comp. Senſe III. of הרה above. occ. Dan. iv. 2, or 5, where Vulg. Cogitationes, *Thoughts.*

הרם

Occurs not as a V. in Heb. but in Arabic ſignifies, and that too, according to what appears it's primary ſenſe, *To cut into little pieces,* "concidit in parvas partes," *Caſtell.* Hence as a N. הרמון ſeems to denote, *A butchery,* or *ſhambles* where meat is *ſo cut.* Once Amos iv. 3; where the prophet threatening the inſolent luxurious women of Iſrael under the ſimilitude of wanton refractory heifers, ſays, השלכתנה ההרמונה *Ye ſhall be thrown,* or *ye ſhall throw yourſelves* into the ſhambles. It is evident that the ה in הרמון is radical, becauſe here preceded by a ה ſervile. For the above interpretation I am indebted to *Schultens*'s Manuſcript *Origines Hebraicæ.*

הרס

I. *To break through, break in.* Exod. xix. 21, 24.

II. *To break down, deſtroy, demoliſh.* Exod. xxiii. 24. Jud. vi. 25. Spoken of the teeth of ſerpents, which "thoſe who know how to tame them by their charms are wont commonly to *break* out ‡." Pſ. lviii. 7. As a N. fem. in Reg. הרסת, plur. הרסות *Deſtruction, ruin.* occ. Iſa. xlix. 19. Amos ix. 11. As a N. הרס *Deſtruction.* occ. Iſa. xix. 18, where however twelve of Dr. *Kennicott*'s Codices now read החרס *of the ſun,* as four more did originally. But concerning this famous text, and the true reading of it, I muſt content myſelf with referring to *Vitringa* on the place, to *Prideaux* Connect. Part II. book iv. anno 149, to Dr. *Henry Owen*'s Enquiry into the preſent State of Septuagint Verſion, p. 41, &c. and to Dr. *Kennicott*'s Diſſertat. General. p. 10, § 21.

Der. *Haraſs, cruſh, craze.* Qu?

התה

With a radical ה final, ſupplied by י.

In Kal, tranſitively, *To haſten, bring with haſte.* occ. Iſa. xxi. 14. Intranſitively, *To haſten, ruſh.* occ. Jer. xii. 9; where Vulg. properate, *haſten ye.* Hence as a V. in the reduplicate form,

התת, with על *upon* following, *To ruſh violently upon, aſſault.* occ. Pſ. lxii. 4, *How long* תהותתו על איש *will ye* aſſault, or ruſh upon *a man?* ſo LXX επιτιθεσθε; *ſet upon? ruſh upon?* and Vulg. irruitis? Obſerve that ſix of Dr. *Kennicott*'s Codices read תהתתו without the ו inſerted.

התל

To mock, banter, trifle. It is uſed either abſolutely, as Exod. viii. 25, or 29; or with ב or אל following, *To mock at, illude, play upon.* Gen. xxxi. 7. 1 K. xviii. 27,

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* —In monte Caſio *nemoroſo,* et tenui ambitu in ſublime porrecto, *unde ſecundis galliciniis videtur primò ſolis exortus." Ammian. Marcellin.* lib. xxii. cap. 14.

† See Biſhop *Lowth*'s XIV. Prælect. De Sacra Poeſi Hebræorum.

‡ *Chardin* in *Harmer*'s Obſervations, vol. ii. p. 223, whom ſee.

& al. As a N. fem. plur. מהתלות *Illuſions, deluſions.* occ. Iſa. xxx. 10.

Hence the Greeks appear plainly to have had their ὑθλεω *to trifle, play the fool,* and the N. ὑθλος *a trifling, fooling.*

PLURILITERALS,

Or Words of more than three Letters, beginning with ה.

הבהב See under יהב

הדבר Chald.

As a N. maſc. plur. emphat. הדבריא and in Reg. הדברי. occ. Dan. iii. 24, 27. iv. 33 or 36. vi 7 or 8. *Theodotion* in Dan. iii. 24, renders it by Μεγιστασιν *Great men*; in ver. 27, by Δυνασται, ſo the Vulg. by Optimates, Potentes, *Principal men.* It may be derived from הוד or הד *glory, honour,* and דבר *to ſpeak,* whence perhaps our tranſlators rendered it *counſellors*; or from הד and דבר *to lead*; ſo *Montanus* tranſlates it Ductores *Leaders.*

היתי See under אתה VIII.

הלכוא

Occurs, according to the common printed text, Joſh. x. 24; and in the ſecond edition of this work I conſidered it as an Hebrew Verb, irregularly formed with a final א, and produced אבוא Iſa. xxviii. 12, נשוא Jer. x. 5, and רצוא Ezek. i. 14, as examples of ſimilar forms. But from the various readings in Dr. *Kennicott's* Bible I have ſince had the ſatisfaction of learning that in Joſh. x. 24, no fewer than thirty-ſix MSS. and the moſt ancient printed edition of the whole Heb. Bible (marked 260) are without the א at the end of ההלכוא; that in Iſa. xxviii. 12, the printed edition laſt mentioned, and ninety-five MSS. read אבו; and that in Jer. x. 5, eight MSS. and three printed editions in their various readings have ונשאו: and as to רצוא, Ezek. i. 14, though none of the Doctor's Codices there read רצו, yet ſince the LXX (*Alexandr.* and *Complut.*) and *Theodotion* render the word by ετρεχον *ran,* רצו ſeems to be the true reading, and רצוא an *Arabic* ſpelling of the Verb, as in the preceding inſtances. But however this be, little doubt can remain, but that ההלכו is the true reading in Joſh. x. 24, and that it ſhould be tranſlated *who went.* Comp. under ה 5.

המונכא See under מנך

הראל

The Mountain or *Mount of God,* from הר *a mountain,* and אל *God.* A name for the hearth of the altar in Ezekiel. Comp. under אריאל III. Once, Ezek. xliii. 15.

ו

וו

Occurs not as a V. but the idea appears to be, *To connect, join* or *link together.* The Arabic V. וו ſignifies *To marry* a wife, "Uxorem duxit." *Caſtell.*

I. As a N. maſc. plur. ווים *Hooks* which *connected* the curtains or veils of the Tabernacle to the pillars, Exod. xxvi. 32. xxxviii. 28, & al. freq.

II. ו A *connective* Particle. The manner or nature of which connection is to be collected from the ſeries of the diſcourſe. It's principal uſes are as follow:

1. *And.* Gen. i. 1.
2. *Alſo.* Lev. vii. 16. Amos iv. 10, & al.
3. *With, together with.* 1 Sam. xiv. 18.
4. *Or.* Gen. xli. 44. Exod. xx. 17. xxi. 17, 18. Num. xxii. 26. Deut. iii. 24. 2 Sam. iii. 29. 1 K. xviii. 10, & al. freq.

5. *But, but yet.* Pſ. xliv. 18. Zeph. i. 13.
6. Exegetical, *Even, to wit.* 1 Sam. xxviii. 3. Zech. ix. 9. Mal. iii. 1. Prov. xi. 3.
7. Exegetical, *That*, ὅτι. Gen. xlvii. 6.
8. Eventual, *So that.* Iſa. liii. 2.
9. *Becauſe.* Gen. xx. 3. xxii. 12. Iſa. xxxix. 1.
10. Illative, *Therefore.* Gen. xxix. 15. Ezek. xviii. 32.
11. *That, to the end that.* Gen. iii. 22. Exod. vi. 11. vii. 16. xxx. 16. Num. xxiii. 19.
12. *When, if.* Gen. xlvii. 30. 1 Sam. xii. 12. Prov. iii. 28.
13. In compariſons, *As.* Job v. 7. *So.* Iſa. liii. 7.
14. *Although.* Gen. xviii. 27. Ezek. xiv. 17.
15. *Then.* Gen. iii. 5. Eccleſ. iv. 7.
16. After a negative or prohibitive Particle, *And not, nor, neither.* Exod. xx. 4, 17. Num. xvi. 14. Lev. xix. 12. Deut. xxxiii. 6. Prov. xxx. 3, & al. freq. And this *very common* uſe of the particle ו clears the ſenſe of והורדת, 1 K. ii. 9. Let the reader attentively conſider in the original Hebrew the 8th and 9th verſes, and he will clearly perceive that the middle of the 9th, from כי to לו incluſive, muſt be underſtood parenthetically. *And now* אל תנקהו *do not hold him* (*Shimei*) *guiltleſs,* (*for thou art a wiſe man, and knoweſt what thou ſhouldeſt do unto him*) והורדת neither *bring down his grey hairs with blood to the grave*; i. e. plainly for his *paſt* offenſes againſt David. Accordingly Solomon held him not guiltleſs, by confining him to Jeruſalem *under pain of death*; and when he violated this condition, to which he himſelf had expreſsly *aſſented* and *ſworn*, Solomon for this *freſh* offenſe, *as a wiſe man,* cauſed him to die; and ſo Jehovah eventually returned Shimei's wickedneſs againſt David on his own head. See ver. 35—46; and comp. in the Heb. Deut. vii. 25. 2 Sam. i. 21. Pſ. xxvi. 9. Prov. vi. 4. Pſ. cxliii. 7, but eſpecially Deut. xxxiii. 6, where the ו prefixed to V. יהי ſignifies *and not, neither,* referring to the preceding אל, juſt as in 1 K. ii. 9; and this interpretation fully explains the text, and acquits David of the charge of cruelty and treachery in his conduct reſpecting Shimei *.
17. For the uſe of ו *converſive* (as it is called) prefixed to the future and preter. of Verbs, ſee Grammar, ſect. viii. rule 25, and 28.

If the Particle ו be applied in any other manner not here noted, an attentive reader will hardly be at a loſs for it's meaning.

Der. Perhaps Latin *vieo* to bind with twigs, tie up. Saxon Ep marriage, and Eng. *woo*; and in compoſition Sax. Ep, *Epbrice*, marriage-breaking, adultery.

והב *Vaheb*,

The name of a place near the river *Arnon*. occ. Num. xxi. 14.

וזר

Occurs not as a V. in Heb. nor is it found as a Root in the common Lexicons. *Schultens* however in his Manuſcript *Origines Hebraicæ* places it as a Root, and obſerves that the Verb in Arabic ſignifies, *to be laden, carry a burden,* "bajulavit, portavit onus," and metaphorically *to be wicked,* or as it were, *laden with crimes.* (The Apoſtle has a ſimilar expreſſion, σεσωρευμενα ἁμαρτιαις, *laden with ſins,* 2 Tim. iii. 6.) My author further remarks, that Solomon has uſed איש וזר in a moſt elegant; though on the common interpretation a moſt obſcure paſſage, Prov. xxi. 8, for a man *laden with guilt* and *crimes*; and that when it is ſaid "*the way of* איש וזר is הפכפך *unſteady* or *continually varying,*" there is a moſt beautiful alluſion to a beaſt who is ſo *over-burthened* that he cannot keep in the ſtraight road, but is continually tottering and ſtaggering, now to the right hand, now to the left. Comp. *Schultens* on Prov. xxi. 8.

From the Arabic Root וזר is derived וזיר *Wazir* or *Vazir,* which now denotes the firſt miniſter under the eaſtern monarchs, who *ſuſtains the weight* of empire for his maſter, his *Viſier,* as we corruptly pronounce the word. See *Herbelot*'s Bibliothéque Orientale in Vazir.

ולד

Occurs not as a V. but is nearly related to, if indeed it may not be regarded as the ſame root with, ילד *to breed young* (which ſee); the ו being uſed for י at the beginning of this N. as it often is after a ſervile in the Hiphil forms of Verbs which have י for their firſt radical. As a N. ולד *A child.* occ. Gen. xi. 30. and (according to the reading of the eaſtern Jews, the quarto *Plantinian* and *Complutenſian* editions, and more than forty of Dr. *Kennicott*'s Codices) 2 Sam. vi. 23.

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* Comp. *Gentleman's Magazine* for April 1739, p. 150. And ſince writing the above, I find the interpretation of 1 K. ii. 9, here propoſed, further confirmed by Dr. *Kennicott,* in his *Remarks on Select Paſſages of the Old Teſtament,* p. 131.

ז

זאב

Occurs not as a V. in Hebrew, but in Arabic the Root written with their *Dbſal*, or liſping ד, and plainly derived from the Heb. זאב, denotes not only *a wolf*, but alſo *impetuoſity*, *to haſten*, *move forward with ſwiftneſs*, "feſtinavit in inceſſu," *Caſtell*; and the Arabic דאב, with the *Dal*, ſignifies *to be diligent*, *earneſt*, and as a N. *a driving forward*, particularly *with vehemence*: And even זאב itſelf does in that language import *haſte*, being applied *to carrying* a burden *haſtily*, *driving forward* a camel, *drinking with a great and eager draught*. See *Caſtell*.

As a N. זאב *A wolf*, a well-known beaſt of prey, probably ſo called from the *impetuoſity* or *ſwiftneſs of his motions*; whence, as *Bochart*, vol. ii. 825, obſerves, one ſort of them is called τοξευτηρ *the darter*, another κιρκος *the hawk*; the one is ſaid to have θοα κωλα *ſwift limbs*, the other is, according to *Oppian*,

> ———παντεσσι θοωτερος ωκα Λυκοισι
>
> Of wolves far *ſwifteſt*.

But this *impetuoſity* appears moſt remarkably when the animal is enraged with hunger. For "the *wolf*, when he is ravenous and ſtarved, *runs about* like a creature diſtracted, and pays no regard to his natural ſagacity: but he is in this caſe deſperate: it is in the hard weather in winter that he is in this condition, and he then howls as he *runs*, and terri-

fies every creature," ſays Mr. *Watſon* in his *Animal World diſplayed*, p. 71. To which we may add that of *Homer*, Il. xvi. lin. 352.

> Ὡς δε Λυκοι αρνεσσιν επεχραον, η εριφοισι,—
>
> As *wolves* on lambs or kids *impetuous ruſh*—

And here it may not be amiſs to remark, that the Arabic דאב (with *dbſal*) further ſignifies *to terrify*, or *be terrified*, *by a wolf*. To the Arabic derivatives from the Heb. זאב above given, we may add the Syriac דאבא and Chaldee דיבא *a wolf*. Gen. xlix. 27. & al. freq.

זאע Chald. See under זע.

זאת See under זת

זב

I. *To guſh*, *ſpring* or *iſſue out*, ſpoken of the liquid iſſuing, as of water from a rock. Pſ. lxxviii. 20. cv. 41. Iſa. xlviii. 21.

II. *To ſpring with*, ſpoken of that whence the liquid *iſſues*, as of a land *ſpringing with* milk and honey. Exod. iii. 8, & al. freq.—of a man labouring under a *gonorrhœa*. See Lev. xv. 2—15. So the LXX render הזב by ὁ γονορρυης no fewer than nine times in this chapter. The Vulg. likewiſe has at ver. 2, Vir qui patitur fluxum ſeminis, ſo ver. 32, and at ver. 15, renders מזובו *a* fluxu ſeminis ſui. See Biſhop *Patrick*'s Commentary, and *Scheuchzer*'s Phyſ. Sacr. on Lev. xv. *Aſtruc* de Morb. Vener. lib. i. cap. 4, § 2, p. 24, and *Michaelis* Supplem. ad Lex. Heb. p. 594.—of a woman having an *iſſue* of blood. Lev. xv. 19—30. As a N. זוב *An iſſue*, i. e. *a flux* of humour in a *gonorrhœa*. Lev. xv. 2, 3, 19, & al.

III. *To flow out*, *pine* or *waſte away*, as men for want of nouriſhment. occ. Lam. iv. 9. So Vulg. extabuerunt, LXX επορευθησαν *went off*, i. e. failed, pined away. *Guſſet* however has propoſed a new interpretation of this verſe, which I ſhall ſubmit to the reader. *They that are killed by the ſword are better than they that are killed by hunger*, שהם *becauſe thoſe* (i. e. the former) *being pierced*, flow out or yield a flux (of blood or humours furniſhed) *by the produce of the field*, not being exhauſted and dried up by famine as the others are.

IV. As a N. with a formative א, אזוב *Hyſſop*, or ſome herb of that kind ſo named from it's *deterſive* and *cleanſing* qualities, whence it was uſed in ſprinkling the blood of the paſchal lamb, Exod. xii. 22.—in cleanſing the leproſy, Lev. xiv. 4, 6, 51, 52.—in compoſing the water of purification, Num. xix. 6.—and ſprinkling it, ver. 18. It was a type of the *purifying* virtue of the *bitter* ſufferings of Chriſt. And it is plain from Pſ. li. 9, that the Pſalmiſt underſtood it's import *.

From Heb. אזוב are plainly derived the Gr. Υσσωπος, Lat. *Hyſſopus*, and Eng. *Hyſſop*, a name retained with little variation in all the weſtern languages.

זבב occurs not as a V. in this reduplicate form, but

I. As a N. זבוב *A fly* in general, "perhaps ſo named from their *guſhing out* of holes in the ground, wood, &c. where they are bred from the egg, and thence *iſſue*, when come to life, as water bubbles from a hole." *Bate*. occ. Eccleſ. x. 1. Iſa. vii. 18, where ſee *Vitringa*.

II. בעל זבוב *Baal Zebub*, the Aleim of the Philiſtines of Ekron, mentioned 2 K. i. 2, 3, 6, 16. He appears by that hiſtory to have been one of their *medical* idols; and as בעל denotes the *Sun*, ſo the attribute זבוב ſeems to import his power in cauſing water to *guſh out* of the earth, and in promoting the *fluidity* and *due diſcharge* of the juices and blood in vegetables, animals, and men, and thereby continuing or reſtoring their *health* and *vigour*. And as *flies*, from the manner of their *iſſuing from* their holes, were no improper emblems of *fluids guſhing forth*; hence the epithet זבוב makes it probable that *a fly* was part of the imagery of the *Baal* at Ekron, or that *a fly* accompanied the *bull* or other image, as we ſee in many inſtances produced by *Montfaucon*; eſpecially ſince the LXX, who certainly knew much better than we, at this diſtance of time, can pretend to do, what were the *emblematic* gods of the Heathen, have conſtantly rendered בעל זבוב by ΒΑΑΛ ΜΥΙΑΝ, *Baal the Fly*. And however ſtrange the worſhip of ſuch a deity may appear to us, yet a moſt remarkable inſtance of a ſimilar idolatry is ſaid to be practiſed among the Hottentots even to our days. For (if *Kolben* is to be believed) theſe people "adore as a *benign deity*, a certain *inſect*, peculiar, it is ſaid, to the *Hottentot* countries. This animal is of the dimenſion of a child's little finger; the back is green, and the belly ſpeckled with white and red. It is provided with two wings, and on it's head with † *two horns*. To this little winged deity, whenever they ſet eyes on it, they render the *higheſt tokens of veneration*; and if it honours a *kraal* (a village) with a viſit, the inhabitants aſſemble about it in *tranſports of devotion*, as if the LORD OF THE UNIVERSE was come among them. They ſing and *dance* round it while it ſtays, troop after troop, throwing to it the powder of *Bachu*, with which they cover at the ſame time the whole area of the *kraal*, the tops of their cottages, and every thing without doors. *They kill two fat ſheep*, as a thank-offering for this high honour. It is impoſſible to drive out of a *Hottentot*'s head, that the arrival of this inſect to a *kraal* brings *favour* and *proſperity* to the inhabitants ‡."

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* See *Scheuchzer*'s Phyſica Sacra on Exod. xii. 22.

† Comp. below under עז and קרן.

‡ The above account is tranſcribed from the *Complete Syſtem of Geography*, vol. ii. p. 492, the compilers of which have very faithfully extracted it from *Kolben*'s Preſent State of the Cape of Good Hope, in the 1ſt volume of which work, p. 99, &c. Eng edit. the reader may be entertained with a fuller narrative of the worſhip of (I had almoſt ſaid) *Baal Zebub* among the *Hottentots*. But finding that the authenticity of *Kolben*'s account of this people has been of late years ſeverely arraigned by ſucceeding travellers, I muſt leave it to the intelligent reader himſelf to determine what degree of credit is due to him.

זבד

To endow, and as a N. זבד *A dowry, portion.* occ. Gen. xxx. 20. So LXX δεδωρηται—δωρον, and Vulg. dotavit—dote.

זבח

To ſlay in general. 2 K. xxiii. 20. Ezek. xxxix. 17, 19. Sometimes for food, as 1 Sam. xxviii. 24. 1 K. xix. 21; but moſt frequently for ſacrifice, Gen. xxxi. 54. xlvi. 1, & al. freq; ſo it may be rendered *to ſacrifice.* As a N. זבח, pl. זבחים, and once (Hoſ. iv. 19.) fem. זבחת, *A ſacrifice, victim, the creature ſlain.* Gen. xxxi. 54. Exod. xviii. 12, & al. freq. מזבח pl. מזבחת *An altar, a place* or inſtrument for *ſacrifice.* Gen. viii. 20. Num. xxiii. 1, & al. freq. On Exod. xxi. 14, ſee under קרן II.

זבל

To dwell, dwell or *cohabit with.* So *Aquila*, συνοικησει. occ. Gen. xxx. 20. As a N. זבל and זבול *A habitation, dwelling.* occ. 1 K. viii. 13. 2 Chron. vi. 2. Iſa. lxiii. 15. Hab. iii. 11. מזבל Nearly the ſame. occ. Pſ. xlix. 15.

Der. Iſl. *Duella*, and Eng. *Dwell.* Qu?

זבן Chald.

To buy, redeem. It often occurs in the Targums in this ſenſe, but in the Scripture we meet with it only Dan. ii. 8. where it is applied to time, and denotes *to gain, protract it.* *Theodotion* renders it εξαγοραζετε *ye redeem.* Comp. Eph. v. 16. Col. iv. 5, and *Greek* and *Engliſh* Lexicon in Εξαγοραζω II.

זג

Occurs not as a V. in Hebrew, but in Chaldee, Syriac and Arabic ſignifies *to join, conjoin, connect, conſociate.* See *Caſtell* in זוג. Hence the Greek ζευγω ζευγνυω, and Latin jungo in the ſame ſenſe. As a N. זג *The outer ſkin* or *huſk* of a grape, incloſing and *connecting* it's parts. Once Num. vi. 4.

Der. With ה emphatic, *Huſk.* Qu?

זד

I. *To ſwell, be tumid.* Hence as a N. זידון *Swelling, tumid*; ſo *Montanus* tumidæ. Pſ. cxxiv. 5.

II. *To boil, cauſe* liquor *to ſwell* or *riſe in boiling.* occ. Gen. xxv. 29. As a N. נזיד *Pottage* or *broth, made by boiling*, Gen. xxv. 29. & al.

III. In Kal and Hiph. *To ſwell*, as a man with pride. Exod. xviii. 11. xxi. 14. Neh. ix. 10. As Nouns זד *Proud, preſumptuous.* Pſ. xix. 14; where פשעים *Tranſgreſſions*, may be properly ſupplied from פשע at the end of the verſe. Pſ. cxix. 21, & al. זדון *Pride, preſumption, arrogance.* Deut. xvii. 12, & al. Comp. Jer. l. 31, 32. The LXX often render the Verb by ὑπερηφανευω—νεω, *to be elated, haughty*, and the Nouns by ὑπερηφανια *elation*, ὑπερηφανος *elated, haughty.*

Der. Iſl. *Sieda*, Saxon *ſeodan*, and Eng. *ſod, ſodden, ſeethe, ſuds.*

זה

I. זה A particle uſed

1. As a demonſtrative Pron. referring to ſome perſon or thing conſidered as near or preſent. *This, this here.* Gen. v. 29. xxviii. 17, & al. freq. Like ουτος in Greek (ſee Acts x. 36.), and Hic in Latin, it ſometimes imports *eminence, diſtinction, pre-eminence.* Pſ. xxiv. 8, 10. Iſa. xxv. 9. Hic *vir*, hic *eſt*—ſays *Virgil* of *Auguſtus Cæſar*, Æn. vi. lin. 791. זה is joined with plural as well as ſingular words. See Gen. xxxi. 41. Num. xiv. 22. Jud. xvi. 15. Eſth. iv. 11.
2. *A certain one*, quidam; or, *ſuch an one*, talis. See Gen. xxxix. 11. Deut. v. 26.
3. *Here, in this place*, 1 Chron. xxii. 1.
4. *Hither, this way.* Num. xiii. 17.
5. Repeated, זה and זה *This and that, one and another, this and another.* Exod. xiv. 20. 1 K. xxii. 20. Iſa. vi. 3.
6. It is uſed as a relative, *Which, who.* Pſ. civ. 8, 26, & al. and that plurally. Job xix. 19.

II. זאת (q. זהת, the א being ſubſtituted for the ה Qu?)

1. A demonſtrative Pron. fem. *This, this here.* Ruth i. 19. 2 Sam. xiii. 17, & al. freq. זאת fem. as well as זה maſc. is conſtructed with plural Nouns. See Deut. vi. 1, 25. And in the common printed text of Jer. xxvi. 6, we meet with הזאתה fem. for which however the *Keri*, and thirty-eight of Dr. *Kennicott*'s Codices read הזאת.
2. Repeated. *This and that, one and the other.* 1 K. iii. 23. Comp. ver. 22, 26.

III. זו

1. A demonſtrative Pron. (formed from זה as מו from מה Qu?) *This, this here.* Iſa. xliii. 21. Hoſ. vii. 16. Hab. i. 11.
2. It is uſed as a relative, and that to both

genders and numbers. See Pſ. ix. 16. x. 2. xvii. 9.

Comp. below under זות

זהב

Occurs not as a V. in Heb. but the ideal meaning ſeems to be *clear, bright, reſplendent*. Comp. צהב, to which this root appears to be nearly related both in ſenſe and ſound, as זהר to צהר which alſo ſee.

I. As a N. זהב *Clear, bright weather*. occ. Job xxxvii. 22; where Elihu amplifying the majeſtic appearances of the Almighty, when *he clotheth himſelf with light, like as with a garment*, obſerves, ver. 21. *And now* (when there is nothing ſupernatural) *men cannot look upon his reſplendent light in the heavens* (or *conflicting ethers) when the wind paſſeth and cleareth them*, (comp. Exod. xxiv. 10.) ver. 22. *(when)* זהב clear or bright weather *cometh from the North*, or * *North-wind: with* or *upon God (is) terrible* or *terribly-dazzling majeſty*.

II. It ſeems once, Zech. iv. 12, to denote *pure, limpid oil*, which is otherwiſe called יצהר from צהר *to be clear, ſhine*, which ſee.

III. And moſt generally *Gold*, which is the *pureſt* and *moſt reſplendent* of all metals. "Of all bodies, ſays † *Boerhaave, gold* is the moſt *ſimple* or *homogeneous*." And every one can bear witneſs to it's *reſplendency*, which moreover is not liable to ruſt like that of other metals. freq. occ.

The relation between the 1ſt and 3d ſenſes above aſſigned to זהב may be further illuſtrated by remarking that the LXX render this word in Job xxxvii. 22, by Νεφη χρυσαυγενlα *Gold-coloured clouds*; that an old Greek tragedian quoted by ‡ *Grotius*, ſpeaks of Χρυσωπος Αιθηρ *the gilded Ether*; that *Varro* cited in *Leigh*'s Crit. Sacr. uſes the phraſe aureſcit Aër *the Air is gilded*; that the Latin name for gold Aurum, and the N. *Aura*, which is uſed for it's *ſplendour* or *gliſtering* §, ſeem plain derivatives from the Heb. אור *the light*, and that the poets abound with paſſages comparing the *ſolar orb* or *light* to *gold*.

Thus *Virgil*, Georg. i. lin. 232, calls the *Sun* aureus, or *golden*; and *Milton* Par. Loſt, book iii. lin. 572. mentions

The *golden ſun* in *ſplendour* likeſt Heaven.

Thomſon, in his deſcription of a Summer's morning, introduces

———the mountain's brow
Illum'd with fluid gold.
Summer, lin. 83, 4.

In his Autumn, lin. 27,

———a ſerener blue,
With golden light enliven'd, wide inveſts
The happy world———

And lin. 37,

———The ſudden *ſun*,
By fits effulgent, *gilds th' illumin'd* field.

Mickle's Luſiad, book i.

The *Sun* comes forth enthron'd in *burning gold*.

So in the Grecian Mythology every thing belonging to *Apollo*, or the *Idol of the Sun*, was of *Gold*. Thus *Callimachus*, Hymn to *Apollo*, lin. 32, &c.

Χρυσεα τῳ' πολλωνι, το τ' ενδυτον, ητ' επιπορπις,
Ἡ τε λυρη, το τ' αεμμα το Λυκτιον, ἡ τε φαρετρη·
Χρυσεα και τα πεδιλα· πολυχρυσος γαρ Απολλων.

A *golden* robe inveſts the glorious god,
His ſhining feet with *golden* ſandals ſhod:
Gold are his harp, his quiver and his bow—
DODD.

זהם

In Chaldee it ſignifies *To pollute, defile*, and in this ſenſe I apprehend it ſhould be conſtrued Job xxxiii. 20, the only paſſage where it occurs in Scripture; וזהמתו חיתו לחם *And his life* pollutes to him (ו for לו, ſee under עלה II.) *bread*. It is a very ſtrong expreſſion, as if the ſmall remains of life and ſenſe, which he yet had, ſerved no other purpoſe than to make even bread *nauſeous* to him.

זהר

I. *To ſhine, be clear, bright* or *pellucid*, as the firmament, or aërial expanſe, when thoroughly penetrated in every point, as it were, by the light. occ. Dan. xii. 3; where LXX and *Theodotion* λαμψουσιν ὡς ἡ λαμπροτης, ſhall ſhine *as the* ſplendour. Comp. Mat. xiii. 43. As a N.

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* So *Homer*, Il. xv. lin. 171. ΑΙΘΡΗΓΕΝΕΟΣ ΒΟΡΕΑΟ. Comp. Prov. xxv. 23; and ſee the Rev. and truly Learned *William Jones*'s Phyſiological Diſquiſitions, p. 576, 7.

† Chemiſtry by *Dallowe*, vol. i. p. 21.

‡ De Verit. Relig. Chriſtian. lib. i. cap. 22, note 11.

§ See Virgil. Æn. vi. lin. 204.

זהר *Brightneſs, tranſparency* as of the air or heavens thus illuminated. occ. Dan. xii. 3. Ezek. viii. 2, where *Theodotion* Αυγας *of the ether*. Comp. Exod. xxiv. 10.

II. In a mental ſenſe, In Hiph. *To enlighten, inſtruct clearly, make* a perſon *clear* in a thing, as we ſay, or *give* him *a ſtrong light* into it, φωτιζειν. Exod. xviii. 20 Lev. xv. 31. 2 K. vi. 10, & al. In Niph. *To be enlightened, clearly inſtructed*. Pſ. xix. 12. (where *Montanus*, illuſtratur *is enlightened*, comp. ver. 9.) Ezek. iii. 21, & al. *To take warning*, Ezek. xxxiii. 4, 5.

III. Chald. As a Participle, or Participial N. maſc. plur. זהירין *Heedful, cautious*. occ. Ezra iv. 22.

זוה

Occurs not as a V. in Heb. but in Arabic זוי ſignifies *to verge, tend* or *incline towards* a certain point, "vergebat, tendebat *eò*, petebat *illud*." And the derivative N. זאויה means *an angle corner* (i. e. the *inclination* of two lines, planes, or &c. to each other) whence the V. is uſed in the derivative ſenſes of *thruſting into corners, hiding, laying up*, &c. See *Caſtell*.

I. As a N. fem. plur. in Reg. זוית *Angles, corners* of a building or the like. occ. Pſ. cxliv. 12. *(That) our daughters* (may be) כזוית or, according to the fuller reading of the *Complutenſian* edition, and more than ſixty of Dr. *Kennicott*'s Codices, כזויות, *like* angles or corners מחטבות תבנית היכל *carved (after) the likeneſs (of thoſe) of a palace*. The paſſage is elliptical like many others in the Pſalms, but the ſenſe propoſed ſeems clear and good. (Comp. Pſ. cxviii. 22.) Zech. ix. 15, *They ſhall be filled like bowls* (and ſhall be) כזוית *as* the corners *of the altars*, i. e. they ſhall be "ſatiſfied with this ſlaughter of their enemies as the bowls (מזרק) of the ſanctuary and *corners* of the altar were with blood of ſacrifices." *Clark*. Obſerve that in this text of Zech. thirty of Dr. *Kennicott*'s Codices now read fully כזוית, as four more did originally.

To confirm the ſenſe here aſſigned to the Heb. זוית let it be remarked that the word is often uſed by the Chaldee paraphraſts in the ſame ſenſe. See inter al. Targum on Ezek. xlvi. 21. Jer. xxxi. 38.

II. As a N. maſc. plur. in Reg. מזוי *Storehouſes*, where things are *hidden* or *laid up*. occ. Pſ. cxliv. 13. So LXX, ταμεια, Vulg. promptuaria, and Targ. חיסברנא.

III. זו, זה and זאת *This, this here*. Pronouns demonſtrative, which have been already explained under זה; I would not however be poſitive but they might be properly placed under this root as denoting the *tendency* of our own, or the *directing* of another's mind to a certain object.

זז

Occurs not as a V. in the Bible, but it's ideal meaning evidently is, *to move, move to and fro*, or the like. This appears not only from the Thalmudiſts uſing it in this ſenſe, and from the plain traces of this meaning in the Chald. זאז and זאזא *A branch* moved or ſhaken *with the wind* (Targ. on Job xiv. 9, & al.) and in the Arabic זאזא *to move*, נזז *moveable*, &c. but alſo from the ſcriptural application of the following derivative Nouns.

I. As a N. זיז *An animal moving* or *endued with motion*, "*Whatever moveth*, παν το κινȣμενον," *Cocceius*; Κνωδαλον, q. κινωδαλον, from κινεισθαι *to move, move itſelf*. See *Bochart*, vol. ii. 979. *Symmachus*, Ζωα *animals*. occ. Pſ. l. 11. lxxx. 14.

II. As a N. זיז *Motion, commotion, vibratory motion*. The LXX, by rendering it εισοδȣ *entrance*, have in ſome meaſure preſerved it's meaning; but it is a much ſtronger and more expreſſive word, and beautifully paints the continued *agitation* or *buſtle* of a crowded multitude paſſing before the eyes. occ. Iſa. lxvi. 11. *That ye may be delighted* מזיז with the buſtle כבודה *of her multitude, for—behold I will cauſe to tend to her* כבוד *the multitude of the nations as an overflowing torrent*. Comp. ch. lx. 5.

III. As a N. fem. מזוזה *A door poſt* on which the door *turns* or *is moved to and fro*, the מ denoting the *place, mean* or *inſtrument* of action. Exod. xxi. 6, & al. freq.

זח

In Arabic ſignifies, 1. *To impel*, 2. *To remove* from it's place. See *Michaelis* Supplem. and *Caſtell*. In the Heb. Bible it occurs only, Exod. xxviii. 28. xxxix. 21; in the former of which texts the LXX render it χαλαται *be looſed*, another

Greek verſion, *αποσπαστης thou ſhalt withdraw*, and Vulg. ſeparari *to be ſeparated.*

זחל

I. *To ſkulk, withdraw* or *hide oneſelf through fear*, or *ſhame.* occ. Job xxxii. 6. And that this is the ſenſe of the root is confirmed by the uſe of the Arabic זחל *to withdraw, decline, depart*, and of Arab. דחל *to go into a hole* or *den of the earth, to betake* or *withdraw oneſelf to the ſide of the tent, to hide oneſelf* or *lie hid.* See *Caſtell.*

II. As a N. maſc. plur. "*Any ſkulking creatures that hide themſelves in holes*, ſuch as ſerpents and worms." *Taylor*'s Concordance. occ. Deut. xxxii. 24. Mic. vii. 17.

III. אבן הזחלת *The ſtone* or *rock of Zoheleth.* occ. 1 K. i. 9. "Poſſibly named, ſays Mr. *Bate*, from the *fright* that ſeized them on hearing Solomon was anointed." Comp. ver. 49, 50.

זו

Occurs not as a V. in Heb. nor (ſo far as I can find) in the eaſtern dialectical languages; but the idea is, *To be bright, ſplendid*, &c. and hence the Greek ζεω, *to be fervid, hot.*

I. As a N. in Chald. זיו *Brightneſs, ſplendour.* Dan. ii. 31.

II. Chald. *The grace, livelineſs*, or *beauty* of the countenance. Dan. v. 6, 9, & al.

III. As a N. זו or זיו *Zif*, the name of the *ſecond month*, nearly anſwering to our *April*, ſo called becauſe at that time of the year the ſolar light in Judea and the neighbouring countries becomes very *bright* and *ſtrong.* For the ſame reaſon, that month is likewiſe called in Chald. איר from אור to *ſhine*, as by *Jonathan Ben Uziel* on Num. i. 1. occ. 1 K. vi. 1, 27. In both which texts the common printed editions have זו, but pointed with a ſhort *Hhiric* or *i* under the ז, which ſeems to refer to another reading: accordingly no fewer than thirty-three of Dr. *Kennicott*'s MSS. and two ancient printed editions have זיו with the י, in the former verſe, as the ſame two editions and twelve MSS. have likewiſe in the latter.

IV. As a N. generally maſc. but fem. Iſa. xvii. 6, זית plur. זיתים *The olive*-tree and -fruit, q. d. the *Splendour*-tree and -fruit, ſo called perhaps from producing *oil*, which ſupports the action of fire in *light* and *ſplendour.* See Exod. xxvii. 20. Lev. xxiv. 2. Comp. יצהר under צהר. In like manner, I apprehend, the Greek ελαια and ελαιον, the Latin *olea, oliva, oleum*, the French *olive, olivier*, and *huile*, and the Engliſh *oil* and *olive*, are all ultimately derived from the Hebrew הל *to ſhine.* (See *Martinii* Lexicon Etymol. in *Olea*.) Gen. viii. 11. Jud. ix. 8. Exod. xxvii. 20. Mic. vi. 15, & al. freq. If it ſhould be objected that זית *maſc.* cannot be formed with a *ſervile* ת, I would produce זרת Ezek. xliii. 13, דמות Ezek. i. 16. x. 10, נחשת Ezek. i. 7. Dan. x. 6. 1 K. vii. 45, as ſimilar inſtances.

The *olive-tree*, from the effect of it's *oil* in ſuppling, relaxing, and preventing or mitigating pain, ſeems to have been, from the beginning, an emblem of the *benignity* of the divine nature; and particularly, after the fall, to have repreſented the *goodneſs* and *placability* of God through Chriſt, and the *bleſſed influences of the Holy Spirit*, in *mollifying* and *healing* our diſordered nature, and in deſtroying or expelling from it the poiſon of the old (ſpiritual) ſerpent, even as *oil-olive* does that of the natural ſerpent or viper. Hence we ſee a peculiar propriety in the *olive-leaf* or *branch* being choſen by divine Providence as a *ſign* to Noah of the abatement of the deluge, Gen. viii. 11; we may alſo account for *olive branches* being ordered as one of the materials of the booths at the feaſt of tabernacles, Neh. viii. 15; and whence they became the emblems of peace, to various and diſtant nations. See *Virgil* Æn. vii. lin. 154. viii. lin. 116. xi. lin. 101. *Livy*, lib. xxxix. cap. 16, and lib. xlv. cap. 25. So *Statius* Theb. lib. xii. mentions

> ———Supplicis arbor Olivæ;
>
> *The ſuppliant Olive-tree.*

And our late eminent navigators found that *green branches* carried in the hands, or ſtuck in the ground, were the emblems of *peace* univerſally employed and underſtood by all the iſlanders even in the South-Seas. See Capt. *Cook*'s Voyages, paſſim, and conſult *Hutchinſon*'s Data, part i. p. 109, &c. and *Catcott*'s Treatiſe on the Deluge, p. 94, 2d edit. note.

זכה

With a radical, but mutable or omiſſible, ה.

I. As a V. in Kal, *To be clear, clean, pellucid*, in a natural ſenſe, as the heavens, Job xv. 15; or ſtars, Job xxv. 5. As a N. זך *Clear, clean, pellucid.* It is applied to *clear*, *tranſparent* oil, Exod. xxvii. 20; to olibanum or frankincenſe, which, when pure, is *whitiſh*, and nearly *tranſparent*, Exod. xxx. 34; to the Nazarites compared with ſnow, Lam. iv. 7.

II. *To be clear, clean, pure*, in a moral or ſpiritual ſenſe. Job xv. 14. xxv. 4. Pſ. li. 6. Comp. Iſa. i. 16. Alſo, tranſitively, *To cleanſe, purify, make clean.* Pſ. li. 6. lxxiii. 13. Prov. xx. 9. Alſo (uſed as טהר, טמא, &c.) *To eſteem* or *pronounce clean* or *pure*. Mica vi. 11. As a N. זך *Clean, pure.* Job vi. 8. xxxiii. 9, & al.

III. Chald. As a N. זכו *Purity, innocence.* occ. Dan. vi. 22.

זכך I. As a V. in Hiph. *To cleanſe, purify.* occ. Job ix. 30; where ו (as uſual) ſupplies the place of the final ך.

II. As a N. זכוכית *Glaſs* from it's *clearneſs* or *tranſparency*. So LXX, ὑαλος, Vulg. vitrum, and Syriac זגוגיתא. occ. Job xxviii. 17; where it is mentioned with gold, and other things of great value; and no wonder, ſince however common and cheap *glaſs* now is among us, yet it is very conceivable that in the age and country of Job, this beautiful artificial cryſtal was very ſcarce, and of conſequence highly precious. See *Scheuchzer* Phyſ. Sacr. in Job, and *Michaelis* Supplem. ad Lex. Heb. p. 613.

זכר

This Root has two ſenſes aſſigned it in the Lexicons; 1ſt, *To remember, make mention of:* 2dly, *The male ſex*, either as preſerving the *memory* of the name or family, (ſee 2 Sam. xviii. 18.) or as "moſt *celebrated*, *mentioned* or *talked of*." *Bate.* I ſuſpect however the radical idea of the word to be *ſtrength*, *vigour* or the like, whence the Arabs uſe the V. זכר for the *thriving* of a child, as we call it, and דכר with their *dhſal* or liſping ד (which often anſwers to the Heb. ז) not only for the *male ſex*, *remembering*, *retaining in memory*, but alſo for *conſolidating* the earth, and as a N. for *hard iron* or *ſteel*, and for the *thicker* and *ſtronger* herbs. See *Caſtell.* Is not בן זכר, Jer. xx. 15, *a ſtout, maſculine ſon?* A *ſon* muſt have been a *male*, but he might not have been a *ſtout* one. Comp. ῾ΥΙΟΝ ΑΡ῾ΡΕΝΑ, Rev. xii. 5.

I. As a N. זכר *A male*, whether of man, beaſt, or bird, from his greater *ſtrength* and *vigour* of body, and in man perhaps of * mind (I mean as dependent on the body) in compariſon with the female. Thus *Milton*, in his comparative deſcription of *Adam* and *Eve*, Par. Loſt, book iv. lin. 297, 8.

> For *contemplation* he, and *valour* form'd;
> For ſoftneſs ſhe, and ſweet attractive grace.

See 1 Pet. iii. 7, and comp. Bp. *Fleetwood's* Works, fol. p. 260. Gen. i. 27. vi. 19. vii. 3, 9, & al. freq.

As a collective N. זכור *The male ſex, the males.* occ. Exod. xxiii. 17. xxxiv. 23. Deut. xvi. 16. xx. 13.

It may be worth adding, that the Greek Αρσην (by which or it's derivatives the LXX and other Greek verſions conſtantly render the Heb. זכר when uſed in this ſenſe) ſeems to be derived from the Heb. עריץ *Violent, forcible*; and αρσην itſelf is not only uſed for the *male ſex*, but ſometimes denotes *ſtout, ſtrong, valiant*, as the French *mâle* likewiſe frequently doth.

II. It ſignifies *ſtrength* or *vigour* of *mind* and *memory*, and in this view is oppoſed to שכח (See Gen. xl. 23. Deut. ix. 7. 1 Sam. i. 11.) whoſe primary ſenſe ſeems to be, *to relax, fail.*

As a V. in Kal, *To retain in memory, to remember.* Gen. viii. 1. xl. 14, & al. freq. In Hiph. *To cauſe to remember*, or *be remembered, to make mention of, commemorate.* Gen. xl. 14. Exod. xx. 24. xxiii. 13. Num. v. 15. Iſa. xii. 4. xxvi. 13, & al. freq. As Nouns זכר *Memory, mention.* Exod. xvii. 14. Deut. xxxii. 26. Pſ. vi. 6. Alſo, *A memorial, title to be mentioned by.* Exod. iii. 15. זכרון and זכרן, *Memory, memorial, record, monument.* See Eccleſ. i. 11. ii. 16. Exod. xvii. 14. xxviii. 12. Eſth. vi. 1. *An external object of religious worſhip, an idol.* Iſa. lvii. 8, where ſee *Vitringa.*

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* Even the gallant *Ovid* could ſay,

Fortius ingenium *ſuſpicor eſſe* viris.

Fem. אזכרה, *A memorial.* It is applied only to that part of the offering which was to be *burnt* upon the altar as a *memorial* of the whole. occ. Lev. ii. 2, 9, 16. v. 12. vi. 15. xxiv. 7. Num. v. 26. Hence Iſa. lxvi. 3, מזכיר לבנה Making a memorial *with frankincenſe*, is the ſame as *fuming* it; and in Hoſ. xiv. 8, the N. זכר is uſed for *ſcent, odour*; LXX, οσφρασια, "for (ſays *Vitringa* on Iſa.) odoriferous ſubſtances, eſpecially when *fumed*, excite a *ſenſe* of their preſence." But Exod. xxxiv. 19, *Whatever openeth the womb (is) mine, and from all thy cattle* תזכר thou ſhalt make a memorial *with the firſtling of the ox and of the ſheep. A memorial* of what or whom? Backwards, of their deliverance from Egypt, when Jehovah ſlew the *Firſt-born* of Egypt, both of man and beaſt (comp. Exod. xiii. 14, 15.); forwards, of that much more important deliverance by the ſeed of the woman, the Great *Firſt-born*, in the faith of whom Abel offered the *firſtlings* of his flock ſoon after the Fall, Gen. iv. 4. Comp. Heb. xi. 4, and under בכר I.

As a Participial N. מזכיר *An hiſtoriographer.* He appears to have been a ſtated officer to the Jewiſh kings. See 2 Sam. viii. 16. 1 Kings iv. 3. 2 Kings xviii. 18. 2 Chron. xxxiv. 8.

זל

Schultens in his MS. *Origines Hebraicæ* ſeems to have aſſigned the true meaning of this Root, namely *looſe, lax, profuſe from laxity.*

I. *To let go,* or *looſen, with profuſion,* as money from a purſe. occ. Iſa. xlvi. 6; where Eng. Tranſlat. *laviſh.*

II. *To be looſe, irregularly active in one's goings, to go irregularly this way and that,* "*to gad about*" (Eng. Tranſl.) occ. Jer. ii. 36.

III. In Hiph. *To be,* as it were, *laviſh* or *prodigal of, to ſet no ſtore by, to eſteem vile, contemn,* "deſpiſe" (Eng. Tranſlat.) vilipendere. occ. Lam. i. 8. As a N. fem. ſing. זלות *Vileneſs, worthleſſneſs.* occ. Pſ. xii. 9; where it is put for *vile, worthleſs perſons* (ſo *Aquila* ευωνισμενοι and *Symmachus* ευτελεις), as גאוה *Pride,* for *proud men,* Pſ. xxxvi. 12.

IV. As Particles זלת, זולת, and זולתי *Beſides, except.* 2 Sam. vii. 22. Ruth iv. 4. Deut. i. 36. The two former words may be conſidered as Nouns fem. ſing. and the laſt, as a N. fem. plur. in Reg. from זולה *a letting go, neglect, contempt*; as 2 K. xxiv. 14, *There was no one left,* זולת except q. d. *in* letting go, *in* neglect of (ב being underſtood, as it frequently is, eſpecially before Nouns feminine uſed adverbially) *the meaneſt people of the land,* i. e. *if one lets go, neglects* or *omits* the meaneſt people of the land, there was no one left *.

זלל Occurs not as a V. but

I. As a Participial N. in an active ſenſe, זולל *Profuſe, prodigal.* occ. Deut. xxi. 20. Prov. xxiii. 21. xxviii. 7. xxiii. 20, בזללי בשר למו *Among* the prodigal waſters *of fleſh upon themſelves,* i. e. *gluttonous eaters* of fleſh; and indeed in all the paſſages juſt cited, as well as in this, it ſeems to have a particular reference to *gluttonous eating.*

II. In a paſſive ſenſe, *Vile, worthleſs.* occ. Jer. xv. 19. Lam. i. 11.

זלזל Occurs not as a V. in this reduplicate form, but as a N. maſc. plur. זלזלים *The looſe, dangling ſhoots* of the vine. occ. Iſa. xviii. 5. This application clears the idea of the Root.

זלג

Occurs not as a V. in Heb. but the idea of the word is *curvature, crookedneſs of form,* as will appear preſently. As a N. with a formative מ, מזלג, plur. fem. מזלגות and מזלגת *A fleſh hook* for taking meat out of a boiling pot, or for miniſtering at the altar of burnt-offerings; (ſo LXX, Κρεαγρα) thus named in Heb. from it's *curve* or *crooked ſhape.* 1 Sam. ii. 13, 14. 1 Chron. xxviii. 17. Exod. xxxviii. 3, & al.

Bochart, vol. i. 524, has diſcovered the plain traces of this Hebrew word in the ancient name of *Meſſana* (now *Meſſina*) in *Sicily,* an iſland long frequented, and in part poſſeſſed by the *Phenicians.* "*Thucydides,* lib. vi. Ονομα δε το μεν πρωτον Ζαγκλη ην ὑπο των Σικελων κληθεισα, ὁτι δρεπανοειδες το χωριον την ιδεαν εϛι, το δε δρεπανον οἱ Σικελοι Ζαγκλον καλȣσι. The original appellation of this city (*Meſſana*) was *Zanclé,* being ſo named by the *Sicilians,* becauſe the place in form reſembled a *ſickle*, which they call *Zanclon*." Whence *Nicander* in *Stephanus*, ſpeaking of *Sicily*, book x.

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* See *Tympius*'s Notes on *Noldius*'s Particles under זולת edit. *Jena* 1734.

Και τοι και Ζαγκλης εδαη δρεπανηΐδος αϛυ.
Though *Zanclé ſickle-ſhap'd* had been conſum'd.

And *Ovid* in book iv. of his Faſti,

Quique locus curvæ nomina falcis *habet*;
The place that's from the *crooked ſickle named*.

Strabo has nothing about the *ſickle*, he only ſays *Zanclion* ſignifies *crooked*. His words (vol. i. p. 410, edit. *Amſtel.*) are theſe: *Ζαγκλη ϖροτερὸν καλȣμενη, δια την σκολιοτητα τῶν τόπων. Ζάγκλιον γαρ εκαλειτο το σκολιον.*—Formerly called *Zanclé* from the *curvature* of the neighbouring country, for *Zanclion* means *curve* or *crooked*." i. e. *ϖαρα τοις εκει* among the inhabitants of that place, as *Euſtathius* has rightly added, citing this very paſſage on the 12th of the Odyſſey. *Zanclé* then properly ſignifies *curve* or *crooked*. And it is in vain to pretend this is a *Sicilian* word, ſince it is the *Punic* (or *Phenician*) זלגא by tranſpoſing the letters *g* and *l*. Whence מזלג in Hebrew is *κρεαγρα*, *a fleſh-hook, a hook to draw meat out of a kettle with*. Hence in Exod. xxvii. 3, for ומזלגתיו *Onkelos* hath וצינוריתיה which the Jews explain by אונקליות כופין *Crooked hooks* to lay hold on meat in the pot.—The Heb. מזלג *hook* then is ſo called from it's *crooked* or *curve form*, as the *Arabic* זלאג [and מזלאג] *a hook* to faſten a door." On the whole therefore, the ideal meaning of the Heb. זלג ſeems to be *curvature* or *crookedneſs*, and accordingly the Vulg. has given the idea of the word, Exod. xxxviii. 3, by rendering it uncinos *hooks*, from uncus *crooked*; and hence may not improbably be deduced the Greek *σκολιος crooked*, *σκαληνος oblique*; alſo Saxon ꞅicol and Eng. *ſickle*.

זלת See under זל

זם

To deviſe, imagine, think. It is uſed in a good ſenſe, as Pſ. xvii. 3, but generally in a bad one, as Gen. xi. 6. As a N. fem. זמה (applied to man) *A wicked imagination* or *device*. Lev. xx. 14. Jud. xx. 6. plur. זמות *Devices, ſchemes*, in a middle or indifferent ſenſe. Job xvii. 11. As a N. fem. מזמה *Thought, conſideration, diſcretion*, in a good ſenſe, Prov. i. 4. iii. 21. v. 2. *Device, machination, contrivance*, in a bad one, Job xxi. 27. Pſ. xxi. 12. Prov. xii. 2. xxiv. 8.

זמם *To deviſe* or *conſider thoroughly, purpoſe ſtedfaſtly*, both in a good and bad ſenſe. See Deut. xix. 19. Pſ. xxxi. 14. Zech. i. 6. viii. 14, 15. Prov. xxxi. 16.

Der. *To ſeem, ſeemly*, &c. Qu?

זמן

I. *To appoint, conſtitute.* occ. as a Part. Huph. Ezra x. 14. Neh. x. 35. xiii. 31. As a N. זמן *An appointed time.* occ. Neh. ii. 6. Eſth. ix. 27, 31. Eccleſ. iii. 1.

II. Chald. In Aph. הזמן *To prepare*, or perhaps *to deviſe*, from Heb. זם. occ. Dan. ii. 9, where many of Dr. *Kennicott's* Codices read הזדמנתון in Ith. As a N. זמן *A ſet* or *appointed time*, Dan. ii. 16, & al.

Der. *To ſummon.* Qu?

זמר

I. *To cut off.* It occurs not as a V. ſimply in this ſenſe; but hence as a N. fem. זמורה, in Reg. or plur. זמרת *A cutting, a branch* or *twig cut off.* Num. xiii. 23. Iſa. xvii. 10. Ezek. xv. 2. viii. 17, שלחים את הזמורה אל אפם. To omit the ſtrange and even filthy interpretations given of theſe words by the Jews, for which I refer to *Michaelis* Supplem. ad Lex. Heb. p. 630, &c. I obſerve after him that the Vulgate tranſlation of them is the moſt faithful and literal, "adplicant *ramum* ad nares ſuas *they apply* the branch *to their noſtrils*," [I ſhould rather ſay *noſe*] which the tranſlator *Jerome* explains by "*a branch* of the palm-tree with which they adored the idols." Why *Jerome* ſpecified the *palm* branch does not appear. But the text ſeems plainly to allude to the *Magian fire-worſhippers*, who, *Strabo* tells us, lib. xv. when they were praying before the ſacred fire held a little bunch of *twigs* in their hand. Dr. *Hyde*, Hiſt. Relig. Vet. Perſ. lib. i. cap. 27, gives a more particular account of this *Magian* rite, and at p. 369, 1ſt edit. preſents us with a print of a *Mage* or *Prieſt* ſtanding before the *fire-altar*, and holding the *twigs* in his left hand. The idolaters mentioned Ezek. viii. 16, 17, had their backs turned toward the temple of Jehovah, and *worſhipped the ſun toward the Eaſt, and lo!* while thus worſhipping, *they put* the branch (or twig) *to their noſe.*

In Gen. xliii. 11, זמרת ſeems uſed for *fruits*, what is gathered or *cut off* from the land; ſo LXX. καρπων, Vulg. fructibus.

II. In Kal, *To prune, cut off irregular* or *uſeleſs branches.* occ. Lev. xxv. 3, 4. In Niph. *To be pruned.* occ. Iſa. v. 6. As a N. fem. מזמרה *An inſtrument of pruning, a pruning hook.* Iſa. ii. 4, & al.

III. As a N. fem. plur. מזמרות *Snuffers.* occ. 1 K. vii. 50. 2 K. xii. 14. 2 Chron. iv. 22. Jer. lii. 18.

IV. *To ſing*, or *utter harmoniouſly*, as a Pſalm or the like * *pruned*, as it were, *from all irregular and diſcordant ſounds.* Jud. v. 3. Pſ. xlvii. 7. lxxi. 22, & al. freq. As a N. maſc. מזמור, Pſ. iii. 1, & al. freq. Fem. זמרה Pſ. lxxxi. 3, זמרת Exod. xv. 2. *A Pſalm* or *Hymn*, from it's *regular* compoſition as to words and muſick. As a N. maſc. זמיר in Iſa. xxv. 5, may be rendered either *Branch*, Propago, *Poſterity*, or *Singing, joyful noiſe*, "triumph," Biſhop *Lowth*; but in Cant. ii. 12, it ſeems plainly to denote the *harmonious ſinging* of birds. Comp. LXX, Syr. and Vulg.

V. Chald. as a N. fem. זמרא *Muſick.* occ. Dan. iii. 5, 7, 10, 15. Maſc. plur. emphat. זמריא *The ſingers.* occ. Ezra vii. 24.

VI. As a N. זמר *A ſpecies of clean animals.* occ. Deut. xiv. 5. The LXX render it Καμηλοπαρδαλιν, and Vulg. Camelopardalum, *the Camelopardal*; ſo the Arabic, *Zirafé.* But this animal is a native of the torrid zone, of Nubia, and Abyſſinia †, is rarely ſeen even in Egypt, and, if at all known in Paleſtine, could never have there been an article of food, and therefore we cannot ſuppoſe that a wiſe legiſlator would expreſsly permit the eating of it. Accordingly *Bochart* (vol. ii. 908, 909.) rejects the *camelopardal*, and ſubſtitutes for it the *rupicapra* or *chamois goat.* But objections of a ſimilar kind hold againſt this animal likewiſe. "The Alps, the Pyrennées, the mountains of Greece and of the iſlands in the Archipelago, are almoſt the only places where the *chamois* are found," (*Buffon*, Nat. Hiſt. tom. x. p. 308.) and it does not appear that they are to be met with in Paleſtine or the neighbouring countries. "They fear the heat, ſays *Buffon*, and inhabit only the regions of ſnow and ice." What then is זמר? Till we have more light, I think we muſt content ourſelves with ſaying that זמר probably is an animal of the *goat* kind, ſo called from it's remarkably *browſing on the ſhoots and twigs* of trees. Comp. *Michaelis* Supplem. ad Lex. Heb. p. 627. "Is it true, aſks *Michaelis* (Recueil de Queſtions, p. 148), that the *Jachmur* [יחמור, which he makes a ſpecies of *antelope*] *ſaws*, ſo to ſpeak, *the branches of trees and buſhes* with his horns?"

זן

I. *To prepare, provide.* It occurs not as a V. in Heb. but as a Particip. Huph. maſc. plur. ſpoken of ſtallions, מוזנים *Prepared, ready.* To this purpoſe the LXX, Θηλυμανεις *raging with luſt*; though this word may alſo be deſigned to anſwer the Heb. משכים. occ. Jer. v. 8.

II. As a N. זן *Preparation, proviſion, ſtore,* as of food. occ. Pſ. cxliv. 13. זנים מרקחים Compound aromatic *preparations.* occ. 2 Chron. xvi. 14.

III. As a N. מזון *Proviſion* of victual or other things. occ. Gen. xlv. 23. 2 Chron. xi. 23.

IV. Chald. As a V. in Ith. *To be provided for, nouriſhed, fed.* occ. Dan. iv. 9. So LXX, ετρεφετο, Vulg. veſcebatur. As a N. מזון *Proviſion, food.* occ. Dan. iv. 18.

V. Chald. As a N. maſc. plur. in Reg. זני *Kinds*, q. d. *Preparations.* occ. Dan. iii. 5, 7, 10, 15.

זנב

I. As a N. it denotes the *extremity* or *hindmoſt part* of a thing, as the *tail* of a ſerpent, Exod. iv. 4; or other animal, Jud. xv. 4. Job xl. 12, or 17.—the *end* of a fire-brand almoſt extinguiſhed, Iſa. vii. 4. Hence as a V. in a privative ſenſe, *To cut off the extremity* or *hindmoſt part.* occ. Deut. xxv. 18. Joſh. x. 19. In Job xl. 12, xl. 12, or 17. *Schultens*, in order to ſupport his hypotheſis of the *behemoth* in Job being the *elephant*, unreaſonably (I had almoſt ſaid abſurdly), becauſe in oppoſition to the ſcriptural uſage of the word, interprets זנב to mean the elephant's *proboſcis* or *trunk*. Mr. *Scott*, in ſupport of the ſame hypotheſis, with not much more reaſon, explains it of the elephant's *penis*. But this latter is by no means proportionate to the bulk of his body. "Naturaliſts and travellers, ſays * *Buffon*, agree in aſſuring us that it is neither larger nor longer than a horſe's." But if זנב be ſuffered to retain it's uſual meaning in Job xl. 17, that text will plead ſtrongly for the *hippopotamus*, and not the *elephant*'s, being the *behemoth*. For the tail of the latter is *ſmall*, *weak*, and *inconſiderable*, like a *hog's*. *Buffon* ſays †, "It is but two feet and a half, or three feet long, and aſſez menuë, *pretty ſlender*." But of the *hippopotamus* he obſerves ‡, from *Zerenghi*, "His tail is not like that of a hog, but rather like a *tortoiſe*'s, only that it is *incomparably thicker*, incomparablement plus groſſe." He § adds, "the length of the tail is eleven inches four lines. (French.) The circumference of the tail at it's origin is a little more than a foot, at it's end two inches ten lines." N. B. The French foot is equal to one foot nine lines Engliſh; and theſe dimenſions were taken from the female, which is one third leſs than the male *hippopotamus*. *Scheuchzer* (Phyſ. Sacr, on Job) ſays, the tail of the *hippopotamus* is, "though ſhort, yet thick, and may be compared to the *cedar* for it's tapering, yea conical ſhape, it's ſmoothneſs, thickneſs, *ſtrength* and *rigidity*."

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* So the Lat. Carmen *a Song* or *Poem* may be from the Heb. כרם *to prune*, and the Greek Μελος of the ſame import, from מל *to cut off.* Comp. Bp. *Lowth*'s Prelim. Diſſert. to Iſaiah, p. 50.

† "*La Giraffe* ou *le Camelopardalis*—habite en Afrique, & ſur-tout en Ethiopie, & ne s'eſt jamais répandu au-delà des Tropiques dans les climats temperés de l'ancien continent." *Buffon*, Hiſt. Nat. tom. viii. p. 137.

II. As a N. it imports *meanneſs*, *inferiority* or *ſubjection*. See Deut. xxviii. 13, 44. Iſa. ix. 14, 15.

DER. *Snub*.

זנה

With a radical, (ſee Deut. xxxi. 16.) but mutable or omiſſible, ה final.

The primary idea ſeems to be, *To encompaſs*, *incircle*, *infold*, *encloſe*, or the like. It occurs not however as a Verb ſimply in this ſenſe, but hence the Greeks plainly had their *Ζωνη a zone*, *girdle*, and the V. *ζωννυω*, *ζωννυμι to gird*, *gird round* ||.

I. As a N. with a formative א, אזן, *A belt*, or *girdle*. occ. Deut. xxiii. 14, *And thou ſhalt have* יתד *a ſmall paddle* (or *ſtake* reſembling thoſe of a tent, comp. יתד) על אזנך in thy girdle; ſo the LXX, *επι της ζωνης σε*, Vulg in balteo, and *Montanus*, ſuper zonam tuam. It is well known that the eaſtern nations to this day make uſe of their girdles for carrying their dagger, handkerchief, and other implements ¶.

II. As a N. fem. plur. זנות *Defenſive armour encompaſſing* or *ſurrounding* the body. *Montanus* tranſlates it zonas *girdles*; but it ſeems of more extenſive ſignification, and is accordingly rendered in the Chaldee Targum by מני זינא *Armour*, in which ſenſe זין or זינא is often uſed in the Targums. occ. 1 K. xxii. 38. It is evident from ver. 34, that Ahab went *defenſively armed* into the battle, and therefore there is a peculiar emphaſis in obſerving that the very *armour* in which no doubt he truſted, became one mean of fulfilling Elijah's prophecy, ch. xxi. 19.

III. It denotes *unlawful embraces* between perſons of different ſexes. *To commit whoredom*. It is ſpoken as well of men, Num. xxv. 1, as of women, Gen. xxxviii. 24; of ſingle perſons, Lev. xix. 29. xxi. 9. Deut. xxii. 21, as of married, Amos vii. 17. Hoſ. i. 2, comp. ch. iii. 1. It alſo frequently denotes *to commit ſpiritual whoredom* or *idolatry*, and is ſpoken as well of the Gentiles, Exod. xxxiv. 15, 16, as of the people of God, Lev. xvii. 7. xx. 5. Iſa. i. 21. Jer. iii. 6. Ezek. xxiii. 3, 19. (Comp. Iſa. lvii. 3,) and is once applied to the *conſulting* of ſuch as have *familiar ſpirits*, or of *wizards*. Lev. xx. 6. As a N. fem. זונה or זנה *A Harlot*, *a whore*, whether in a natural, Gen. xxxiv. 31. Lev. xxi. 7; or in a ſpiritual ſenſe, Iſa.

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* Hiſt. Nat. tom. ix. p. 272, French edit. 12mo.

† Tom. ix. p. 281, 2.

‡ Tom. x. p. 192.

§ Ibid. p. 196, 7.

|| Hence alſo perhaps the name for *Jupiter*, Ζη or Ζαν, as importing the whole *Circumference* of the heavens.

¶ See *Shaw*'s Travels, p. 227, 2d edit. *Harmer*'s Obſervations, vol. ii. p. 460. and *Complete Syſtem of Geography*, vol. ii. p. 21.

i. 21. xxiii. 16. Ezek. xvi. 31. Nah. iii. 4. Some pretend that in Joſh. ii. 1, and other paſſages, where *Rabab* is ſpoken of, the word ſhould be interpreted a *hoſteſs*, or *taverner*; but the LXX in all thoſe paſſages render it Πορνη, and the Vulgate, Meretrix, *a barlot*; and in like manner Rahab is called Πορνη by St. Paul, Heb. xi. 31, and by St. *James*, ch. ii. 25. And indeed nothing more may be intended by the epithet, *barlot*, but that ſhe had *formerly* been ſo. Comp. Mat. x. 3. xxvi. 6. and *Glaſſii* Philologia Sacra, lib. iii. tract. 1. can. 3.

As a N. fem. זנות *Fornication, act of whoredom.* Hoſ. iv. 11. vi. 10. As a N. fem. תזנות *Whoredom.* Ezek. xxiii. 8.

זנן As a N. maſc. plur. זנונים *Repeated whoredoms.* Hoſ. i. 2, & al.

זנח

I. In Kal, and Hiph. *To caſt off, caſt* or *remove to a diſtance.* Lam. ii. 7. 1 Chron. xxviii. 9. 2 Chron. xi. 14. Hoſ. viii. 3, 5.

II. It ſeems to be once applied to *ſtreams failing* or *drying up.* occ. Iſa. xix. 6; where threatening Egypt in figurative language, he ſays והאזניחו נהרות *and the* (ſeveral) *ſtreams* (of the Nile) ſhall fail; ſo LXX, εκλειψουσιν, and Vulg. deficient. Where obſerve, that the V. is of an irregular form, having, if it be an uncompounded word, both the Heb. and Chaldee characteriſtic of Hiphil, and is perhaps uſed as the Egyptians pronounced it. But may not האזניחו be a word compounded of אזח *to beat* and זנח, and ſo expreſs *to be caſt off*, or *fail, through beat?*

Der. *Snatch, ſneak, ſnack.*

זנק

To ſpring or *leap forth.* Once Deut. xxxiii. 22. So LXX. Vat. εκπηδησεται, Alexand. εκπηδησει. In Syriac it ſignifies *to caſt, dart forth.*

זע

In general, *To move, agitate.*

I. In a Niph. ſenſe, *To be agitated*, as from awe and reſpect. occ. Eſth. v. 9. So Syriac אתחריע "commotum eſſe." *Walton.* As a participial paſſive N. fem. זעוה *An agitation, what* is *agitated.* Deut. xxviii. 25, *And thou ſhalt be* לזעוה for an agitation, i. e. agitated, *to all the kingdoms of the earth.* So Ezek. xxiii. 46. As a participial N. fem. active, זועה *An agitation, what* doth *agitate, trouble, vexation, commotion.* occ. Iſa. xxviii. 19. 2 Chron. xxix. 8. Jer. xv. 4. xxiv. 9. xxix. 18; but in the four laſt texts, the *Keri*, and many of Dr. *Kennicott*'s Codices read לזועה, as in Deut. xxviii. 25. Either reading makes very good ſenſe.

II. Chald. As a Participle Benoni maſc. plur. זאעין *Trembling*, as from awe. occ. Dan. v. 19. vi. 26, or 27.

III. *To tremble, ſhake*, as through weakneſs. occ. Eccleſ. xii. 3.

IV. As a N. fem. זעה *Sweat*, forced out of the body by *motion* or *agitation.* occ. Gen. iii. 19.

V. As a N. יזע The ſame. So the Vulg. Sudore. occ. Ezek. xliv. 18.

זעזע *To put into a violent motion* or *agitation.* occ. Hab. ii. 7; where *Diodati*, che ti ſcrolleranno, *who ſhall agitate* thee.

Der. Gr. σειω and σευω to move, agitate, Eng. *To ſway*, move with eaſe, *ſwig, ſwag, ſwing, ſweat.* Dutch *zee*, Dan. *ſoe*, Eng. *ſea*, &c.

זעך

In Niph. *To be abridged, ſhortened, cut ſhort.* So Vulg. breviabuntur. Once Job xvii. 1. The Arabic Nouns זעכוך and אזעכי, evidently derived from this root, ſignify *ſhort.* See *Caſtell* and *Michaelis.*

זעם

This Root is variouſly rendered, *To be indignant, rage, deteſt, defy, abhor*, and the like. It is joined with קבה *to curſe*, Num. xxiii. 7, 8. Prov. xxiv. 24; and oppoſed to ברכה *Bleſſing* in the next verſe. It is alſo joined with ſeveral other words expreſſive of *anger* or *trouble*, Pſ. lxxviii. 49. But ſtill I muſt confeſs myſelf unable to come at it's *radical* import merely from the ſcriptural uſage of it as a Heb. word. *Schultens*, however, in his Comment on Prov. xxiv. 24, and in his MS. *Origines Hebraicæ*, ſeems to have aſſigned the true idea of it, from the Arabic, in which language he informs us that זעם denotes "* Spumam agitare per os, deſpumare," *to work the ſpittle* or *froth about one's mouth, to froth* or *foam at mouth*—thence *to foam out*, as it were, *in ſpeaking, to ſpeak with heat and ſeverity, like a perſon foaming with anger*, and laſtly, *to utter* or *foam out hard ſpeeches* or *curſes.*" It is uſed as a

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* "Spumam per Buccas huc illuc movit. 2, זעם Iratus in ſermone, ſeu cum irâ locutus fuit." *Caſtell.*

V. in Hebrew, but more frequently as a N. and after what has been ſaid, it will be ſufficient to take particular notice of only two or three paſſages. Prov. xxv. 23, as a Participle in Niph. *The north-wind diſſolveth* or *diſſipateth rain*; *ſo* פנים נזעמים a foaming *countenance*, (or a countenance which ſhews we are ready to *foam* with anger) *a ſly* or *ſlanderous tongue*. Iſa. xxx. 27, *His lips are full of* זעם foam. Hoſ. vii. 16, מזעם *For* the foam (Eng. Tranſlat. rage) *of their tongue*.

זעף

I. *To be troubled*, *diſordered*, *agitated*, as the ſea by a ſtorm. It occurs not as a V. ſimply in this ſenſe, but hence as a N. זעף *Agitation*, as of the ſea. occ. Jon. i. 15. So LXX, Σαλϐ *Agitation*.

II. *To be troubled*, *agitated*, as the heart *with uneaſineſs* or *diſcontent*, *to fret*. occ. Prov. xix. 3. As a Participle or participial N. זעף *Troubled*, *fretful*, *uneaſy*, occ. Gen. xl. 6. Dan. i. 10.

III. *To be diſcompoſed* or *agitated with anger*, *to be wroth* or *angry*. occ. 2 Chron. xxvi. 19. As a Participle or participial N. זעף *Diſcompoſed*, *wroth*. 1 K. xx. 43. xxi. 4. As a N. זעף *Wrath*. occ. 2 Chron. xvi. 10. xxviii. 9. Mica vii. 9. But in Iſa. xxx. 30, בזעף אף ſhould be rendered, *with* the agitation or violence *of heat* or *anger*. Comp. under אפה IV.

זעק

I. *To cry out*, *cry aloud*. Exod. ii. 23. Jud. iii. 9, & al. freq. As a N. fem. זעקה *A cry*, *clamour*, *vociferation*. Gen. xviii. 20. Iſa. lxv. 19, & al.

II. In Kal, and Hiph. *To call together by proclamation*, *to convoke*. Jud. iv. 10, 13. 2 Sam. xx. 5. In Niph. *To be thus called*, or *gathered*, *together*. 1 Sam. xiv. 20, & al. Comp. צעק.

זער

To be ſmall, *little*. It occurs not as a Verb in the Hebrew Bible, but hence as a N. זעיר *Small*, *little*. occ. Iſa. xxviii. 10, 13. (Chald.) Dan. vii. 8. Adverbially, Of time, *A little time*, *a little while*. occ. Job xxxvi. 2. Iſa. xxix. 17. As a N. מזער *A ſmall quantity*, *ſmall*, *little*. occ. Iſa. xvi. 14. xxiv. 6. Of time. occ. Iſa. x. 25.

זפת

As a N. *Pitch*, (ſo the LXX. and Vulg.) or rather a kind of *Bitumen*; for it ſeems a natural, not an artificial, ſubſtance. The radical idea is uncertain; but it ſeems probable that this word in ſenſe as well as in ſound is nearly related to צפה *to overlay* (as זהר to צהר, זעק to צעק, זער to צער), and that *pitch* or *bitumen* hath it's Hebrew name זפת from it's fitneſs to *overlay*, and ſo fill up the ſmall holes or chinks of other matter. The final ת in זפת may be formative and ſervile, and from the Chaldee name for *pitch*, זפא, uſed in Targ. Iſa. xxxiv. 9, it ſhould ſeem that it is ſo. occ. Exod. ii. 3. Iſa. xxxiv. 9.

Der. By tranſpoſition Greek Πισσα, Lat. *Pix*, Eng. *Pitch*.

זק

To ſtrain off, and ſo *ſeparate from the groſſer* or *heterogeneous parts*.

I. *To fuſe*, *purify by fuſion* or *melting*, as metals. occ. Job xxviii. 1, *And a place for the gold* (not *where*, but *which*) יזקו they fine.

II. In Niph. *To be ſtrained off*, and *diſſolved* as it were, in the air, as water for rain. occ. Job xxxvi. 27, *Verily he evaporateth the drops of water*, יזקו מטר לאדו (which) are ſtrained off (for) *the rain of his vapour*, *which the heavens let fall* (*and*) *drop upon man abundantly*, i. e. The Almighty, by the divinely-conſtituted chemiſtry of nature, *gradually diſſolves* in the air, that water which is on the ſurface of the earth and ſea, at the ſame time *purifying* it from ſaline, earthy, mineral, and other heterogeneous mixtures; and this he does for the purpoſe of ſupplying vapour for rain, which the heavens afterwards diſtil on man abundantly. See *Scott*'s note.

III. As a N. maſc. plur. זקים *Manacles* or *fetters* made of *caſt* iron or copper. occ. Job xxxvi. 8. Pſ. cxlix. 8. Iſa. xlv. 14. Nah. iii. 10. אזקים (with a formative א) The ſame. occ. Jer. xl. 1, 4.

IV. As a N. maſc. plur. זקים rendered *fire-brands*, but rather means, as in the margin of our Tranſlation, *flames*, or *ignited matter*, *matter in a ſtate of fuſion*, or *divided into the ſmalleſt particles by fire*. occ. Prov. xxvi. 18. So as a N. fem. plur. זיקות is tranſlated *ſparks*, but rather denotes *flames*, as the LXX render it, φλογα, and Vulg. Flammis. occ.

Iſa. l. 11; where, though I cannot concur with *Vitringa* that זיקות denotes *twigs* (malleolos) *for fuel* or *burning*, yet he ſeems right in referring this verſe to thoſe turbulent and factious Jews, who after our Lord's death kindled, againſt the Roman government, that fire, and ſurrounded themſelves with thoſe *flames* of ſedition and rebellion, which at length conſumed their city and nation. Comp. Biſhop *Lowth*.

זקק I. *To ſtrain off thoroughly*, and ſo *refine* as wine from it's lees. It occurs as a Participle maſc. plur. Huph. Iſa. xxv. 6. * In the Eaſt they keep their wine in jugs, from which they have no method of drawing it off fine; it is therefore commonly ſomewhat thick and turbid by the lees with which it is mixed: to remedy this inconvenience they *filtrate* or *ſtrain* it through a cloth. And to this cuſtom, as prevailing in his time, the prophet here plainly alludes. This expoſition is further confirmed by the mention of Οινον *διϋλισμενον* *filtered wine* in the LXX Verſion of Amos vi. 6.

II. *To fuſe thoroughly, thoroughly purify by fuſing*, as gold. occ. Mal. iii. 3; where LXX, *χεει fuſe*. As a participle Huph. מוקק *Well fuſed, purified*, or *refined*, as gold. occ. 1 Chron. xxviii. 18. xxix. 4. Pſ. xii. 7.

זקן

I. In Kal, *To be old, grown old*. Gen. xviii. 12, 13. Joſh. xiii. 1, & al. freq. In Hiph. The ſame. occ. Prov. xxii. 6. Spoken of the root of a tree. occ. Job xiv. 8. As Ns. זקן *Old, an old man*. Gen. xviii. 11. xix. 4. Alſo, *Old age*, Gen. xlviii. 10. So fem. זקנה *Old age*, Pſ. lxxi. 9. Iſa. xlvi. 4. As a N. maſc. plur. זקנים *Elders* in age or authority, q. d. *Eldermen* or *Aldermen*. See Gen. l. 7. Exod. iii. 16. Lev. iv. 15. Deut. xix. 12. 1 Sam. iv. 3. 2 Sam. xix. 11. Jud. xi. 5. Num. xxii. 7. 1 Sam. xi. 3. 2 K. xxiii. 1, and comp. *Greek* and *Eng.* Lexicon in *Συνεδριον*. Alſo ימים being underſtood (as with בתולים and נעורים which ſee) זקנים ſignifies *days* or *time of old age*, Gen. xxxvii. 3. xliv. 20, & al. זקן however, I apprehend, is not properly a word of *time*, (for it is joined with באים בימים *advanced in days, or years*, Gen. xviii. 11, & al. with שבע ימים *full of*, or *ſatisfied with, days*, 1 Chron. xxiii. 1, and the like) but relates to the *effect* which age has on the body. It is oppoſed to נער which denotes the *ſprightlineſs, agility* or *activity of youth*; and in Arabic is uſed for † *carrying a burden*, or *taking it up in order to carry it*; and though זקנה is leſs than שיבה *Decaying age*, ſee Pſ. lxxi. 18. 1 Sam. xii. 2. Iſa. xlvi. 4, and זקן denotes a man *younger* than one מלא ימים *full of days*, Jer. vi. 11, or than ישש *one who is decrepit*, 2 Chron. xxxvi. 17; yet I think it ſignifies one who is gravis annis ‡ *heavy with years*, and refers to that *weight* and *inactivity* which generally creeps upon men as they grow old, when, as *Horace* has remarked, Art. Poet. lin. 171,

> *Res omnes* gelidè timidèque *miniſtrant*,

and are *heavy* and *indolent* both in body and mind. Thus the ſacred hiſtorian, 1 Sam. iv. 18, remarks of Eli the high prieſt, that he was זקן וכבד *old and heavy*, and *Sophocles*, Œdip. Tyran. lin. 16, 17, mentions *συν γηρᾳ βαρεις* Ἱερεις *the prieſts heavy with age*.

From זקן in this view may be derived the Latin *ſegnis* ſlow, heavy. Hence alſo Gothic *ſineigs* ‖, and Latin *ſenex*, an old man, whence *ſenatus, ſenator*, and Eng. *ſenate, ſenator*, &c.

II. As a N. זקן *The beard*, probably ſo called becauſe it *grows old* together with the man, not naturally falling off, or changing as מחלפות *the hairs of the head* do (ſee under חלף), and moreover, as age advances, becomes *longer* and *heavier*. Lev. xiii. 29, & al. freq. It is applied to the *beard of a lion*, 1 Sam. xvii. 35. It is well known that from the moſt ancient times, the eaſtern nations have worn their *beards*, which are very highly valued by them. This will account for ſeveral practices which we meet with in Scripture. In 2 Sam. xx. 9, *Joab took Amaſa by* the beard *with his right hand to kiſs him*. "When two particular friends or relations [among the Moors in Morocco] meet, they anxiouſly embrace, and *kiſs* each other's *faces* and *beards* for a few minutes——" *Encyclopæd. Britan.* in MOROCCO, No. 43, ad fin. We find traces of the ſame cuſtom among the ancient Greeks. Agreeably to which, when *Thetis* is ſupplicating *Jupiter* in *Homer*, Il. i. lin. 501, ſhe takes him by the *chin* or *beard* with her right hand,

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* See *Harmer*'s Obſervations, vol. i. p. 373, &c.

† "Portavit, portandum ſuſtulit, impoſuitque onus." *Caſtell.*

‡ As *Livy*, lib. ix. cap. 3, and *Horace*, Sat. i. lib. 1, lin. 4, expreſs it.

‖ See *Junius* Etymolog. Anglican. in PRIEST.

——δεξιτερη δ' αρ' ὑπ' ανθερεωνος ἑλουσα
——One hand ſhe placed
Beneath his *beard*——
POPE.

Comp. Il. viii. lin. 371.
And when the ſpy *Dolon* in Il. x. lin. 454, was detected by *Diomed*,—

——Ὁ μεν εμελλε γενειου χειρι παχειη
Αψαμενος λισσεσθαι——
——The wretch prepar'd
With humble blandiſhment to ſtroke his *beard*.
POPE.

Pliny mentions it as a general cuſtom of the ancient Greeks to touch the *chins* of thoſe whom they ſupplicated. Nat. Hiſt. lib. xi. cap. 35. On the other hand, it was an eaſtern cuſtom *to ſhave, cut* or *pluck the beard* in violent grief. See Iſa. xv. 2. Jer. xli. 5. xlviii. 37. Ezra ix. 3. So from *Herodotus*, lib. ii. cap. 36, edit. *Gale*, we may (though the expreſſions are ſomewhat obſcure) collect, that all nations, except the Egyptians, did the like. And in later times, *Suetonius* in *Caligula*, cap. 5, relates, that on the news of *Germanicus*'s death, *regulos quoſdam* barbam poſuiſſe—ad indicium graviſſimi luctus. Some of the (foreign) princes *cut off their beards—in token of the deepeſt affliction.*

And on 2 Sam. x. 4. 1 Chron. xix. 5, we may obſerve that to this day in the Eaſt *cutting off a man's beard* is one of the moſt *infamous and affrontive puniſhments* that can be inflicted on him. See *Harmer*'s Obſervations, vol. ii. p. 55. *Hanway*'s Travels, vol. i. p. 298, 9. and Biſhop *Lowth*'s Note on Iſa. vii. 20.

זקף

To ſet upright, erect. occ. Pſ. cxlv. 14. cxlvi. 8. So LXX ανορθοι, Vulg. erigit.

Chald. The ſame. occ. Ezra vi. 11; where LXX ωρθωμενος, Vulg. erigatur. The Targums uſe it in the ſame ſenſe. See *Caſtell.*

זר

I. *To compreſs, ſqueeze.* occ. Jud. vi. 38, (LXX εξεπιασε, or απεπιασε *be ſqueezed out*) Job xxxix. 15, (Vulg. conculcet, *cruſh by treading*) Iſa. lix. 5. i. 6; ſpeaking of wounds, לא זרו *they have not been cloſed*, ſays our Engliſh tranſlation. But as the Verb is in Kal, may not the words rather be rendered, *they have not cloſed?* And in Iſa. lix. 5, זורה may be a participial N. fem. active, *A ſqueezing* or *ſqueeze*, והזורה *And* the ſqueeze *cruſheth out a viper.* As a N. מזור *The ſqueezing* or *compreſſing* of a wound. occ. Jer. xxx. 13, where Vulg. ad alligandum *to bind up.* It has alſo been ſuppoſed in Hoſ. v. 13, to ſignify *a wound* from it's being *bound up*, but this circumſtance does not ſeem to ſuit the context. See therefore under מזר.

II. As a N. מזור *A trap* or *gin* which *compreſſes, ſqueezes*, or *cruſhes* what is caught in it. occ. Obad. i. 7, *The men that were at peace with thee* have deceived *thee*, (they who ate) *thy bread* ישימו מזור תחתיך *have laid* (not a wound ſurely, but) a gin or trap *under thee.* Nearly to this effect the LXX ενεδρα and Vulg. inſidias.

III. As a N. maſc. plur. מזרים. occ. Job xxxvii. 9, *From the dark thick cloud cometh the ſtorm, and from* מזרים *Cold.* What can theſe מזרים (if referred to this root) be, but the *grains* or *maſſes of air* which in the winter, to uſe the words of an eminently learned writer *, "being too large to pervade the pores, and to thin mixed fluids, and ſo keep them in motion, do, by means of their ſize, *compreſs* and *fix* them, and ſo produce cold and froſt? (Comp. ver. 10.) When froſt is exceſſive, theſe *grains* will be driven in with ſuch violence as to ſplit and tear aſunder trees, and parts of rocks, ſtones, &c. (inſtances whereof we had in the Great Froſt 1740-1.) † and alſo to rot the fingers, toes, &c. of perſons expoſed long to it's violence." The Greek writers frequently apply καιειν, αποκαιειν, εκκαιειν, as the Latin ones do their urere, amburere, *burning*, *ſcorching*, to the effects of intenſe *cold*; for inſtances ſee *Junius*'s Etymol. Anglican. in Tingle. I add from *Arrian* Epictet. lib. iv. cap. 8, towards the end, ΑΠΟΚΑΥΣΕΙ *σε ὁ χειμων*, The winter will *parch* you," and from *Xenophon*, Cyri Exped. lib. iv. p. 291, edit. *Hutch*. 8vo, *Ανεμος βορρας εναντιος επνει ϖανταπασιν* ΑΠΟΚΑΙΩΝ, *και ϖηγνυς τȣς ανθρωπȣς*, where Hutchinſon cites from *Theophraſt*. Hiſt. Plant. lib. iv. cap. 17, ſaying of a *cold wind*, *αποκαιειν τα δενδρα, και ἐτως αυα ϖοιειν, και ξηρα, ὡς ȣδ᾽ ὑφ᾽ ἡλιȣ και χρονȣ ϖολλȣ γενοιτ᾽ αν*. *Pliny*, Nat. Hiſt. lib. xvii. cap. 24, writes that trees "aduri *quoque fervore*, *aut* flatu frigidore." Comp. *Xenoph*. Cyri Exped. lib. vii. p. 531, & *Daviſii* Not. 4, in *Ciceron*. Tuſcul. Diſput. II. 16. So in Eng. *Milton*, Par. Loſt, book ii. lin. 294, 5,

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* Mr. *Spearman* in his *Supplement to Mr. Hutchinſon's Works*, printed for *W. Faden*, Peterborough Court, Fleet-ſtreet, p. 20.

† See Gentleman's Magazine for January 1740, p. 35, and for March 1743, p. 144.

> ———*the parching air*
> *Burns frore, and cold performs th' effect of fire.*

Ecclus. xliii. 20, 21, *When the* cold north-wind *bloweth*—*καταφαγεται* it devoureth *the mountains*, and *εκκαυσει* burneth *the wilderneſs, and devoureth the graſs*, *ὡς ϖυρ* as fire. This has a conſiderable reſemblance to *Virgil*'s

> ———Boreæ penetrabile frigus adurat.
> Georg. i. lin. 93.

For מזרות, Job xxxviii. 32, ſee under מזר.

זרזר occurs not as a V. in this reduplicate form, but hence as a N. זרזיר *Compreſſed, ſtrait, narrow*. occ. Prov. xxx. 31; where זרזיר מתנים, *Strait* or *narrow in the loins* (Accinctus lumbis, *Montanus*) appears a very good periphraſis for a *greyhound*. *Bochart*, who embraces this interpretation, to confirm it, cites *Gratius*'s correſponding deſcription of the ſame kind of dog,

> ———adſtricti ſuccingunt Ilia ventris,

And *Ovid*'s

> *Et* ſubſtricta gerens *Sicyonius* Ilia *Ladon*.

Comp. *Shaw*'s Travels, p. 427. "Their *greyhounds*," ſays Dr. *Ruſſell*, in his Natural Hiſtory of *Aleppo*, page 61, "are of a very light, *ſlender* make, and *remarkably fleet*." It is probable they had the ſame breed in Judea:

זרא

Occurs not as a V. in Heb. but as a N. זרא *Nauſeous, loathſome*. So Vulg. Nauſeam, and to the like effect the LXX *Χολεραν*. occ. Num. xi. 20. This interpretation is confirmed by the Syriac uſe of the Verb זרא in Ethp. namely, *To be deſpiſed*, "Contemptus eſt." *Caſtell* under זרה.

זרב

It ſeems nearly related to צרב *to burn, ſcorch*, as זהב to צהב, זהר to צהר, זעק to צעק, זר to צר, which ſee and compare. Once Job vi. 17; ſpoken of the * torrents in Arabia, which, though ſwollen and impetuous in winter, dry up in ſummer. *What time* יזרבו they wax warm, *they vaniſh*; בחמו when it is hot, *they are conſumed out of their place*. Thus our tranſlators, according to whoſe interpretation יזרבו in the former hemiſtich excellently anſwers to בחמו in the latter, agreeably to the uſual ſtyle of the book of Job; and this is a ſtrong proof of the juſtneſs of their verſion.

זרה

With a radical, (ſee Ezek. v. 2. Ruth iii. 2. Prov. xx. 8, 26. Jer. xxxi. 10.) but mutable or omiſſible, ה.

I. In Kal. *To ſcatter, diſperſe*. Exod. xxxii. 20. Lev. xxvi. 33. Num. xvi. 37. Job xviii. 15.

II. *To caſt away*, as ſomewhat filthy. Iſa. xxx. 22.

III. *To ſcatter, ſpread, diffuſe*, as knowledge. Prov. xv. 7.

IV. *To ſpread, ſpread abroad*, as a net. Prov. i. 17.—as dung. Mal. ii. 3.

V. In Hiph. *To diſperſe, diſſipate*. Prov. xx. 8.

VI. *To ſcatter* or *diſperſe*, as corn before the wind in order to winnow it, in this ſenſe *to winnow*. See Iſa. xli. 16. Jer. xv. 7. xlix. 32, 36. li. 2. Prov. xx. 26, *A wiſe king* מזרה winnoweth *the wicked*. So LXX *λικμητωρ a winnower*.

> "We ſhall be *winnow'd* with ſo rough a wind."
> Shakespeare †.

Comp. the following ſenſe.

As a N. מזרה *A ſhovel*, which *ſcatters* corn for *winnowing*. occ. Iſa. xxx. 24. Jer. xv. 7. In the former text מזרה is clearly diſtinguiſhed from רחת, which, if the name of an inſtrument, (but comp. under רח IX.) muſt be the *fan* or *winnowing ſheet*; and that text ſhews the true ſenſe both of the V. זרה and of the N. and that the latter denotes the ſame as the Greek ϖτυον, i. e. an inſtrument with which they *threw up* againſt the wind, and *ſcattered* the corn after being threſhed, in order to ſeparate it from the chaff and cleanſe it. Comp. *Greek* and *Eng*. Lexicon under Πτυον.

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* See *Lowth*, De Sacra Poeſi Heb. Prælect. XII. p. 245, and 249, edit. *Gotting*.

† IId part Henry IV. act iv. ſcene 1, at the end.

VII. *To examine thoroughly*, as the V. ventilo is uſed in Latin, and *ſift* in Engliſh. occ. Pſ. cxxxix. 3; where LXX εξιχνιασας, and Vulg. inveſtigâſti *thou haſt traced out*.

VIII. As a N. זר *Strange, foreign, a ſtranger* who had been, as it were, *ſcattered* at a diſtance, or *caſt away* from others. For it's various applications ſee Exod. xxix. 33. xxx. 9. Lev. x. 1. Num. iii. 10. xvi. 40. 1 K. iii. 18. Job xix. 27. Hence as a V. *To be ſtrange, eſtranged, alienated.* occ. Job xix. 13, 17. Pſ. lviii. 4. lxxviii. 30. As a Participle Huph. מוזר *Eſtranged, a ſtranger*. occ. Pſ. lxix. 9.

IX. As a N. זר *A rim*, or *crown*. It is uſed only for thoſe *rims* or *crowns* of gold which were made round the ark of the covenant, the table of ſhew-bread, and the altar of incenſe, (ſee Exod. xxv. 11, 24. xxx. 3.) and which were probably ſo called from their *diverging rays* of gold, proclaiming in hieroglyphical language, that each of theſe divinely inſtituted emblems repreſented the *Eternal Light*, conſidered under different characters, even the *Sun of Righteouſneſs*, who would in due time *diffuſe* his all-healing *rays* throughout the world.

X. As a N. זרת

1. *The hand*, conſidered as *ſpread out* or *expanded*. occ. Iſa. xl. 12, where it is ſpoken ανθρωποπαθως of God.

2. *A ſpan*, as much as a man can meaſure with his hand *expanded* from the thumb to the little finger, about nine inches, or half a cubit. The LXX have conſtantly rendered זרת by σπιθαμη *a ſpan*, and that it is equal to *half a cubit* appears from comparing Ezek. xliii. 13, with ver. 17. Comp. under אם VII. But obſerve, that as Ezekiel reckons by the larger cubit, containing a cubit and a hand's breadth, i. e. about twenty-one inches, ſo the half-cubit or ſpan muſt be reckoned at about ten inches and a half. occ. Exod. xxviii. 16. xxxix. 9. 1 Sam. xvii. 4. Ezek. xliii. 13; in which laſt paſſage obſerve it is joined with אחד *maſculine*; as דמות likewiſe is Ezek. i. 16. x. 10. So נחשת is conſtrued as a *maſculine* N. Ezek. i. 7. Dan. x. 6. 1 K. vii. 45. And theſe ſeem inſtances of *maſculine* Nouns formed with a ſervile ה. Comp. under זי IV.

Hence perhaps Eng. *ſtrut, aſtrut*.

זרר *To ſneeze, to diſperſe* the air from the noſe *with vehemence*. occ. 2 K. iv. 35. But יזורר may in this view be referred to זר or זור *to compreſs*. Vulg. oſcitavit, *yawned*.

זרח

I. *To be diffuſed, to ſpread*, or *ſpread itſelf*, "diffudit ſe," (*Marius*) as the leproſy on Uzziah's forehead. occ. 2 Chron. xxvi. 19. Job ix. 7, *Commanding* לחרס *the ſolar orb*, ולא יזרח *and it* is *not* diffuſed or diſſipated, as all other fuel we are acquainted with is. And is not this truly wonderful, that notwithſtanding the intenſe and inconceivable heat of the *ſolar orb*, it ſhould continue burning for thouſands of years without any *waſte* or *diminution?* But *HE ſpake the word* and *it was done, HE commanded and it ſtood faſt.*

II. *To be diffuſed, to ſpread*, as the שמש or ſolar light, on a face of the earth or on it's inhabitants. So Gen. xxxii. 31, or 32, *And the ſolar light* ויזרח לו roſe, i. e. was diffuſed, *upon him*. Exod. xxii. 3, *If the ſolar light* זרחה־עליו be diffuſed *upon him*. Comp. 2 K. iii. 22. So of אור *the light*, 1 Sam. xxiii. 4. Pſ. cxii. 4; and of the שמש *Light* or *Sun of Righteouſneſs*, Mal. iv. 2; and of Chriſt the *Glory* of the Lord, Iſa. xli. 2, 25. Comp. Deut. xxxiii. 2.

The ancient Greek poets uſe the ſame ſtyle.

Thus *Homer*, Il. viii. lin. 1,

ΗΩΣ μεν κροκοπεπλος ΕΚΙΔΝΑΤΟ ϖασαν ΕΠʼ αιαν,
The ſaffron *morn* was *ſpread upon* the earth.

And *Mimnermus*, Περι βιȣ,

——ʽΟσον τʼ ΕΠΙ γης ΚΙΔΝΑΤΑΙ ʽΗΕΛΙΟΣ,
As whilſt the *ſun is ſpread upon* the earth.

Comp. *Greek* and *Eng*. Lexicon under ʽΗΛΙΟΣ.

As Ns. זרח *A being diffuſed, a diffuſion,* as of the light. occ. Iſa. lx. 3. מזרח *The ſun-riſing, orient* or *eaſt,* where the *ſun* or *ſolar light* is firſt *ſpread* upon the earth. Pſ. ciii. 12, & al. freq. Comp. Num. xxi. 11. Deut. iv. 47, in which and many other places שמש *the ſolar light* is expreſſed.

III. As a N. אזרח *A native tree diffuſing* it's ſhoots and branches. occ. Pſ. xxxvii. 35. *Jerome* indigena *a native tree.* Comp. Eng. marg.

IV. As a N. אזרח *A native,* as oppoſed to גר *a ſojourner,* One who has taken root as it were, in the country where he lives, and is *ſpreading abroad* his branches. Exod. xii. 19, & al. freq.

Der. Saxon ꞅꞇꞃecan, and Eng. *To ſtretch.*

זרם

To pour, pour forth, pour over. occ. Pſ. lxxvii. 18, *The clouds* זרמו pour forth *waters.* Pſ. xc. 5, זרמתם *Thou overwhelmeſt them* as a flood. As a N. זרם *A ſtorm,* as of rain or hail. Iſa. xxv. 4. xxviii. 2. *An inundation, flood, torrent.* Job xxiv. 8. Hab. iii. 10, The inundation, or overflowing *of the waters paſſed away.* Comp. Joſh. iii. 15, 16. Iſa. xxviii. 2. Alſo, *A copious flux,* or *iſſue,* Ezek. xxiii. 20. As a N. זרים *An inundation,* (Qu ?) Iſa. i. 7, at the end of the verſe, where ſee Bp. *Lowth*'s Note, to which I add that *M. de Calaſio* remarkably puts this text under the Root זרם and renders the word, inundationis. But whether the true reading of it be זרים or זרם it may with the preceding זרים ſerve as an inſtance of Iſaiah's favourite figure, Paronomaſia.

Der. *Storm, ſtream, ſwarm.*

זרע

To ſpread abroad. It occurs not as a V. ſimply in this ſenſe, but this appears to be the leading idea from the things to which the word is applied in Hebrew; and in the Syriac verſion of Jam. i. 1, it ſignifies *to ſpread abroad, diſperſe.*

I. As a N. זרע *The ſeed* of vegetables, animals or men, by which the ſpecies are *ſpread abroad* and multiplied. Gen. i. 11. iv. 25. vii. 3, & al. freq. Hence uſed for *children, offspring,* or *poſterity.* Gen. ix. 9. xii. 7. Lev. xx. 2, & al. freq.

As a V. in Kal. *To ſow.* It may either be conſidered as a V. formed from the N. or as applied in an appropriated ſenſe for *ſpreading abroad* or *diſperſing ſeed,* or the like; for it is once uſed for *planting* cuttings or ſhoots, Iſa. xvii. 10. It is ſpoken either of the ſeed, Gen. xxvi. 12. Exod. xxiii. 16.—or of the land, Exod. xxiii. 10. Lev. xix. 19. In Niph. *To be ſown,* as ſeed, Lev. xi. 37.—or as land, Ezek. xxxvi. 9. Applied to a woman. Num. v. 28. In Hiph. *To form, yield* or *produce* ſeed, as vegetables. occ. Gen. i. 11, 12.—as a woman. occ. Lev. xii. 2. As a N. זרע *Time of ſowing, ſeed-time,* Gen. viii. 22. Lev. xxvi. 5. As Ns. maſc. pl. זרעים *Things ſown, vegetables, pulſe.* occ. Dan. i. 12. זרענים The ſame. occ. Dan. i. 16.

II. As Ns. fem. זרוע and זרע, Pl. זרעים and זרעות *The arm,* which is capable of being *ſpread abroad,* or *extended* from the body. It is very frequently joined with נטה *to ſtretch out,* Exod. vi. 6. Deut. iv. 34. v. 15. vii. 19, & al. freq. It is very often, as in the laſt cited texts, aſcribed *ανθρωποπαθως* to God. As Ns. with a formative א, אזרוע and אזרע The ſame. occ. Jer. xxxii. 21. Job xxxi. 22. Hence

III. As a N. fem. זרע *The ſhoulder* or *fore-leg* of a beaſt. Num. vi. 19. Deut. xviii. 3.

Der. Gr. *ϛρωω,* old Lat. *ſtrao,* (whence *ſtravi, ſtratum, ſtragulum,* &c.) and Eng. *ſtrow* or *ſtrew.*

זרק

I. *To ſprinkle, diſperſe* in ſmall maſſes. Spoken of liquids, Exod. xxiv. 6. Ezek. xxxvi. 25.—of ſolids, Exod. ix. 8, 10. Job ii. 12. Ezek. x. 2. As a N. מזרק *A veſſel uſed in ſprinkling, a ſprinkling veſſel, a baſon, bowl,* or &c. Exod. xxvii. 3. & al. freq.

II. *To appear here and there,* as if *ſprinkled.* occ. Hoſ. vii. 9.

Der. *Streak.* Qu ?

זרת See under זרה X.

PLURILITERALS,

Or Words of more than three Letters, beginning with ז.

זלעפה

As a N. fem. זלעפה plur. זלעפות, *A ſcorching, blaſting wind. Michaelis* on *Lowth*'s Prælect. not. 41, p. 168, edit. *Gotting.* explains זלעפות Pſ. xi. 6, of that *peſtilential*

tial deſtructive wind well known to the eaſtern nations, and by the Arabs called *Smûm*; and he obſerves, that the Syriac tranſlator, in rendering the Heb. words by רוחא דמחותא *wind of deſtruction*, appears to have underſtood their true ſenſe. This meaning ſeems alſo very applicable to Lam. v. 10. (which ſee under כמר II.) And in Pſ. cxix. 53, the only remaining text where the word occurs, it is plainly uſed in a figurative ſenſe for the *moſt horrid mental diſtreſs*. But what is the derivation of the compound term זלעפה? perhaps from זלע (Arab.) *to be corrupt*, as a wound (" corruptum fuit, pravo modo ſe habuit *vulnus*," *Caſtell.*) and עף *to vibrate, flutter* *. " It ſometimes happens," ſays *Niebuhr*, ſpeaking of the *Smûm* (Deſcript. de l'Arabie, p. 81.) " that during an exceſſive heat there comes *a breath of air ſtill more burning* (un ſoufle d'air encore plus brulant), and that then both men and beaſts being already overpowered and ſaint, this ſmall increaſe of heat entirely deprives them of reſpiration." For an account of the other effects of this deſtructive *putrifying* wind, and for the confirmation of the derivation here propoſed of זלעפה ſee under שחת I.

זרזיף

As a N. (from זרה *to ſcatter, ſpread*, and זפה nearly related to צפה *to overflow*. Comp. under זפת) *A watering by drops, a dripping ſoaking rain*. Once Pſ. lxxii. 6; where Targ. דנטפין *diſtilling, dropping*. So LXX ϛαζȣσαι, and Vulg. ſtillantia.

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* The reader may find other conjectures concerning the derivation of this word in *Michaelis* Supplem. ad Lex. Heb. p. 623, 4.

ח

חב

Occurs not as a V. in Kal, but the idea evidently is, *To be bound, obliged, to payment* or *puniſhment*. It is often uſed in theſe ſenſes both in Chaldee and Syriac. As a Participial N. חוב *A perſon bound to payment, a debtor*; ſo LXX οφειλοντος, and Vulg. debitori. occ. Ezek. xviii. 7. As a V. in Hiph. חיב (dropping the formative ה as in בין, שים, &c.) *To make bound* or *obliged to puniſhment*. occ. Dan. i. 10, וחיבתם את ראשי למלך *And ye ſhall* make *my head* anſwerable *to the king*.

חבא

To hide, conceal. In Niph. *To be hid, concealed*. Joſh. x. 16, 17, 27, & al. freq. With ל and a V. Infin. following, *To be concealed in doing* a thing, *to do* it *ſecretly*. Gen. xxxi. 27. In Hiph. *To hide, ſhelter*. Joſh. vi. 17, 25. Iſa. xlix. 2. In Hith. *To hide oneſelf, take ſhelter*. Gen. iii. 8. 1 Sam. xiv. 11. As a N. מחבא *A hiding place*. occ. 1 Sam. xxiii. 23. Iſa. xxxii. 2.

חבה

With a radical, but mutable or omiſſible, ה. It ſeems nearly related to the preceding חבא, as בטה to בטא, חפה to חפא &c. Comp. 1 K. xxii. 25, with 2 Chron. xviii. 24. And it ſhould be obſerved, that in Joſh. ii. 16. 1 K. xxii. 25. 2 K. vii. 12. Jer. xlix. 10, many of Dr. *Kennicott*'s Codices read the Verb with the א, חבא.

I. In Kal, *To hide, hide oneſelf*. occ. Iſa. xxvi. 20; where obſerve, that חבי ſeems to be not feminine but *maſculine*, י being ſubſtituted for ה as uſual in other inflections of Verbs with ה final. In Niph. *To be hidden*. occ. Joſh. ii. 16. 1 K. xxii. 25. 2 K. vii. 12. Jer. xlix. 10. As a N.

חביון *A hiding place, covert.* occ. Hab. iii. 4; where it ſeems to denote the *cloud* in which the divine glory appeared. See *Bate*'s Crit. Heb.

II. As a N. חב *A hidden,* or *ſecret place, the boſom,* in which ſenſe the word is often uſed in the Samaritan verſion. So Vulg. ſinu, and Targ. עטף occ. Job xxxi. 33, *If I covered my tranſgreſſions, as Adam, by hiding my iniquities* בחבי in my boſom. It does not, however, appear from the ſacred hiſtory in Gen. iii. that Adam did this. And we muſt remember that in this book neither Job nor his friends ſpake by inſpiration, and therefore might be, and, no doubt, often were miſtaken. See Job xxxviii. 1. xl. 2, 4, 5. xlii. 3, 6, 7.

III. As a N. חבת, ſee Root חבת.

חבב *To hide* or *cheriſh in the boſom, to cheriſh,* in which ſenſe, according to *Marius de Calaſio,* it is uſed likewiſe in Chaldee, Syriac, and Arabic. Comp. *Caſtell.* Lexic. in חבב. occ. Deut. xxxiii. 3, *Surely* חבב he hath cheriſhed, (Vulg. dilexit, *he hath loved*) *the peoples,* i. e. the tribes of Iſrael. Comp. under עם.

חבט

To threſh, or *beat* with a ſtick or ſtaff, as corn or fruit trees. occ. Deut. xxiv. 20. Jud. vi. 11. Ruth ii. 17. Iſa. xxvii. 12. xxviii. 27; from which laſt paſſage the idea is evident. It is uſed in the ſame ſenſe both in Syriac and Arabic. See *Caſtell,* and *Michaelis.* And the LXX render it by *ῥαϐδιζω to threſh with a rod* or *ſtick,* Judg. vi. 11. Ruth ii. 17. So by *ῥαϐδῳ τινασσω,* Iſa. xxviii. 27.

From this Root, by dropping the aſpirate ח, may perhaps be derived the Latin *batuo,* Saxon beaꞇan, Welſh *baeddu,* French *battre,* Italian *battere,* Spaniſh *batir;* all of which *Junius* (Etymol. Anglic. in BEATE) well obſerves ſeem to be from ſome common origin. Hence alſo the Eng. *to beat, a bat* (to ſtrike with), *battle, batter, battery,* &c. *beetle,* a heavy mallet.

חבל

To bind, tye, connect, confine, or paſſively *to be bound,* &c. It occurs not, however, as a V. ſimply in any of theſe ſenſes, but

I. As a N. חבל

1. *A cord,* or *rope* by which things are *bound,* &c. Joſh. ii. 15. Jer. xxxviii. 6, & al. freq. חבל על The cord *of the yoke,* what *binds it* to the neck. Iſa. x. 27.

Joſephus, Ant. lib. viii. cap. 14, § 4, relating the hiſtory of 1 K. xx. 30, 31, ſays, Ὁι *δε σακκας ενδυσαμενοι και σχοινια ταις κεφαλαις περιθεμενοι, ȣ̔τως γαρ το παλαιον ικετευον ὁι* Συροι, *κ. τ. λ.* But they being clothed in ſackcloth, *and having put cords about their heads, for ſuch was the ancient mode of ſupplication among the Syrians,* &c.—We meet with ſomething like this among the *Babylonians,* in the female *ſuppliants* at the temple of *Mylitta;* for theſe alſo uſed to be *crowned with cords.* Comp. under סך VI.

Hence Eng. *cable.*

2. *The roping* of a ſhip, though rendered *maſt.* Prov. xxiii. 34, *As he that lieth* בראש חבל *at the top of the roping,* i. e. where it is faſtened to the maſt. So perhaps Jon. i. 6, רב החבל *the maſter of the roping,* i. e. the officer who immediately preſided over the management of the *ropes,* and the navigating of the ſhip. Plur. in Reg. חבלי *Ropes, tacklings.* occ. Iſa. xxxiii. 23.

3. Plur. in Reg. *Rope-men, ſailors employed in handling the ropes.* Ezek. xxvii. 8, 27, & al. In the laſt cited paſſage חבלי are diſtinguiſhed from מלחי i. e. I ſuppoſe, the *ordinary* or *inferiour ſeamen.*

4. *A tract* or *portion* of land which uſed to be meaſured by a *rope* or *cord,* as it is with us by a chain. (So Zech. ii. 1, or 5. חבל מדה *a cord* of *meaſuring, a meaſuring cord*) Deut. iii. 4. xxxii. 9. Comp. Pſ. xvi. 6. (where ſee Dr. *Hammond*'s and Mr. *Merrick*'s note) Pſ. lxxviii. 55. Amos vii. 17. Mica ii. 5. 2 Sam. viii. 2, "*And he meaſured two lines*—Repeat, from the foregoing word, חבל *a line, to put to death, and the fulneſs of a line to keep alive.* And this ſupplement is natural and agreeable to the language. Many inſtances may be produced of this nature. Thus Pſ. cxxxiii. 3. cx. 3. cxii. 8.—*He meaſured them by line,* i. e. he divided the country of the Moabites into ſeveral parts, that he might the better know what towns it was moſt proper to demoliſh—and to extirpate the inhabitants of them. Let me juſt add, that the *plenitude* or *fulneſs of the line* ſeems

to denote a *very large* tract of the country; and might be larger, for any thing our author can tell, than that where the inhabitants were ordered to be put to death." Dr. *Chandler*'s Review of the Hiſtory of the Man after God's own Heart, p. 179, notes, where ſee more.

5. *A rope*, or *cord* ſet for a ſnare, laqueus. Job xviii. 10. The חבלי *Snares* or *toils of death* or *the grave*, Pſ. xviii. 5. 2 Sam. xxii. 6, & al. allude to the ancient manner of hunting, which is ſtill practiſed in ſome countries, and was performed by "ſurrounding a conſiderable tract of ground by a circle of nets (comp. Pſ. cxl. 6.), and afterwards contracting the circle by degrees, till they had forced all the beaſts of that quarter together into a narrow compaſs; and then it was that the ſlaughter began. This manner of hunting was uſed in Italy of old, as well as all over the eaſtern parts of the world *; and it was from this cuſtom that the poets ſometimes repreſent Death as *ſurrounding* perſons *with her nets*, and as *encompaſſing them on every ſide*. Thus *Statius*, lib. v. ſylv. 1, lin. 156,

> ——*Furvæ miſerum* circum undique Lethi
> Vallavere plagæ."

Spence's Polymetis Dial. xvi. p. 262, 3. So *Horace*, lib. iii. ode 24, lin. 8, uſes the expreſſion Laqueis mortis *toils* or *nets of death*.

6. *The ſilver cord*, Eccleſ. xii. 6, denotes the whole *ſpinal marrow* from it's coming out of the ſkull, *with all it's nervous branches*; that *cord*, compoſed of many fibres, which regulates the motions of every part of the body, and which is properly denominated *ſilver*, on account of it's retired ſituation, it's excellency, and eſpecially of it's *reſplendent whiteneſs*, like that of ſilver. See more in *Solomon*'s *Portraiture of Old Age*, by Dr. *Smith*, p. 178, &c.

7. *A ſtring of perſons following one another*. occ. 1 Sam. x. 5, 10.

II. *To be bound*, *confined*, *ſtraitened*. occ. Job xvii. 1, *My breath* חבלה is confined, ſtraitened, oppreſſed (Vulg. attenuatur); *my days are extinct, the ſepulchral cells* (*are ready*) *for me*; for in the elephantiaſis, Job's diſtemper, "Death is uſually cauſed by a *violent ſuffocation*.—So *Aretæus*". *Michaelis*' Recueil de Queſtions, p. 75. As a N. חבל *A gird*, or *girding pain*, Tormen. Job xxi. 17; particularly as of a woman in travail. Iſa. xiii. 8. xxvi. 17. lxvi. 7, חבלי *Throes*, *pangs*, are uſed for the *young* which occaſion them. occ. Job xxxix. 3; where the LXX render it by Ωδινας, which is applied in the ſame manner by the profane Greek writers. Thus in the *Orphic* Hymn to *Semele*, lin. 4,

> Ἡ μεγαλας ΩΔΙΝΑΣ ΕΛΑΣΣΑΤΟ πυρφορῳ αυγῃ,
> *Caſt forth her ſorrows* in the fiery blaze.

And *Callimachus* in his Hymn to *Delos*, lin. 120,

> Ωμοτοκας ΩΔΙΝΑΣ ΑΠΗΡΕΙΣΑΝΤΟ λεαιναι,
> The lioneſs *caſts forth* her ſavage *pangs*.

As a V. *To be*, as it were, *in labour* or *travail*, with wickedneſs. Pſ. vii. 15.

III. *To bind* or *oblige* another to oneſelf *by a pledge*, *to take a pledge from*. Job xxii. 6, *For* תחבל אחיך thou haſt bound by a pledge, or taken a pledge from, *thy brethren for nothing*. Alſo, *To take for a pledge*. Job xxiv. 3. Exod. xxii. 26. Deut. xxiv. 6, 17. But Cant. viii. 5, ſhould be rendered, *I raiſed thee up under the citron tree*; *there thy mother* חבלתך received a pledge for thee; *there* ſhe received a pledge *that bare thee*. To this purpoſe Mr. *Harmer*, in the *Outlines of a New Commentary on Solomon's Song*, p. 351, 2, who very juſtly obſerves, that the "common tranſlation of this verſe cannot be right; the eaſtern people, ſays he (p. 350), eat, drink, and ſleep under trees, but they do not *bring forth* their children there.—And if ſuch a circumſtance had happened, to what purpoſe is it mentioned here?" As a N. חבל, and fem. in Reg. חבלת (Ezek. xviii. 7.) *A pledge* by which one is *bound* to another, *a real bond*. Ezek. xviii. 12, 16. xxxiii. 15.

IV. Since *taking* any thing *upon pledge* is *taking the propriety* of it from the former owner for a time, and if there be nothing to redeem it, *for ever*; hence חבל is in ſome connections equivalent to *taking away*, *ſeizing upon*, *ſpoiling*, or the like

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* Comp. Virgil Æn. iv. lin. 121, 131. And for an entertaining and inſtructive account of this mode of hunting, as practiſed by the modern eaſtern nations, ſee *Shaw*'s Travels, p. 235.

Ecclef. v. 5, or 6. Iſa. xiii. 5. liv. 16. xxxii. 7, לחבל ענוים to ſeize upon *the poor*, take away their property, the Verb being applied not only to the thing, but to the perſon, in this as well as in the preceding ſenſe. Or ſhould we not rather tranſlate, with Biſhop *Lowth*, to entangle *the humble with lying words?* Cant. ii. 15, *The little foxes* or *jackalls* מחבלים כרמים, (not *who ſpoil the vineyards by eating the grapes*, for the ſcene of this book of Canticles is in the ſpring, ſeveral months before the grapes are ripe in Judea, but) *who ſeize upon* the vineyards, as if they were *taken in pledge*, by ſurrounding them in the night in great numbers, and with their diſagreeable howlings diſturbing the owners, as theſe animals do in that country to this day. See *Ruſſell*'s Nat. Hiſt. of *Aleppo*, p. 60, and *Harmer*'s Outlines, &c. p. 256, &c.

V. *To be bound* or *obliged to puniſhment.* Prov. xiii. 13, *He that deſpiſeth the word* יחבל לו ſhall be bound *to it*, *ſhall become obnoxious to puniſhment* on that account. Vulg. Ipſe ſe in futurum *obligat*, he obliges or binds himſelf *for the future.* Neh. i. 7, חבל חבלנו לך *We are* ſtrongly bound *to thee*, i. e. *liable to ſevere puniſhment* from thee. So Mic. ii. 10, תחבל וחבל נמרץ *It is* bound *even* with *a grievous bond*; or, *It is* bound, *and* the bond *is grievous.* Job xxxiv. 31, *Is it to be ſaid* (comp. ver. 18.) *to God, I have ſuffered* לא אחבל (*what*) I was *not* obliged to, or, *did* not deſerve?

VI. As a N. fem. in Reg. תחבולת *A well-connected deſign, a counſel wiſely concerted.* occ. Job xxxvii. 12. So in plur. תחבלות occ. Prov. i. 5. xi. 14. xii. 5. xx. 18. xxiv. 6.

VII. As for the meaning of *deſtroying, corrupting*, or *ſpoiling*, which the Lexicons and tranſlators have given to this Heb. word, I think it ſhould be expunged. The texts where it has been ſuppoſed to have this ſignification are noted under the preceding ſenſes.

VIII. Chald. As a V. it is rendered *to deſtroy, hurt*, and the Nouns, *hurt, damage.* But it ſeems to be applied nearly in the ſame view as the Hebrew חבל in Senſe IV. above. Dan. vi. 22, or 23, *And* (*the lions*) לא חבלוני *have not* ſeized *me.* It occurs alſo as a V. Ezra vi. 12. Dan. iv. 20 or 23. ii. 44. vi. 26 or 27. vii. 14. As Ns. חבל *A ſeizing*, as of fire on perſons. occ. Dan. iii. 25. — of lions. occ. Dan. vi. 25. חבלא *A ſeizing, incroachment.* occ. Ezra vi. 12. חבולה Nearly the ſame. Dan. vi. 22 or 23.

חבק

I. *To fold together*, as the hands or arms. occ. Eccleſ. iv. 5. As a N. חבק *A folding*, as of the hands or arms. occ. Prov. vi. 10. xxiv. 33.

II. *To infold, embrace*, in love and affection. Gen. xxix. 13. 2 K. iv. 16, & al. Comp. Prov. iv. 8.

III. *To embrace, lay hold on.* occ. Job xxiv. 8, *They embrace* or cling to *the rock for want of ſhelter.* Lam. iv. 5, *Thoſe that were brought up in*, or *nurſed on, ſcarlet* embrace *dunghills*, i. e. are glad to lodge in thoſe wretched hovels where the people of the Eaſt lay up their * *cow dung*, and other *excrementitious ſubſtances* for fuel.

חבר

I. *To conjoin, join* or *fit together*; as the curtains of the tabernacle, &c. See Exod. xxvi. 3—11. xxxvi. 10—18. As Ns. fem. חברת *A joining, coupling.* Exod. xxvi. 4, & al. מחברת Nearly the ſame, or *place of joining.* Exod. xxvi. 4, 5, & al.

II. In Kal, *To join, conſociate*, as friends or allies. Gen. xiv. 3. Jud. xx. 11. 2 Chron. xx. 36. In Hith. and Chald. Ith. *To join, aſſociate oneſelf.* 2 Chron. xx. 35, 37. As a participial N. חבר *An aſſociate, companion, friend.* Pſ. cxix. 63, & al. In plur. it ſeems to denote *the aſſociated merchants*, or *merchants-companions*, who belonged to the ſame caravan. Job xl. 25, or xli. 6. Prov. xxi. 9. xxv. 24, (*It is*) *better to dwell in a corner of the houſe-top than* (*with*) *a brawling woman* ובית חבר in a wide houſe, ſay our tranſlators, placing in the margin, an houſe of ſociety. For the illuſtration of the former part of theſe texts, ſee *Harmer*'s Obſervations, vol. i. p. 172. On the latter part I obſerve, that the LXX render the Heb. ובית חבר by εν οικῳ κοινῳ, ſo Vulg. by in domo communi, *in a common houſe*, i. e. in a houſe *common*, or *ſhared out*, to ſeveral families. For "the general method of building," ſays Dr. *Shaw* (Travels, p. 207, 8.), "both in Barbary and the Levant, *ſeems to have continued the ſame from the earlieſt ages, down to this time,* without the leaſt alteration or improvement. Large doors, ſpacious chambers, &c.—The court is for the moſt part ſurrounded with a cloyſter, over which, when the houſe has one or more ſtories, there is a gallery erected.—From the cloyſters or galleries we are conducted into *large ſpacious chambers* of the ſame length with the court, but ſeldom or never communicating with one another. *One of them frequently ſerves a whole family; particularly when a father indulges his married children to live with him; or when ſeveral perſons join in the rent of the ſame houſe.*" Here then we have a בית חבר, i. e. *a houſe common to ſeveral families*, and of courſe *roomy* or *ſpacious*.

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* See *Harmer*'s Obſervations, vol. i. p. 256.

III. In Hiph. *To join* or *tack* ſentences or words *together*. occ. Job xvi. 4, *I could* tack together (*old*) *ſayings againſt you*; alluding to the ſpeech of Eliphaz, who in the preceding chapter had urged ſuch ſayings againſt Job. See *Scott*'s Poetical Tranſlation. And this text may throw light on the following application of the word.

IV. *To join* words *together* for the purpoſes *of incantation, to uſe ſpells* or *inchantments.* And as a N. חבר *An inchantment.* occ. Deut. xviii. 11. (where Targum רטין רטן *a mutterer of a ſpell*, or *charm*, LXX *φαρμακος επαειδων επαοιδην a ſorcerer ſinging a ſpell* or *charm*) Pſ. lviii. 6. (where Targ. רטני רטן, *Symmachus επαστης a charmer*) Iſa. xlvii. 9, 12. (where LXX *επαοιδων ſpells, charms*). The notion of performing wonderful or miraculous feats by *charms* or *ſpells* has prevailed among all the nations of the world. No doubt, the origin of ſo odd, though univerſal, an opinion, was the real miracles performed at the *word* of the prophets of the Almighty, whom the devil would needs ape in this as in other inſtances. Iſaiah, ch. viii. 19, expreſsly mentions *wizards that peep and that mutter*; pretending doubtleſs by ſuch *peeping* and *muttering* to procure the aſſiſtance of the power of the air, or of the prince of it; but all ſuch pretenſions, whether true or falſe, were not only a forſaking of God, but a ſetting up of his creatures againſt him, and therefore were expreſsly forbidden to his people, and that under pain of death. (See Exod. xxii. 18. Lev. xx. 27.) But beſides theſe highly criminal incantations, it appears from Pſ. lviii. 6, and other paſſages, that they had a method (as ſome of the Eaſterns ſtill have) of *charming* ſerpents by ſounds, ſo as to render them tractable and harmleſs. But of this ſee more under לחש, and comp. *Bate*'s Crit. Heb. in חבר. To throw light on the expreſſion חובר חברים, Pſ. lviii. 6, which I know not how better to tranſlate than by *the chanter of incantations* or *charms*, I would obſerve that the ancients expreſsly aſcribe the *incantation* of ſerpents to the *human voice*. Thus in *Apollonius Rhodius*, *Medea* is ſaid to have ſoothed the monſtrous ſerpent or dragon which guarded the golden fleece, with her ſweet *voice*,

> Ἡδείῃ ΕΝΟΠΗι θελξαι τερας——
>
> Lib. iv. lin. 147.

And the laying of that dragon to ſleep is by *Ovid*, Metam. lib. vii. lin. 153, 5, aſcribed to the *words* uttered by *Jaſon*,

> Verbaque *ter dixit placidos facientia ſomnos*,—
> *Somnus in ignotos oculos ſubrepit*—

So *Virgil* attributes the like effects on ſerpents to the *ſong*, as well as to the touch of the *inchanter*, Æn. vii. lin. 753, &c.

> *Vipereo generi, et graviter ſpirantibus Hydris*
> *Spargere qui ſomnos* cantuque *manuque ſolebat*,
> *Mulcebatque iras, & morſus arte levabat.*

V. As a N. fem. חַבּוּרָה *A contuſion*, *bruiſe*, by which a number of the ſmall veſſels are broken, and the blood and humours they contained are *collected together*, but not diſcharged. Exod. xxi. 25. Prov. xx. 30.

חברבר Occurs not as a V. in this reduplicate form, but as a N. fem. plur. in Reg. חברברתי *The black ſpots of the leopard*, ſo called from their reſemblance to *contuſions* or *bruiſes* on the human body. occ. Jer. xiii. 23.

חבש

I. *To bind round* or *about*, as with ropes. Ezek. xxvii. 24.

II. In Kal, *To bind*, as ornaments about the head. Exod. xxix. 9. Lev. viii. 13. Comp. Ezek. xvi. 10. Jon. ii. 6. Job xl. 8, or 13, Bind *their faces in the ſecret place* or *ſepulchre*. It ſeems an alluſion to the cloths *bound about* the faces of the dead. Comp. John xi. 44. xx. 7.

III. In Kal, *To gird* or *ſaddle* a beaſt to ride on. So LXX, frequently επισαττω. Gen. xxii. 3. Jud. xix. 10. There is no ground for ſuppoſing that the ancient eaſtern *ſaddles* were like our modern ones, and furniſhed with ſtirrups, &c. Such were not known to the Greeks and Romans till many ages after the Hebrew Judges. "Let us remark, ſays the learned and inquiſitive *Goguet*, that *no nation of antiquity* knew the uſe of either *ſaddles* or *ſtirrups*." Origin of Laws, vol. iii. p. 172, Engliſh edit. And even in our own times the Swediſh traveller *Haſſelquiſt*, when at *Alexandria* in *Egypt*, ſays, "I procured an equipage which I had never uſed before. It was an aſs with an Arabian *ſaddle*, which conſiſted only of a *cuſhion* on which I could ſit, and a handſome bridle." Travels, p. 52. But even the *cuſhion* ſeems an improvement upon the ancient eaſtern ſaddles, which were probably nothing more than a kind of *rug* girded to the beaſt.

IV. In Kal, *To bind* or *be bound up*, as wounds, Iſa. i. 6; or broken limbs, Ezek. xxx. 21. xxxiv. 4. But in this view it is commonly applied figuratively to *comforting* the afflicted, as Job v. 18. Pſ. cxlvii. 3. Iſa. lxi. 1; or to *repairing what was* deſtroyed in a kingdom or ſtate, as Iſa. xxx. 26. Comp. Iſa. iii. 7.

V. In Kal, *To bind*, or *oblige by laws* or *government*, *to govern*. Job xxxiv. 17, *What? ſhall he who hateth right* (as Job in his impatience had ſuppoſed God to do) govern? *And wilt thou condemn him who is eminently juſt?* That is, Shall not *the Judge of all the earth* do right?

חבת

Occurs not as a V. in Heb. but as a N. maſc. plur. חבתים *Flat plates* or *ſlices*. (Eng. marg.) occ. 1 Chron. ix. 31. So fem. מחבת The ſame, *a flat plate* of metal. That this is the true ſenſe of the words, appears from Ezek. iv. 3, *Take unto thee* מחבת a flat plate or ſlice (Eng. marg.) *of iron, and ſet it for* a wall *of iron*, &c. It occurs alſo, Lev. ii. 5. vi. 21. vii. 9. 1 Chron. xxiii. 39; in all which paſſages, though our tranſlation renders it a *pan*, it ſeems rather to denote ſuch *a plate* of metal as the Arabs * ſtill uſe to *bake* their cakes of bread on. And this interpretation is confirmed by the ſenſe of the Verb in Arabic, which *Schultens* (MS. Orig. Heb.) ſays is properly, planus, complanatus fuit, *to be flat*, *plain*, or *flatted*, which I take to be alſo the radical idea of the Heb. word.

חג

It denotes *circularity of motion* or *form*.

I. *To move* or *reel round*, like a drunken man. occ. Pſ. cvii. 27. So *Montanus*, iverunt in orbem, *they went round*. As a N. חוג or חג *A circle*, *orbit* or *ſphere*. occ. Iſa. xl. 22, *Who ſitteth upon*, or rather *above* חוג הארץ the circuit, or orbit of the earth, *and all the inhabitants thereof are as graſshoppers*. This text ſeems to relate to the *circular revolution* of the earth in it's *orbit*. Job xxii. 14, *He walketh* (*upon*) חוג שמים the circuit or circular circumference of the heavens. This ſhews that Eliphaz thought the heavens were of a *circular* or *ſpherical* form. And ſo likewiſe thought the Son of Sirach Ecclus. xxiv. 5, ΓΥΡΟΝ ΟΥΡΑΝΟΥ *εκυκλωσα μονη I alone* (ſays Wiſdom) *compaſſed* the circuit of heaven. Job xxvi. 10, חק חג *He hath deſcribed* a ſphere *over the face of the waters*. Prov. viii. 27, בחקו חוג *When he deſcribed* a ſphere *over the face of the deep*. Theſe two laſt texts mutually illuſtrate each other, and plainly relate to the formation of the *ſpherical ſhell of earth* over the central abyſs or great deep.

II. As a N. fem. מחוגה *An inſtrument to mark out circles, a compaſs* or *pair of compaſſes*. occ. Iſa. xliv. 13.

III. The word is applied to the *celebration of religious feaſts*, whether in honour of the true God; or of idols, as 1 K. xii. 32; and in the reduplicate form it plainly denotes *dancing round in circles*, 1 Sam. xxx. 16. It is moreover certain from Judg. xxi. 19, 21. 2 Sam. vi. 14, 16. 1 Chron. xv. 29, that *religious dances* were uſed in the worſhip of the true God; and it is well known how eminent a part they made of the religious rites of the * ancient Heathen, as they do of the † modern to this day; and there can be little doubt but that (as ‡ *Hutchinſon* has well obſerved) the ancient idolaters did by theſe *dances* intend to attribute the *progreſſive rotations of the earth and* § *planets in their circular orbits* to the independent power of their God, the Heavens; and that the performance of this ſervice by believers was deſigned to reclaim thoſe motions to Jehovah, as the original author of them. Thus far all is clear: But whether the ſeveral ſacred *feaſts* were denominated חג from the *circular dances* which conſtituted ſo *remarkable a part* of the ſervices performed on them, as Mr. *Hutchinſon* ‖ thought; or whether the term חג only refers to the *periodical return* of the religious ſolemnity, and "means only, as *Bate* (Crit. Heb.) expreſſes it, *the day returning at it's round,*" I would wiſh the attentive reader to determine for himſelf: Either way the name חג is ſignificant and proper, and is frequently uſed for the *feſtival* itſelf, and a few times for the *feſtival victim*, or *animals ſacrificed at the feſtival*, Exod. xxiii. 18. Pſ. cxviii. 27. Mal. ii. 3, where Biſhop *Newcome*, "*ſolemn ſacrifices.*" As a V. Either, *To celebrate a periodical feſtival* or *feaſt*, the ſenſe of the V. being taken from the N. according to *Bate*; or, *To dance round in circles, to celebrate a feaſt with ſuch dances.* See inter al. Exod. v. 1. xii. 14. *Montanus* generally renders the V. in this view by tripudio *to dance*, and the N. by tripudium *a dancing*.

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* See *Harmer*'s Obſervations, vol. i. p. 232, &c. To what that ſenſible writer has produced, I add the teſtimony of *Niebuhr*, Deſcription de l'Arabie, p. 46: Les Arabes du Deſert ſe ſervent d'une *Plaque de Fer* pour cuire leurs pains ou gateaux. So in his Voyage, tom. i. p. 188, Après que les Arabes ont formé un grand gateau plat de pâte, ils le cuiſent ſur une ronde *Plaque de Fer*,

IV. As a N. maſc. plur. in Reg. (formed like מרוי 1 Chron. xix. 4, from מר) חגוי *Cracks* or *fiſſures* in a rock, for the *circulation* of the air into, and of vapours and water out of, the abyſs. occ. Cant. ii. 14. Jer. xlix. 16. Obad. ver. 3. The Vulg. render it by cavernis *caverns*, foraminibus *holes*, and ſciſſuris *fiſſures*; the LXX in the two latter paſſages by τρυμαλια, and οπη *a hole*.

חגג *To dance round and round in circles.* occ. 1 Sam. xxx. 16. Pſ. xlii. 5. Comp. 2 Sam. vi. 14, 16.

חגא

Occurs not as a V. in Heb. but ſeems nearly related to the preceding חג (as ברא to בר, בוא to בו) As a N. חגא is rendered by the LXX, φοβητρον *an object of terrour*, by the Vulg. pavorem *fright*, but more exactly by *Aquila*, γυρωσιν *a gyration, circumagitation*. Once Iſa. xix. 17, *The land of Judah ſhall be to Egypt* לחגא for a circumagitation, that is, ſhall make the Egyptians *turn round* this way and that for terrour. Obſerve, that ſeven of Dr. *Kennicott*'s Codices read לחגה; comp. therefore חג I.

חגב

Occurs not as a V. in Heb. but as a N. חגב *A locuſt* or *graſshopper*. It is plainly uſed for a *particular ſpecies of locuſt*. Lev. xi. 22. It occurs alſo Num. xiii. 34. 2 Chron. vii. 13. Eccleſ. xii. 5. Iſa. xl. 22. In Arabic the V. ſignifies *to veil, hide*; whence *Bochart* (vol. iii. 444) conjectures that theſe inſects were ſo called, becauſe, as is well known, they ſometimes fly in ſuch ſwarms as to *veil* the ſun, and darken the air. But as I preſume this circumſtance is not peculiar to any *particular kind of locuſt*, I ſhould rather think that חגב denotes the *cucullated* ſpecies of locuſt, ſo denominated by the Naturaliſts from the Cucullus, *cowl* or *hood* with which they are naturally furniſhed, and which ſerves to diſtinguiſh them from the other kinds. In *Scheuchzer's* Phyſica Sacra, Tab. 255 and 256, the reader will meet with ſeveral of this ſort, particularly No. 2, 3, 4; and No. 3, is by *Scheuchzer* called "*Locuſta minor flavicans*, Chagab *edulis*. The leſſer yellowiſh locuſt, the eatable *Chagab*." By inſpecting *Scheuchzer*'s plates it will appear that ſome of the *locuſts* (particularly thoſe of the *cucullated* ſpecies) in ſhape * nearly reſemble our common *graſshopper*. Hence may be illuſtrated Eccleſ. xii. 5, ויסתבל החגב *And* the locuſt or graſshopper *ſhall be a burden to itſelf*. Where the dry, ſhrunk, ſhrivelled, crumpling, craggy old man, his back-bone ſticking out, his knees projecting forwards, his arms backwards, his head downwards, and the apophyſes or bunching parts of the bones in general enlarged, is very aptly deſcribed by that inſect †. "And from this exact likeneſs, ſays my learned author, without all doubt aroſe the fable of *Tithonus*, that living to *extreme old age*, he was at laſt turned into a *graſshopper*."

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* From whence the Mahometan Dervifes alſo derive their *circulatory* or *rotatory dances*, of which ſee the excellent *Obſervations on the Religion, &c. of the Turks*, p. 42, 43, note, 2d edit.

† For inſtances ſee *Picart*'s Ceremonies and Religious Cuſtoms of all Nations, vol. iii. p. 87, 88, 120, 160, 177, 234, Engliſh edit. fol.

‡ Moſes' Principia, part ii. p. 259, & al.

§ There is a very remarkable paſſage to our preſent purpoſe in *Lucian* Περι Ορχησεως, vol. i. p. 913, edit. *Bened.* where he ſays to his friend—"Firſt of all you ſeem to me to be ignorant that this buſineſs of *dancing* is not novel, nor an affair of yeſterday, which began in the days of our fathers or grandfathers; but they who have given the trueſt account of the origin of *dancing* will tell you, that it had it's riſe with the firſt beginning of all things, and was coeval with that ancient God Love. Ἡ γουν χορεια των αςερων, και ἡ προς τους απλανεις των πλανητων συμπλοκη, και ευρυθμος αυτων κοινωνια, και ευτακτος ἁρμονια, της πρωτογονου ορχησεως δειγματα εςι. *For the choral revolution of the ſtars, and the complicated motion of the planets among the fixed ſtars, and their regular communion with each other, and well-ordered harmony, are inſtances of the primæval dancing.*" Comp. *Milton*'s Par. Loſt, book iii. l. 579. & v. l. 620, &c. Monſ. *Volney* thinks that the ſacred *dance* of the *Mahometan Derviſes* is intended to imitate *the motions of the ſtars*—"la danſe des *Dervic hes*, dont les *tournoyements* ont pour objet d'imiter *les mouvements des Aſtres.*" Voyage en Syrie, tom. ii. p. 403, note.

‖ See his Introduction to Moſes' Sine Princip. p. 244.

חגל

Occurs not as a V. in the Heb. Bible, but in Syriac ſignifies *to go round in a circle*; and as a N. חגלותא *A circuit*; and in Arabic *to jump* or *hop along*, "ſubſultim incedit," *Caſtell*. Hence we have the name of a place in Canaan, mentioned Joſh. xv. 6. xviii. 19, בית חגלה *The houſe of revolution* or *of the revolver*, probably ſo called from a *temple* dedicated to the *Heavens* under this attribute of cauſing the *revolution* of the earth and planets in their orbits. And indeed without recurring either to Syriac or Arabic, we may, with ‡ *Hutchinſon*, conſider the word חגלה as a compound of the Heb. חג *to move in a circle*, and גל *to roll round*; and in this view it admirably expreſſes both the *annual* and *diurnal motion* of the earth and planets. Comp. under חג III. and שמה VI.

חגר

I. *To gird, gird round*, as with a girdle, whether about the loins or the paps. See Exod. xii. 11. Lev. viii. 7. Comp. Rev. i. 13.—with armour, Deut. i. 41.—with a ſword, Jud. iii. 16. 1 Sam. xvii 39. xxv. 13.—with ſackcloth, 2 Sam. iii. 31. Comp. Joel i. 13. As a participial N. חגור *A girdle, belt*. occ. 1 Sam. xviii. 4. 2 Sam. xx. 8. Prov. xxxi. 24; on which laſt paſſage obſerve that curiouſly-wrought or embroidered || *girdles* are ſtill an eſſential part of Eaſtern finery both to men and women. Comp. 2 Sam. xviii. 11. Fem. חגורה and in Reg. חגורת plur. חגרת *A girdle, cincture*. occ. 2 Sam. xviii. 11. 1 K. ii. 5. Iſa. iii. 24. Gen. iii. 7; where not only the Samaritan Pentateuch, but eleven of Dr. *Kennicott*'s Hebrew Codices read חגרות, and eight of them חגורות; and obſerve that in this laſt text the Targ. renders the word by זרזין *cinctures* (ſo LXX, ϖεριζωματα, and Vulg. perizomata), which it is plain our firſt parents *girded* or *faſtened* about their loins to hide their nakedneſs, of which, after their tranſgreſſion, they were *aſhamed*. Comp. Gen. ii. 25. iii. 10, 11, and אן VII. Fem. מחגרת *A girding*. occ. Iſa. iii. 24.

II. *To gird, confine, reſtrain*. occ. Pſ. lxxvi. 11.

III. In a Niph. ſenſe. *To be girded*, as with joy, in alluſion probably to the *ſumptuous girdles* worn on joyful occaſions. Comp. Iſa. iii. 24. occ. Pſ. lxv. 13.

IV. In a Niph. ſenſe. *To be girded, to ſuffer* or *feel girds* or *pangs*. occ. 2 Sam. xxii. 46. In the parallel paſſage Pſ. xviii. 46, the word is יחרגו *ſhall ſhake* with fear or horrour namely, which comes to the ſame thing. Comp. Pſ. lxviii. 6. Jer. vi. 24, & al.

Der. *Gird, girt, girdle*.

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* The locuſt and graſshopper, ſays Dr. *Smith*, p. 150, differ very little either in their *nature* or *form*.

† See this more fully proved by the excellent Dr. *Smith* in his *King Solomon's Portraiture of Old Age*, p. 149, &c.

‡ Moſes' Principia, part ii. p. 257, 8.

|| See *Shaw*'s Travels, p. 227, 2d edit. and Lady *M. W. Montague*'s Letter 28, vol. ii. p. 13.

חר

I. *To penetrate, be penetrative, ſharp, acute.* It occurs not however as a V. in Kal ſimply in this ſenſe, but as a N. חר *Sharp*, as a ſword. Pſ. lvii. 5, & al. In Huph. *To be ſharpened, made ſharp.* occc. Ezek. xxi. 9, 10, 11, or 14, 15, 16; in which paſſages, as in others, obſerve that חרב *a ſword* is feminine. Prov. xxvii. 17, is by many referred to this root; *Iron* יחר ſharpeneth *iron, ſo a man* יחר פני ſharpeneth the countenance of *his friend.* It is hard to annex ideas to theſe words as they ſtand in our tranſlation. If פני denoted the *edge* of a ſharp inſtrument, we might then refer that Heb. word to the mind, and illuſtrate the text by *Horace*'s compariſon of himſelf to a * *whetſtone*, and obſerve with *Longinus* (De Sublim. § 18.) that "they who are interrogated by others *παροξυνοντες whetting themſelves*, on a ſudden reply to what is ſaid with eagerneſs and truth." But the Heb. word for *an edge* is פי, never, ſo far as I can find, פני. For this text, therefore, ſee under the following Root חרה.

II. *To be ſharp, eager, fierce*, as wolves, *ſharp ſet*, as we ſay. occ. Hab. i. 8.

III. As a N. fem. חידה *An enigma, a parable*, which *penetrates* the mind, and when underſtood makes *a deep impreſſion* of what is intended or repreſented by it. Hence as a V. חר, or חור *To propoſe a parable*, or *enigma*. occ. Jud. xiv. 12, 13, 16. Ezek. xvii. 2; in all which paſſages it is joined with it's cognate N. חידה. And as ſuch enigmas were uſually expreſſed in *ſublime poetical* language, as Jud. xiv. 14, hence חידה is uſed for a *ſublime* or *poetical diſcourſe*, Pſ. xlix. 5; but in Pſ. lxxviii. 2, חידות ſeems to refer to the *hiſtorical facts* mentioned in the ſubſequent part of that Pſalm, conſidered as *enigmas* of ſpiritual concerns. Comp. Mat. xiii. 35. 1 Cor. x. 6, 11.

IV. Chald. As a N. fem. plur. אחירן *Enigmas, parables.* occ. Dan. v. 12.

V. Chald. חר *One.* See under יחר.

חרר Occurs not as a V. in this reduplicate form, but as a participial N. maſc. plur. in Reg. חרורי *Sharp* or *edged things.* So *Aquila* Οξυντηρες. occ. Job xli. 21, or 30.

חרה

With a radical (ſee Pſ. xxi. 7.), but mutable or omiſſible, ה, for which ו is ſubſtituted in the fem. N. חרוה as in אחוה from אחה, גלוה from גלה, &c.

I. In Kal, *To brighten, make* or *become bright.* In this ſenſe it ſeems uſed, Prov. xxvii. 17, *Iron* בברזל יחר brightens, or becomes bright, *by iron*; *ſo a man* יחר brightens, exhilarates *the countenance of his friend.*

II. *To exhilarate*, or *be exhilarated, to make* or *appear joyful.* occ. Exod. xviii. 9. Pſ. xxi. 7. In this ſenſe the V. is uſed both in Chaldee and Syriac. As a N. fem. חרוה in Reg. חרות *Hilarity, joy.* 1 Chron. xvi. 27. Neh. viii. 10. So in Chaldee, Ezra vi. 16.

III. Chald. As a N. חרה or חרי (from Heb. חזה) *The breaſt.* occ. Dan. ii. 32. It is uſed in the ſame ſenſe in the Targums.

חרל

"*Eſt* negativum *actûs, ſive incepti, ſive non: atque etiam* negat *το eſſe*; non agere, non loqui, non eſſe. It denotes a *negation* of an act whether begun or not: it alſo *denies* exiſtence; *not to act, not to ſpeak, not to be.*" *Cocceius.*

I. *To ceaſe, leave off, fail.* See Gen. xi. 8. xviii. 11. Deut. xv. 11. Prov. x. 19. Job xiv. 7. xix. 14. Iſa. liii. 3.

II. *To forbear, decline, omit voluntarily.* Deut. xxiii. 23. Zech. xi. 12. Ezek. ii. 5. iii. 27, & al.

III. As a N. חרל *Tranſitory, tranſient, ſpeedily ceaſing.* Pſ. xxxix. 5. It is once uſed for this *tranſitory world*, Iſa. xxxviii. 11. comp. 1 Cor. vii. 31. 1 John ii. 17. Or elſe חרל in that paſſage of Iſaiah may rather mean, *the ſtate of inactivity* or *ceſſation from work*, i. e. of death. Comp. Eccleſ. ix. 5, 6, 10, and ſee *Vitringa* on the text in Iſa.

Der. *Idle*, &c. Welſh *Hadl*, rotten, ruinous, whence perhaps *Addle* as an egg. See *Lye's Junius* Etym. Anglican. in Adle.

חרק

Occurs not as a V. in Heb. but in Arabic the root is applied to *acuteneſs* of ſight or

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* ——— *Fungar vice* Cotis, acutum
Reddere quæ ferrum valet———
De Art. Poet. lin. 304, 5.

of genius, to *ſharpneſs* of ſpeech, of vinegar, of a weapon. See *Caſtell.* The idea of the Hebrew thereſore ſeems to be *ſharp, acute*; whence as a N. חדק *A kind of ſharp thorn.* occ. Prov. xv. 19. Mic. vii. 4.

חדר

Occurs not as a V. in Heb. but in Syriac ſignifies *to ſurround, encompaſs, fence round,* See *Caſtell.*

I. As a N. חדר *An incloſed place, a room,* or *chamber.* Gen. xliii. 29. Deut. xxxii. 25. Prov. xxiv. 4. It is particularly applied to what is called *a bed-chamber.* "What Dr. *Shaw* ſaith (Travels, p. 208, 9, 2d edit.) concerning the ſtructure of the houſes in *Barbary* [and the *Levant*] may here give ſome light: "Their chambers are large and ſpacious, one of them frequently ſerving a whole family. At one end of each chamber there is a little gallery raiſed four or five feet, with a balluſtrade (and doubtleſs a veil to draw in the front of it). Here they place their *beds.* This ſhews the meaning of חדר בחדר *a chamber in a chamber,* 1 K. xx. 30, &c." Thus Dr. *Taylor* in his *Hebrew Concordance.* This account moreover clearly explains Jud. xvi. 9, 12. 2 Sam. xiii. 10. It will alſo illuſtrate Prov. vii. 27. Iſa. xxvi. 20; if it be further conſidered that the * Jewiſh ſepulchres conſiſted of large vaults or caves, in the ſides of which were cut out diſtinct *niches* for receiving each a dead body. From the N. חדר, חדרת is once applied as a Participle fem. Benoni in Kal, to a ſword *entering into the ſecret chambers.* occ. Ezek. xxi. 14 or 19. Comp. Jud. iii. 20—25. 2 Sam. iv. 7. 1 K. xxii. 25.

II. *An incloſed* or *inner part* of the human body. Prov. xviii. 8, & al.

III. As a N. חדר *A dark thick cloud.* q. d. *an incloſer.* occ. Job xxxvii. 9; where Elihu is deſcribing the winter; *From* the thick cloud *cometh* סופה *the deſolating ſtorm.* So Plur. in Regim. חדרי תמן The thick clouds *of the South,* i. e. which uſually come from that quarter of the Heavens, bringing ſtorms with them. occ. Job ix. 9. Comp. Iſa. xxi. 1. Zech. ix. 14.

Part of *Milton*'s Deſcription of the Deluge, Par. Loſt, book xi. lin. 738, &c. will illuſtrate this application of the word:

> Mean while the *ſouth wind* roſe, and with *black*
> wings
> *Wide hovering, all the clouds together drove*
> From under heav'n; the hills to their ſupply
> Vapour and exhalation, duſk and moiſt,
> Sent up amain; and now *the thicken'd ſky*
> *Like a dark ceiling ſtood.*

The ſame circumſtances are mentioned by *Ovid* in deſcribing *Deucalion's* flood:

> *Emittitque* Notum. *Madidis* Notus *evolat alis,*
> *Terribilem* piceâ tectus Caligine *Vultum.*
> ———*Utque manu latâ pendentia* nubila preſſit,
> *Fit Fragor*————
> Metam. lib. i. fab. 5, lin. 264, &c.

חדש

I. *To renew, reſtore* to a former ſtate. 1 Sam. xi. 14. 2 Chron. xxiv. 4, & al. In Hith. *To renew itſelf,* or *be renewed.* Pſ. ciii. 5. As a N. חדש *New, freſh.* Exod. i. 8. Lev. xxvi. 10. Deut. xx. 5.

II. As a N. חדש *A new,* or *renewed period of days* nearly equal to a ſynodical month, and thence by the tranſlators in general rendered a *month,* though ſtrictly ſpeaking the term חדש has no more relation to the moon than to the ſun. It has been ſuppoſed to denote the *New Moon,* reckoned at the evening of it's viſibility, and thence *a ſynodical month,* from the *renovation of the lunar light.* But though I do not pretend to ſettle chronological niceties as dependent on aſtronomical obſervations, yet I ſhall ſhew from Scripture,

1ſt. That the Jewiſh חדשים were not *ſynodical months*; and

2dly. That in the paſſages where חדש is ſuppoſed to denote the *viſible New Moon,* it hath another meaning.

As to the firſt particular, it is plain that the Jewiſh שנה or *year* was nearly the *ſolar tropical year* of about 365½ days; becauſe by Exod. xxiii. 16, they were to keep the *feaſt of ingathering* of the fruits of the earth בצאת *at the going out* or *end* of the year, which they could not have done for a ſeries of years, had they computed by any other than a year nearly equal to the ſolar tropical one *. Now from 1 K. iv. 7. 1 Chron. xxvii. 1—15, it appears that there were *twelve* חדשים *in the ancient Jewiſh year, and no more.* But twelve *ſynodical* months, conſiſting each of about 29½ days, are far from equal to the ſolar tropical year; for 29½ days, multiplied by 12, equal only 354 days, whereas the ſolar tropical year conſiſts of about 365¼ days. It is evident, therefore, that by the Heb. term חדש cannot be meant a *ſynodical* month meaſured by the *lunar conjunctions*, or *the periodical renovation of the lunar light.*

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* See Biſhop *Lowth's* clear and accurate Deſcription of theſe Sepulchres, in his VIIth Prælect. De Sacrâ Poeſi Hebr.

* For inſtance, let us for a moment ſuppoſe them to have reckoned by the lunar year of twelve ſynodical months, or ſomewhat more than 354 days; in this caſe the fruits would not have been regularly ripe *at the end* of the year, but the *ingathering* muſt have

The ſame concluſion may be clearly deduced from the Moſaic canon, Lev. xxiii. 39, (which ſee,) by which the firſt day of the feaſt of *ingathering* was always to be on the 15th day of the 7th month, computed from the month *Abib*, according to Exod. xii. 2. The month here intended muſt have been not a *ſynodical* but an *artificial* one; otherwiſe the fruits of the earth could not have been conſtantly gathered in (as the text imports) by the day preſcribed.

It moreover appears from Exod. xii. 2, compared with Exod. xiii. 4, that the Iſraelites reckoned by ſuch *artificial months* in Egypt; for with what propriety could any month which was not nearly adjuſted to the ſolar tropical year, be called *Abib*, i. e. *the month of new fruits?* ſince a month not thus ſettled muſt be continually varying through every ſeaſon.

Again, ſince the paſchal ſolemnity always began on the 14th day of the month *Abib* (ſee Exod. xii. 6, 14. Lev. xxiii. 5.), and it was commanded that *a wave-ſheaf of the firſt fruits* (of barley namely) ſhould be preſented to Jehovah on the morrow after the Sabbath in the paſchal week, (Lev. xxiii. 10, 11.) we may be ſure that the month *Abib* was not erratic, but fixed to a certain *ſeaſon* of the ſolar tropical year; eſpecially ſince the Jews were commanded to compute their feaſt of *harveſt* from the day that the wave-ſheaf was preſented. See Exod. xxiii. 16. Lev. xxiii. 15, 16. Deut. xvi. 9, 13. The ancient Jewiſh חדשים therefore were not *ſynodical* but *artificial* or *technical months*, adjuſted in ſuch a manner that *twelve* of them were nearly equal to the ſolar tropical year, as our twelve calendar months are. I ſhall now

In the 2d place ſhew briefly, that in the Texts where חדש has been ſuppoſed to denote the *viſible New Moon*, it hath another meaning. The firſt and principal of theſe paſſages, and which clears all the reſt, is Num. xxviii. 14. For unleſs it be taken for granted that חדש ſignifies the *viſible New Moon*, there is no precept in Scripture for any particular ſolemnities on ſuch *viſible New Moon*; but in Num. xxviii. 11, it is commanded, *In the beginnings of* חדשיכם YOUR (N. B.) months *ye ſhall offer a burnt-offering unto the Lord*—ver. 14.—*This is the burnt-offering* חדש בחדשו of the month in it's month *throughout the months of the year.* חדש in this latter verſe is plainly equivalent to the *beginning of the Jewiſh month* in the former, and therefore cannot denote the *viſible New Moon*; becauſe, as above ſhewn, *their* months were not *ſynodical.* And this context explains 1 Sam. xx. 5. 2 K. iv. 23. Iſa. i. 13. lxvi. 23. Ezek. xlvi. 3, 6, and all the other texts where חדש is in our Tranſlation improperly rendered *New Moon*, inſtead of *month-day* or *firſt day of the month.* So Pſ. lxxxi. 4, *Blow the trumpet* בחדש on the firſt day of the month, בכסה ליום חגנו *in the* (עת *time*) *numbered* or *computed for our perpetually returning feaſt-day*, as Num. x. 10, which ſee.

חדת Chald.

As a N. from the Heb. חדש, *New.* Once Ezra vi. 4.

חוה

With a radical, but omiſſible, ה.

I. *To declare, diſcover, ſhew.* Job xxxii. 6, 10. Pſ. xix. 3, & al. As a N. fem. in Reg. אחוה *A declaration.* occ. Job xiii. 17.

From this Root, *Eve*, as we pronounce her name, was called חוה, i. e. *The manifeſter*, Gen. iii. 20, *becauſe ſhe was* or *was to be* the mother כל חי *of all that live*, i. e. to God, ſpiritually and eternally, as being the mother of Chriſt, the ſeed already promiſed, ver. 15, who is the *Life* of believers. See John i. 4. xi. 25.

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have been continually incroaching on the ſucceeding lunar year, till in about thirty-three ſuch years it would have paſſed forward through every month of this kind of year.

Col. iii. 4, but eſpecially 1 John i. 2; where, in the expreſſion *The Life was manifeſted*, the Apoſtle plainly alludes to the very *name* given to Eve, and the *reaſon* of it.

II. As a N. fem. plur. חות and in Reg. חותי rendered in our tranſlation *ſmall towns* and *towns*; but ſeems, as *Michaelis* (Supplem. ad Lex. Heb. p. 729, 730.) has obſerved, properly to denote the *moveable towns* or *villages of the ancient Nomades, compoſed of tents generally placed in a circle* like the Tartar *hordes*; whence חות יאיר *Havoth Jair* became the proper name of a diſtrict with it's towns. From the Arabic V. חוי *to collect, gather*, and in the 5th conjugation, *to be round*, i. e. collected in itſelf, the N. חוא ſtill denotes *the hut* of a Bedoween Arab, and אחויה *A number of ſuch, placed near each other*, that is, *a Bedoween village*, ſo called from the *round form* (as חויה ſignifies) in which they place their huts. Comp. *Caſtell* AR. under חוי. occ. Num. xxxii. 41. Deut. iii. 14. Joſh. xiii. 30. Jud. x. 4. 1 K. iv. 13. 1 Chron. ii. 23.

III. Chald. In Kal & Aph. חוה or חוא *To ſhew*, &c. Dan. ii. 4, 6, 24. As a N. אחוית *A ſhewing, declaration.* occ. Dan. v. 12.

חז

Occurs not as a V. in Heb. but I ſuſpect the idea to be nearly the ſame as that of the Arabic חז *To cut in, indent, to notch*, or *jagg like the edges of certain leaves.* See *Caſtell*. Hence as a N. מחוז *A haven, port*, or *harbour for ſhips*, formed by an *indentation* in the land. So LXX λιμενα, and Vulg. portum. Once, Pſ. cvii. 30.

חזז Occurs not as a V. in this reduplicate form, but as a N. חזיז, *Lightning*, properly perhaps of the *jagged* or *zigzag* kind, ſuch as it appears in the hot climates. occ. Job xxviii. 26. xxxviii. 25. (where ſee *Scott*), Zech. x. 1, where Engliſh margin *lightnings*, ſo French tranſlation *des eclairs*, and *Diodati*'s Italian, *lampi*.

חזא See under חזה IV.

חזה

With a radical, but mutable or omiſſible, ה.

I. The idea ſeems to be *to faſten, ſettle*, or the like, πηγνυειν, pangere; and in this ſenſe, perhaps, it is uſed as a V. in Niph. Job viii. 17, בית אבנים יחזה He is faſtened *among* (ſee Prov. viii. 2.) *the ſtones*. One of the Hexaplar verſions renders it συμπλακησεται *ſhall be complicated, intwined*, Vulg. inter lapides *commorabitur*, ſhall abide *among the ſtones*. In Kal, with ב following, *To faſten on, to lay faſt hold on*. occ. 2 Sam. xx. 9; where Vulg. tenuit *held*, LXX εκρατησεν *laid faſt hold on*. But obſerve that ten of Dr. *Kennicott*'s MSS. and two ancient editions there read תאחז.

II. As Ns. חזה and חזות *A ſettled agreement.* LXX συνθηκας, *covenants*, Vulg. pactum (from pangere *to faſten*) *an agreement.* occ. Iſa. xxviii. 15, 18. But Mr. *Bate* renders the words in both theſe paſſages *a viſion*, (ver. 15, עשינו חזה *we have prepared* a viſion; comp. Senſe IV.) as alluding to the pretended or real *viſions* of the falſe prophets concerning the grave.

III. As a N. חזה *The breaſt* of an animal, ſo called from it's being wonderfully and *ſtrongly compacted* of bones and cartilages for the comprehending and defenſe of the noble parts lodged therein. So the Gr. name ϛηθος is from ϛηναι *to ſtand, ſtand firm*; and the Latin one pectus, from the Greek πηκτος *fixed, compact*. Exod. xxix. 26, 27. Lev. vii. 30, & al. freq. The offerer's waving of the *breaſt* of the ſacrifice to God, was typically giving up to him the *heart* and *affections*; and this being afterwards allotted to the *prieſt*, reminded the believer that He only whom the prieſt repreſented did ever in his own perſon make an entire and continual ſurrender of his *heart* and *will* to God.

IV. And moſt commonly as a V. חזה, and Chald. חזא (Dan. iv. 20 or 23.) *To ſee, behold*, i. e. *to fix* or *faſten* the eyes either of the body or mind on an object, ατενιζειν. Exod. xviii. 21, *And* thou ſhalt provide *out of all the people*, or fix (thine eyes) upon *men of truth*. Pſ. xi. 4, *His eyes* behold, fix upon—*the children of men*. ver. 7, *His countenance* will behold, fix upon with delight and complacency, *the upright*. So Pſ. xvii. 2. Iſa. xlvii. 13, החזים בכוכבים *Thoſe who* gaze *upon the ſtars*. Eng. Tranſlat. *Star*-gazers. Here the idea of the word is clear, and hence the ultimate derivation of our Eng. *gaze* from Heb. חזה will appear probable. freq. occ. As a participial N. חזה *A ſeer, a prophet,* who either had (as 1 K. xxii. 17.) or pretended to have (as Ezek. xiii. 16.) ſupernatural *viſions* of future events repreſented to him. 2 Sam. xxiv. 11; 2 K. xvii. 13, & al. Comp. 1 Sam. ix. 9. As Ns. חזה, חזות, חזון, חזיון, מחזה, and Chald. חזוא (Dan. ii. 19.) *A ſupernatural viſion* or *foreſight by objects repreſented.* freq. occ. Comp. Job iv. 13. xxxiii. 15. As a N. מחזה *A mean of ſeeing, a window to give light.* 1 K. vii. 4, 5.

Hence perhaps Eng. *gaze,* Gr. οσσος an eye, and οσσομαι to ſee.

חזק

The radical idea of this extenſive Root ſeems to be, *To conſtringe, bind hard* or *tight.* Thus in Syriac the Verb is frequently uſed for *binding, binding up, girding,* or the like, and in Arabic ſignifies *to bind hard* with a rope, to *ſtrain* a rope, or *draw* it *tight,* and ſo *preſs* or *compreſs.* See *Caſtell.*

I. In a Niph. ſenſe, *To be bound hard* or *tight.* 2 Sam. xviii. 9; where the LXX rendering it by περιεπλακη *was intwined,* have given nearly the idea of the Root. Iſa. xxviii. 22, *Leſt your bands* be tightened, bound tighter. Iſa. xxii. 21, I will gird *him with thy girdle,* as the V. is uſed in Syriac. Comp. Nah. ii. 1, or 2. See *Michaelis* Supplem. p. 708.

II. It is oppoſed to רפה *relax,* and ſo properly denotes *to aſtringe, brace, tighten up.* Iſa. xxxv. 3, חזקו ידים רפות, literally tighten *the relaxed hands, make them tenſe,* and conſequently *ſtrong, ſtring* them; as *Dryden* uſes the Eng. Verb,

> Toil *ſtrung* their nerves, and purified their blood.

So *Pope,* Il. ii. lin. 531,

> ———— *ſtrings* their nervous arms.

Comp. Il. x. lin. 559.

So Job iv. 3. Comp. 2 Sam. xvi. 21. Exod. xiii. 9, & al. In Hiph. Gen. xxi. 18, החזיקי את ידך בו, literally, tighten or brace *thy hand upon him,* i. e. *take faſt hold* on him; or rather (as ſuggeſted to me by a friend) ſtrengthen *thy hands, comfort thyſelf in him,* according to the ſubſequent ſenſe. See the context both preceding and following; and though חזק joined with ידים is often uſed in the ſenſe of *ſtrengthening* or *comforting* (ſee Jud. vii. 11. 2 Sam. ii. 7. xvi. 21. Iſa. xxxv. 3. Zech. viii. 9, 13. Jer. xxiii. 14. Neh. vi. 9), yet I meet but with one more inſtance in Scripture where the phraſe is followed by ב prefixed to an intelligent being, namely 1 Sam. xxiii. 16, which may confirm the interpretation of Gen. xxi. 18, laſt propoſed. Deut. xii. 23, *Only* חזק conſtrict or reſtrain thyſelf, be ſtrict, *not to eat the blood.*

In Iſa. viii. 11, חזקת יד *ſtrength of hand* moſt probably means, as the Targum explains it, *the prophetic impetus* or *impulſe* on Iſaiah. Comp. Ezek. i. 3. iii. 14, and *Michaelis* Supplem. p. 710.

III. In Kal, Intranſitively, *To become* or *grow ſtrong, to gain ſtrength, to act with ſtrength.* Exod. xii. 33. Deut. xii. 23. Iſa. xxxix. 1, & al. freq. Alſo, Tranſitively, *To make ſtrong, ſtrengthen.* Pſ. cxlvii. 13. Jer. xxiii. 14. Ezek. xxxiv. 4, & al. In Hiph. *To be* or *become ſtrong.* 2 Chron. xxvi. 8. Alſo, *To ſtrengthen.* Ezek. xxvii. 9. *To repair,* as a wall. Neh. iii. 4, 5, 6, &c.

In Hiph. with ב following, *To act ſtrongly upon* ſomething elſe, *to lay ſtrong hold upon, hold faſt, retain.* See Jud. vii. 8. Job ii. 3, 9. Prov. xxvi. 17. With ל following, *To lay ſtrong hold on, graſp.* 2 Sam. xv. 5. It is alſo uſed tranſitively in the ſame ſenſe. See Jer. vi. 23, 24. Mica vii. 18. Comp. Nah. iii. 14. In Hith. *To ſtrengthen oneſelf, be* or *grow ſtrong* either in body or mind. 2 Sam. iii. 6. 2 Chron. xiii. 7. xv. 8. xxiii. 1. As Ns. חזק *Strong.* Prov. xxiii. 11. Joined with לב *the heart,* it denotes *Reſolution, obſtinacy*—with מצח *the forehead,* or פנים *the face, aſſurance, impudence.* See Ezek. ii. 4. iii. 7, 8. Alſo, *Strength.* Hag. ii. 22. Fem. חזקה *Strength, force.* 1 Sam. ii. 16, & al.

Hence Greek ισχυς *ſtrength,* ισχυω *to be ſtrong.*

IV. In Hiph. *To confine, retain, contain.* occ. 2 Chron. iv. 5, מחזיק Confining or containing *three thouſand baths, it held them,* i. e. it would hold 3000 baths *without ſuffering any to run over,* though it *uſually* held but 2000, as 1 K. vii. 26.

חזר

Occurs not as a V. in Hebrew, but in Chaldee ſignifies *to encompaſs, ſurround.* Targ. Pſ. xlviii. 13. cxviii. 11. In Ithp. *To turn round* or *about, to turn back.* Targ. Joſ. viii. 20. Jud. xxi. 41. Ezek. i. 9, 12. As a N. חוור *A round ball* or *apple.* Targ. Exod. xxv. 33. Prov. xxv. 11. So Syr. חוורא *An apple.* But I do not find, notwithſtanding *Caſtell* gives to the V. in Chaldee the ſenſes of "convolvit, revolvit, circumvolvit," that either in Chaldee or Syriac it ever ſignifies *to roll, roll round.* As a N. in Heb. חזיר *A hog* or *boar,* ſo called perhaps from his *round* ſhape when fat, which is his *natural* ſtate, *Totus teres atque* rotundus. "As fat as a "hog," is proverbial with us. So *Horace* (lib. i. ep. 4. lin. 15, 16.) deſcribes himſelf to be; "Pinguem & nitidum—*Epicuri de grege* Porcum, *Fat* and *ſleek, a hog* of Epicurus's herd."

Bochart (vol. ii. 696.) and after him *Schultens* (in his MS. *Origines Hebraicæ*) refers this N. to the Arabic ſenſe of the V. חזר namely, *to have narrow eyes*; but the V. rather ſeems to have taken it's meaning from the Heb. N. than the N. from the V. *Pig's eyes* is an Engliſh expreſſion for *little, narrow eyes.* occ. Lev. xi. 7. Deut. xiv. 8. Pſ. lxxx. 14. Prov. xi. 22. Iſa. lxv. 4. lxvi. 3, 17. Every one knows that, beſide the mark of uncleanneſs given in the two firſt-cited paſſages, *a hog* is one of the moſt filthy of animals, even to a proverb (ſee 2 Pet. ii. 22). He is alſo extremely gluttonous, fierce, quarrelſome, noiſy, and luſtful. On account of this laſt mentioned quality, *ſwine* were uſually ſacrificed to * *Venus* by the Greeks and Romans; as they were likewiſe to *Friga* by our Saxon anceſtors †; and from the paſſages of Iſaiah juſt cited, it appears that the idolaters in his time offered the ſame abominable victims to their falſe gods. Comp. 1 Mac. i. 47, and *Joſephus* Ant. lib. xii. cap. 5, § 4.

On Pſ. lxxx. 14, we may obſerve that *Homer* has a ſimilar deſcription of a *boar,* Il. ix. lin. 535, &c.

> Ωρσεν επι χλουνην συν αγριον, αργιοδοντα,
> ῾Ος κακα πολλ᾽ ερδεσκεν, εθων Οινηος αλωην·
> Πολλα δ᾽ ογε προθελυμνα χαμαι βαλε δενδρεα
> μακρα
> Αυτῃσιν ῥιζῃσι, και αυτοις ανθεσι μηλων.
>
> On Œneus' fields a *ſavage boar* ſhe brought,
> Which to their owner ills unnumber'd wrought.
> *Torn from the root the lofty trees he ſpreads,*
> With all their blooming honours on their heads.

And *Ovid* Met. lib. viii. lin. 294, among the miſchiefs wrought by this *Calydonian* boar, particularly notices his rooting up the *vines.*

> Sternuntur gravidi longo cum palmite fœtus.

From Prov. xi. 22, it ſeems probable that the ancient eaſtern nations bordering on Judea *rung* their hogs in a manner not unlike our method in England.

חח

Occurs not as a V. in Heb. but from the applications of it as a N. the idea ſeems to be, *to catch* or *hold as with a hook* or *claſp.* Hence Eng. *To hitch.*

I. As a N. חח perhaps *A hook* or *claſp* to join garments together. So *Montanus,* fibula; but Vulg. armillas *bracelets,* which are *hooked* or *claſped together.* occ. Exod. xxxv. 22.

II. As a N. חוח *A hooked thorn.* occ. Prov. xxvi. 9, "A thorn or hook [or a hooked thorn] *goes up into the hand of a drunkard, ſo (is) a proverb in the mouth of fools.* They hurt themſelves by the interpretation and application of it, as a drunken man does his hand with a *hook* or *thorn* which he has not ſteadineſs to handle." *Bate.* Alſo, *The thorn-tree,* or rather *bramble,* which *catches hold with it's thorns,* 2 K. xiv. 9, twice. Job xxxi. 40. Comp. 1 Sam. xiii. 6. 2 Chron. xxxiii. 11.

III. As a N. חוח or חח *A clenched ring* of iron paſſed through the noſe of a beaſt, in order the better to manage him by means of a rope faſtened to it; as is ſtill uſual in the Eaſt with regard to ‡ camels and || buffaloes. 2 K. xix. 28. Iſa. xxxvii. 29, where God ſpeaking of *Sennacherib* king of Aſſyria, under the image of a furious refractory beaſt, ſays, *I will put* חחי *my* ring *in thy noſe.* So Vulg. in both texts circulum, and *Symmachus* in Iſa. κρικον. Comp. Ezek. xxxviii. 4. Job xl. 26, or xli. 2, of the leviathan or crocodile, *Wilt thou put a*

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* See *Voſſius,* de Phyſiologia Chriſt. lib. ix. cap. 26.

† See *Mallet*'s Northern Antiq. vol. i. p. 132.

‡ See *Shaw*'s Travels, pag. 167, 8, 2d edit.

|| *Brookes*' Nat. Hiſt. vol. i. p. 38.

rope in his noſe, or bore his cheek through בחוח *with* a ring? Comp. Ezek. xxix. 4, where Pharaoh king of Egypt is deſcribed under the ſimilitude of the ſame dreadful animal.

IV. As a N. maſc. plur. חחים *The links of a chain catching hold* on one another. Vulg. catenis, *chains*. Ezek. xix. 4. (comp. 2 K. xxiii. 33.) Ezek. xix. 9. (comp. 2 Chron. xxxvi. 6).

חט

I. *To compact, faſten* or *join together*; componere, compingere. Thus it occurs in Chald. in the Aphel form, Ezra iv. 12, where the Vulg. componentes *composing, putting together*.

II. As a N. חוט *A thread, line* or *cord*, from *faſtening* things *together*. See Gen. xiv. 23. 1 K. vii. 15. Eccleſ. iv. 12. Hence perhaps *A withe*.

III. As a N. חטה plur. חטים *Wheat*. See under חטה.

חטא

I. In Kal, *To deviate from*, or *miſs* a ſcope or aim, ἁμαρτανειν, aberrare *à ſcopo*. occ. Jud. xx. 16, *Every one could ſling ſtones at a hair, and not* יחטא miſs. So LXX εξαμαρτανοντες.

II. In Kal, *To miſs one's ſtep, tread aſide*, and ſo *trip*. Prov. xix. 2, *He that haſteneth with his feet* חוטא miſſeth his ſtep, or trippeth; where the Vulg. offendet *will ſtumble*. Comp. Hab. ii. 10. So perhaps Prov. xiv. 21, *He that deſpiſeth his neighbour* חוטא trippeth, falleth (himſelf); *but he that hath mercy on the poor*, אשריו *happy is he*. As a N. fem. חטאת *Tripping, ſtumbling*, lapſatio. Prov. xxi. 4, *Loftineſs of eyes*, and *ſwelling of heart, ſplendour of the wicked*, a fall. Theſe things go together (as Prov. xvi. 18). As to the mode of expreſſion in mentioning ſeveral things together without any copula, comp. Prov. xxv. 20; and for the ſenſe of חטאת, Prov. x. 16.

III. In Kal, *To miſs* of happineſs, "our nature's end and aim," *to miſcarry* in this ſenſe. occ. Job v. 24. To this purpoſe *Symmachus*, δυϛπραγηση *be unfortunate*. Hence the Greek V. Αατω and Ατω, *to lead into errour* and *hurt, to deceive*, and the N. Ατη *Errour, miſtake, damage**.

IV. In Hith. *To miſs oneſelf* as it were, *to be out of one's wits, aſtounded*, εκϛηναι. occ. Job xli. 17, or 25, *On his* (*the leviathan's*) *riſing up the valiant ſhrink*, משברים יתחטאו *on the breakings* (of whatever he is aſſaulted with, ſee the following verſes) they are out of their wits; ſo the French Tranſlation, *et* ils ne ſavent où ils en ſont, *voiant comme il rompt tout*; *and* they know not where, or whereabouts, they are, *ſeeing how he breaks every thing*. But Mr. *Scott*, whom ſee, obſerves that the Vulg. renders משברים by territi *terrified*; and *Caſtellio*, to the ſame purpoſe, by fracti *broken*, i. e. with terrour. I add that the *Tigurine* or *Zurich* Latin verſion tranſlates the two words, Et animis conſternati neſciunt quò ſe vertant, *And terrified in mind they know not which way to turn*.

V. And moſt generally, in Kal, *To deviate* in a ſpiritual or moral ſenſe, i. e. from a rule or law, particularly the divine; *to ſin, offend*, in whatever manner. freq. occ. With ל prefixed to the perſon following, *To ſin with regard to* or *againſt* another; *to be a ſinner* or *offender with reſpect to* him. Gen. xx. 9. xxxix. 9. Exod. x. 16, & al. Comp. Gen. xliii. 9. xliv. 32; in which laſt paſſage our tranſlators render it *to bear the blame*. And theſe texts explain Gen. xxxi. 39, אחטנה *I* bare the blame or loſs *of it*; where obſerve that the final א of חטא is dropped, as in other forms of this Root. See below. In Hiph. *To cauſe to ſin*. Exod. xxiii. 33. Deut. xxiv. 4, & al. freq. As Ns. חטא *Sin*. Lev. xix. 17. xxii. 9, & al. freq. Fem. חטאה and חטאת The ſame. Gen. xx. 9. Iſa. v. 18. Num. xii. 11. Deut. xix. 15, & al. Alſo, חטאת *A ſin-offering, an offering for ſin, on which the ſin was put*, or *to which it was imputed*. (See Lev. iv. 4, 15, and comp. Lev. i. 4. xvi. 21.) Exod. xxix. 14. xxx. 10. Lev. iv. 3, & al. freq. And thus I think חטאת is applied, Gen. iv. 7, *If thou doſt well, is there not* שאת *exaltation*, to thee namely?—*ſhalt thou not have the excellency?* Eng. marg. *And if thou doſt not well*, לפתח חטאת רבץ, a ſin-offering

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* See *Dammi* Lexicon Nov. Græc. p. 168, and the ſtory of *Att*, the Demon of Miſchief and Diſcord, being caſt by Jupiter out of Heaven, in *Homer* Il. xix. lin. 91—134, which bears a remarkable reſemblance to the ſcriptural account of Satan's Fall. See Madame *Dacier*'s note on her tranſlation of this paſſage; Mr. *Pope* on lin. 93 of his tranſlation; and Mr. *Merrick*'s Annot. on Pſ. xviii. 5.

coucheth

couchetb or *lietb* (as a beaſt, for ſo רבץ ſignifies) *at the door*, i. e. for thee to make atonement with. And obſerve, that רבץ agrees in gender, not with חטאת, but with the name of the animal underſtood; a manner of conſtruction not uncommon in Hebrew. As for the expreſſion of *ſin lying* or *being laid at the door*, it is (to ſpeak modeſtly) a very ſtrange one, and hardly ſenſe; though I am aware that it is become not uncommon in Engliſh, I ſuppoſe from this very miſ-tranſlation in Geneſis. Hence

VI. In Kal and Hiph. *To offer for a ſin-offering*. Lev. ix. 15. vi. 26. Alſo, *To expiate, cleanſe* or *purify, by a ſin-offering*. Exod. xxix. 36. Comp. Pſ. li. 9.

The final א is ſeveral times dropped in different deflections of this Root, as in thoſe of בא, יצא and others. אחטנה Gen. xxxi. 39, has been already noticed; to which we may add Gen. xx. 6, מחטו לי, for מחטוא, *from ſinning againſt me*, (comp. ver. 9.); 2 K. xiii. 6, החטי, for החטיא, *be cauſed to ſin*; Jer. xxxii. 35, החטי, for החטיא, *to cauſe to ſin*; Num. xv. 24, לחטת, for לחטאת, *for a ſin-offering*.

In Gen. xx. 6, one of Dr. *Kennicott*'s MSS. and two ancient printed editions, read מחטוא, and three MSS. מחטא; in 2 K. xiii. 6, nineteen of his MSS. and five printed editions, have החטיא; ſo in Jer. xxxii. 35, ſixteen MSS. and two printed editions, החטיא; and in Num. xv. 24, ſeventeen MSS. and two printed editions, read לחטאת. But it is remarkable that on the word אחטנה, Gen. xxxi. 39, the Doctor has not noted any various reading at all, except of one *Samaritan* MS. which has אחיטנה.

חטב

I. *To hew*, as wood. Deut. xix. 5, & al. freq.

II. *To carve*, as wood. occ. Prov. vii. 16, as a Participle paoul fem. plur. חטבות the carved (works of it) *with linen thread of Egypt*. Or may not חטבות here mean *figured tapeſtry* or *carpeting*, from it's reſemblance to *carved work*? So LXX αμφιταποις, and Vulg. tapetibus pictis. If ſo, the *figured tapeſtry of the thread of Egypt* will be explanatory of the preceding מרבדים. For חטבות אטון מצרים *Theodotion* has ΔΙΑΓΕΓΡΑΜΜΕΝΑΙ ζωγραφιαν Αιγυπτȣ figured *with the deſigns of Egypt*. Comp. *Harmer*'s Obſervations, vol. ii. p. 360.

III. *To carve*, as ſtone. occ. as a Participle fem. plur. Huph. Pſ. cxliv. 12. Comp. under זוה I.

חטה

With a radical, but omiſſible, ה.

It occurs not as a V. in Heb. and as a N. is applied only to *wheat*. We meet, however, with the traces of this Root in the Chaldee and Samaritan languages; for in the Targum of *Jonathan Ben Uziel*, and in the *Jeruſalem* Targ. on Deut. xxviii. 54, we have the participial N. מחטי anſwering to the Heb. רך *tender*; ſo on ver. 56, *Ben Uziel* has מחטייתא, and the *Jeruſalem* מחטיא for Heb. רכה fem. and in the Samaritan verſion of Deut. xxviii. 54, חטי anſwers to the Heb. ענג *delicate, luxurious*, and ver. 56, חטיאה to ענגה. I would propoſe therefore *delicate, delicious*, or the like, for the ideal meaning of the Heb. חטה; whence as a N. חטה pl. חטים and (Ezek. iv. 9.) חטין *Wheat*, ſo named from it's ſuperiour *delicacy* or *deliciouſneſs* to other corn. Thus *Homer*, Il. x. lin. 569, calls it Μελιηδεα *ſweet like honey*. See Deut. xxxii. 14. Pſ. lxxxi. 17. cxlvii. 14. In a like view this N. is by moſt of the Lexicons derived from the V. חנט *to embalm, fill with a ſweet juice*; but no other ſimilar inſtance is, nor, I believe, can be produced, of a *radical* נ in Heb. dropped before a ט; Mr. *Bate* therefore deduces חטה from חט "becauſe it is the only corn we always *bind* or *tie up* with a bandage of it's own." But neither does this derivation ſeem ſatisfactory; becauſe ſubſtances are denominated in Hebrew, not from the application or uſe we make of them, but from their own natures or qualities. The reader will now judge for himſelf whether either of theſe latter accounts of the N. חטה is preferable to that I have above given, and whether I have done right in reſtoring this Root, which is not to be found in other Lexicons. On Deut. viii. 8, ſee *Tacitus*, Hiſt. lib. v. cap. 6, who compares the fertility of *Judea* to that of *Italy*, when in it's higheſt ſtate of cultivation. "Uber ſolum. Exuberant fruges noſtrum ad morem; præterque eas balſamum & palmæ." Comp. *Virgil.* Georgic. ii. lin. 136, &c.

Der. *Wheat*; alſo perhaps Greek ἥδω to delight, ἥδυς ſweet, pleaſant, and (ש *which* being prefixed) Eng. *Sweet.*

חטם

To refrain, reſtrain, but properly I apprehend *to muzzle,* as the V. with the initial *Cha* is uſed in Arabic, whence alſo the Arabic N. חטאם *a muzzle,* επιϛομιον. See *Caſtell.* Once, Iſa. xlviii. 9, Literally, *For my name's ſake I will lengthen my noſe* (ſee under אף V.) *and (for) my glory* אחטם I will put a muzzle (upon it) *that I may not cut thee off.* The Vulg. gives nearly the true ſenſe of this V. by rendering it infrenabo, *I will bridle,* or *curb.*

חטף

To ſeize ſuddenly, to catch. So LXX ἁρπαζειν, and Vulg. rapere. occ. Jud. xxi. 21. Pſ. x. 9, twice.

חטר

Occurs not as a V. in Heb. but in the Arabic, with the initial *Cha,* ſignifies *to move this way and that, to vibrate*; ſee *Caſtell.* And hence with *Schultens'* MS. *Orig. Heb.* I would deduce the ſenſe of the Heb. N. חטר *A twig,* or *rod,* which is eaſily *agitated,* or *moved to and fro.* occ. Iſa. xi. 1. Prov. xiv. 3. The very word *hether* is ſtill uſed in the midland parts of England for a *longiſh twig.*

חיה

With a radical, but mutable or omiſſible, ה.

It is generally rendered *to live,* but this ſeems rather a ſecondary ſenſe deduced from the primary one of *being vigorous, ſtrong*; ſo it is often oppoſed to מת *dying,* which latter primarily denotes *failing, diſſolution.* From the Heb. חיה in this view we have the Latin *Vi, vis,* force, vigour.

I. *To be ſtrong, vigorous.* It ſeems to be uſed ſtrictly in this ſenſe, Pſ. xxii. 27, where it is applied to the heart. As a Participle or participial N. חי *Strong, vigorous, valiant.* occ. 2 Sam. xxiii. 20, where Vulg. fortiſſimi *very valiant.* But obſerve, that not only the *Keri* and *Complutenſian* edit. but alſo two other ancient printed editions, and twelve of Dr. *Kennicott's* MSS. here read חיל. Fem. plur. חיות *Strong, vigorous, lively* in this view. occ. Exod. i. 19. In Hiph. *To make* or *preſerve ſtrong and vigorous,* occ. Neh. ix. 6, *Thou art He, Jehovah alone, thou haſt made the heavens, and the heaven of heavens, and all their hoſt, the earth and all which is upon it, the ſeas and all which is in them, and thou* מחיה את כלם preſerveſt them all, i. e. not only animals *in life,* but all things before mentioned, *in ſtrength and vigour,* according to their ſeveral conſtitutions and offices. Comp. 1 Tim. vi. 13. Col. i. 16, 17. Heb. i. 3. As a N. fem. ſing. in Reg. חית *A force, a ſtrong body* of men; Δυναμις, Vis. occ. 2 Sam. xxiii. 13, where LXX ταγμα, and Eng. Tranſl. *the troop.* As for לחיה 2 Sam. xxiii. 11, it ſhould, I think with Mr. *Bate,* be rendered *to Lehi,* the name of a place, (of which ſee Jud. xv. 17, 19.) And *Michaelis* has remarked, that ſo *Joſephus* underſtood it, Ant. lib. vii. cap. 12, § 4,—εις τοπον ΣΙΑΓΟΝΑ λεγομενον αυτων παραταξαμενων the Philiſtines being drawn up in a place called the *Jaw,*" i. e. לחי. As a N. מחיה *Strength, vigour.* 2 Chron. xiv. 13. Comp. Ezra ix. 8, 9.

II. *To become ſtrong and vigorous,* i. e. *to recover ſtrength and vigour* after faintneſs, weakneſs, or ſickneſs. See Gen. xlv. 27. Jud. xv. 19. Joſh. v. 8. 2 K. i. 2. viii. 8, 9, 10, 14. xx. 7. Iſa. xxxviii. 9.

III. In a Hiph. ſenſe ſpoken of a city, *To repair.* occ. 1 Chron. xi. 8.—of ſtones burnt, and decayed, *to reſtore* them to their former uſe. occ. Neh. iv. 2, or iii. 34. So in Latin lapides redivivi, ſaxa rediviva.

IV. As from the Latin vis *force, vigour,* we have vivo *to live,* and vita *life,* and from the Greek βια *ſtrength,* βιος *life*; ſo from the primary ſenſe of the Heb. חיה, namely *ſtrong, vigorous,* as a V. in Kal, it moſt commonly ſignifies *to live,* whether naturally, Eccleſ. vi. 6, & al. freq.—or ſpiritually and eternally, Lev. xviii. 5. Prov. iv. 4. vii. 2. Hab. ii. 4. And in the ſenſe of *living,* the final ה is often dropped, even when the V. is in the preter tenſe. See Gen. v. 5. xi. 12, 14. xxv. 7. Alſo, *To recover life, revive.* 1 K. xvii. 22. 2 K. xiii. 21. Job xiv. 14. Iſa. xxvi. 14. Ezek. xxxvii. 3, 9. And as the Eng. Verbs *revive* and *recover* have a tranſitive as well as a neuter ſignification, ſo חיה in Kal denotes not only *to live*, but *to cauſe to live, to preſerve alive*. Gen. vii. 3. Deut. vi. 24. Pſ. xxxiii. 19. Joſh. ix. 15. Ezek. iii. 18. In Hiph. *To cauſe to live, to preſerve alive*. Gen. vi. 19, 20. xix. 19. 2 Sam. xii. 3. Joſh. vi. 25. xiv. 10, & al. Comp. Iſa. lvii. 15. Pſ. cxix. 37, 40, 50. *To reſtore to life*. 2 K. viii. 1, 5. Alſo, becauſe prophets are ſaid to do what they pronounce or promiſe ſhall be done (ſee Gen. xxvii. 37. xli. 13. xlix. 7. Iſa. vi. 10. Jer. i. 10. Ezek. xliii. 3.), *To promiſe life to*, as a prophet. Ezek. xiii. 19, 22. As a N. חי, fem. חיה *Living*. Gen. i. 20, 21. iii. 20. viii. 21. Joſh. iii. 10, & al. freq. 1 Sam. xxv. 6, לחי *to him that* liveth in proſperity, ſay our tranſlators; but it rather ſeems a part of the compliment ſent to Nabal, as Mr. *Bate* has obſerved in his Note, "in viventem ſis, not viventi *to one who lives*. It is equivalent to the Latin vivas," *mayſt thou live*.

חי פרעה (*As*) *Pharaoh liveth*. Gen. xlii. 15, & al. So the moſt ſacred oath among the Perſians, when Mr. *Hanway* was in that country ſo late as the year 1744, was, *by the king's head*. See his Travels, vol. i. p. 313.

Applied to waters חיים *Living, ſpringing* or *running*, as oppoſed to ſtagnant. Gen. xxvi. 19. Lev. xiv. 5, 6, & al. As a N. fem. ſing. חיה and in Reg. חית *Life*. Gen. xviii. 10, 14. Job xxxiii. 18, 20, 22. Pſ. lxxiv. 19. cxliii. 4. Ezek. vii. 13, & al. כעת חיה *According to the time* of life. This expreſſion occurs Gen. xviii. 10, 14. 2 K. iv. 16, 17, and relates to the *time* which paſſes from a woman's conception of a child to it's birth, *when it begins to live*, as other creatures do, being no longer animated by it's connection with the mother, but ſupported in life *by reſpiring the vital air*; when, as *Virgil* expreſſes it, veſcitur aurâ æthereâ, or auras vitales carpit. Æn. i. lin. 551, 2, and 391, 2. Several learned men have been for rendering כעת חיה *when this time* or *ſeaſon revives*, namely in the following year, *at this very time next year*; but to denote this, not only a very different expreſſion is uſed, Gen. xvii. 21, but the promiſe contained in that text ſeems to have been given *ſome time before* thoſe in Gen. xviii. 10, 14, which conſequently cannot admit the interpretation laſt mentioned; for the promiſed child could not be born at two different times in the year. As a N. maſc. plur. חיים *Life*, of men or animals, which in them conſiſts of *repeated acts* or *exertions* of vital energy. Gen. xxiii. 1. xxv. 7. xxvii. 46, & al. freq. Hence though חי in the ſingular is often applied to Jehovah, and He is called אלהים חיים *the living Aleim*, Deut. v. 26, & al. yet I do not find that His *Life* itſelf is ever expreſſed by the *plural* word חיים; for His *Life* is, if I may ſo ſpeak, *one permanent act* enduring from eternity to eternity *. רוח חיים *The ſpirit of life*, is aſcribed to brutes as well as to men. Gen. vi. 17. For Gen. vii. 22, ſee under נשם II.

Chald. As a N. maſc. plur. חיין *Life*: occ. Dan. vii. 12. We meet alſo with this form Job xxiv. 22; whence, as well as from other plurals in ין occurring in that book, it appears that ין was uſed anciently as a plural termination in the *Hebrew* language.

As a N. fem. חיה, and in Reg. חית *A living creature, an animal*, including birds, beaſts, and reptiles. Gen. viii. 17; excluſive of fiſh and fowl, Gen. i. 28, 30; but frequently *a wild beaſt*, as being more *vigorous* and *lively* than the tamer ſpecies. Gen. i. 25. vii. 21. Lev. xxv. 7. חיות plural is uſed for *marine creatures* or *fiſhes*, Pſ. civ. 25. Hence Saxon pihт, and Eng. *wight*, a living being. חית ſing. in Reg. ſeems uſed for the *animal appetite*. Job xxxviii. 39. Comp. Job xxxiii. 20.

חית קנה *The wild beaſt of the reed*, Pſ. lxviii. 31, may ſignify either the Egyptian *hippopotamus*, the *behemoth*, which is ſaid, Job xl. 21, *to lie—in the covert* קנה of the reeds *and the mud*, and is ſo repreſented in the famous † *Præneſtine* pavement; or elſe that periphraſtic deſcription may denote the *crocodile*, which in the ſame pavement is likewiſe *lying among the reeds* of the Nile. Either of theſe extraordinary animals would be a very proper emblem of the *Egyptians*

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* See *Cudworth*'s Intellectual Syſtem, vol. i. p. 388, edit. *Birch*.

† See *Shaw*'s Travels, p. 425, 6.

(who are mentioned in the next verſe of the Pſalm), ſince they are both remarkable for their ſcarcely vulnerable bodies, and almoſt invincible ſtrength, and were in the days of David to be found, I ſuppoſe, hardly any where near Judea, except in *Egypt*. By the *crocodile Pharaoh* king of *Egypt* is repreſented, Ezek. xxix. 3, 5. xxxii. 2, as the *Egyptians* are, Pſ. lxxiv. 14. As a collective N. חיתו *Beaſts*. occ. Gen. i. 24. Pſ. l. 10. lxxix. 2. civ. 11, 20. Iſa. xl. 16. lvi. 9. twice Zeph. ii. 14. As a N. fem. in Reg. חית *What ſuſtains life*, *victual*, Lat. victus, which, in like manner, from vivo *to live*. Iſa. lvii. 10, *Thou didſt find* חית ידך the victuals *of thy* hand; ſo *Montanus*, victum *manus tuæ*. "Thou haſt found *the ſupport of thy life* by thy labour." Bp. *Lowth*. Pſ. lxviii. 11, חיתך (As for) thy victual, i. e. the food which thou gaveſt them, ישבו בה they *dwelt in* (*the midſt of*) *it*. Thus the ſacred hiſtory informs us with reſpect both to the manna, Exod. xvi. 13—15, and to the quails, Num. xi. 31, 32. חיתך is put *abſolute* by an uſual Hebraiſm (comp. Pſ. xi. 4. xviii. 31. civ. 17, and *Glaſſii* Philol. Sacr. lib. ii. tract. i. can. 28). See more in Dr. *Chandler*'s Life of King David, vol. ii. p. 64, Note, and in Dr. *Horne*'s Commentary on the Pſalms. As a N. מחיה, in Reg. מחית *Means of ſupporting life*, *ſuſtenance*, *victuals*. Jud. vi. 4. xvii. 10.

V. As a N. חי *Quick*, *raw*, either as the human fleſh in the leproſy. occ. Lev. xiii. 10, 14, 15, 16.—or as the fleſh of an animal not dreſſed with fire. occ. 1 Sam. ii. 15. As a N. מחית *Quickening*, *rawneſs*. occ. Lev. xiii. 10, 24.

VI. As a N. fem. plur. in Reg. חותי Num. xxxii. 41, is rendered *ſmall towns* or *villages*, i. e. places where men *live*, as if it belonged to this Root חיה, but of this there is no proof, ſee therefore under חוה II.

VII. Chald. As a N. fem. חיוא *An animal*, *a beaſt*. Dan. iv. 13. So חיוה Dan. vii. 5. emphat. חיותא Dan. iv. 11, or 14. Plur. חיון, Dan. vii. 3. Plur. in Reg. חיות Dan. iv. 9. Uſed collectively, Dan. vii. 12.

חך

Occurs not as a V. in Hebrew, but in Arabic ſignifies *to ſcratch*, *rub*, *ſcrape*, and perhaps this is nearly the radical idea of the Heb. word, for

I. As a N. חך *The palate* or *roof* of the mouth, from it's peculiar *roughneſs*. Job xxxiii. 2. Pſ. cxxxvii. 6, & al. freq. Hence there is a beautiful antitheſis intimated in Prov. v. 3, חכה *Her* palate (*is*) *ſmoother than oil*. And becauſe the *palate* is a principal organ in *perceiving* and *diſtinguiſhing the ſavours of food* (ſee Job xii. 11. xxxiv. 3); hence חך is uſed for *mental taſte* or *diſcernment*. Job vi. 30. Pſ. cxix. 103.

II. As a N. fem. חכה *A fiſh-hook*, from it's *rough barb* or *beard*. So the LXX throughout Αγκιϛρον, and Vulg. Hamus, *a hook*. occ. Iſa. xix. 8. Hab. i. 15. Job xl. 25, or xli. 1, *Canſt thou*, or (ironically) *thou canſt*, *draw out the leviathan with a fiſh-hook?* From this paſſage *Haſſelquiſt*, Travels, p. 440, obſerves that the leviathan "means a crocodile by that which happens daily, and without doubt happened in Job's time, in the river Nile; to wit, that this voracious animal, far from being *drawn up by a hook*, bites off and deſtroys all *fiſhing-tackle* of this kind which is thrown out in the river. I found," adds he, "in one that I opened, *two hooks* which it had ſwallowed, one ſticking in the ſtomach, and the other in a part of the thick membrane which covers the palate." To the text in Job, however, it may be objected, that *Herodotus*, lib. ii. cap. 70, expreſsly informs us, that in his time one method of catching *crocodiles* in Egypt was by means of a *hook*, ΑΓΚΙΣΤΡΟΝ, baited with a hog's chine, and caſt into the midſt of the river; and that the *crocodile* having ſwallowed this, was drawn on ſhore ΕΞΕΛΚΥΣΘΗ εις την γην, and diſpatched. The true anſwer to this objection ſeems to be, that the Heb. N. חכה, like the French *hameçon*, means *no other kind of hook than a fiſh-hook*, to which only it is applied in Scripture; whereas the Greek *αγκιϛρον* denotes a *hook of whatever kind* or *ſize*. It might therefore be very true that the leviathan could not be drawn out by a חכה, though he might by an *αγκιϛρον*.

DER. *A hook*.

חכה

With a radical, but mutable or omiſſible, ה.

I. In Kal, Abſolutely, *To wait, tarry.* So LXX *μενω*. occ. 2 K. vii. 9. ix. 3; in which latter paſſage it is oppoſed to נם *fleeing*. So in Hiph. occ. Dan. xii. 12.

II. In Kal, Tranſitively, *To wait for.* occ. Job xxxii. 4, "*Now Elihu* חכה את איוב בדברים *had waited for* (LXX ὑπεμεινε) *Job during the diſpute,* (comp. ver. 11, and ch. xiii. 3. xxxi. 40.) that is, he had *refrained* from attacking him, ſo long as the diſpute was kept up between him and his friends." *Scott.* Hoſ. vi. 9, *As troops of robbers* חכי איש *waiting for a man.* So with ל following, Pſ. xxxiii. 20. Iſa. xxx. 18, & al. freq. And in Hiph. Iſa. lxiv. 3. The LXX render it by *μενω, εμμενω*, or more frequently by *ὑπομενω*.

III. In Hiph. with ל following, *To wait for with deſire, to long for.* occ. Job iii. 21. So LXX *ἱμειρονται*. Comp. Hab. ii. 3.

חכל

Occurs not in the ſimple form, but hence חכלל as a N. maſc. plur. in Reg. or ſing. with י paragogic, חכלילי *Red, ſparkling,* ſpoken of eyes. occ. Gen. xlix. 12. LXX *χαροποιοι cheerful.* Some of the other ancient Greek verſions render it by *καθαροι bright, θερμοι glowing, διαπυροι fiery, φοβεροι terrible.* Vulg. pulchriores *more beautiful.* As a N. fem. חכלילות *Redneſs, ſparkling,* of eyes from drunken rage. *Symmachus, χαροποι fiery, fierce.* See *Schultens* and *Michaelis* Supplem. and comp. under חרה III. occ. Prov. xxiii. 29.

חכם

In Kal, *To be wiſe, ſkilful, prudent,* in almoſt any manner; and as a N. *Wiſe,* &c. freq. occ. As in 1 K. iv. 31, or v. 11, we have a ſpecification of eaſtern *wiſe men* by their names, ſo in after times we find that the Greeks had likewiſe their ſeven wiſe men, namely *Thales* of *Miletus, Pittacus* of *Mitylene, Bias* of *Priene, Solon* of *Athens, Cleobulus* of *Lindum, Myſo* of *Chenæ,* and *Chilo* of *Lacedæmon.* For *Myſo,* ſome put *Periander* of *Corinth,* others *Anacharſis* the *Scythian.* Of theſe ſages an account may be ſeen in *Diogenes Laertius,* book i. and in others who have written the lives of the philoſophers. Alſo in Kal, *To make wiſe, inſtruct.* Job xxxv. 11. Pſ. cv. 22. cxix. 98. In Hiph. *To make wiſe.* Pſ. xix. 8. The word is applied to the *natural ſagacity, ſkill* or *inſtinct* of the lower animals. Prov. xxx. 24, *There are four things little upon earth, but they are* חכמים מחכמים ſkilful, being made ſkilful, or taught ſkill, or endowed with great ſkill. How? Plainly by Him who formed them*. In Hith. *To act* or *deal wiſely.* occ. Exod. i. 10. Alſo, *To make oneſelf wiſe,* i. e. as Hith. is often uſed, *To pretend to be ſo.* occ. Eccleſ. vii. 16. As a N. fem. חכמה *Wiſdom, ſagacity, ſkill.* freq. occ.

חל

I. *To make a hole* or *opening.* It occurs not, however, as a V. ſimply in this ſenſe, but hence as Ns. maſc. חל *A hollow, ditch* or *foſs* in fortification. 2 Sam. xx. 15. 1 K. xxi. 23. Iſa. xxvi. 1. Lam. ii. 8. חיל The ſame. occ. Nah. iii. 8; and according to the reading of ſome of Dr. *Kennicott*'s Codices in the four preceding texts. As a N. fem. plur. מחלות *Holes, openings.* occ. Iſa. ii. 19. As a N. חלון, plur. חלונים and חלונות *An opening* or *aperture in a building, a window.* Gen. viii. 6. xxvi. 8, & al. freq.

Hence Eng. *Hole, hollow.*

II. As a V. in Kal and Hiph. (but never with a *radical* ה final in this ſenſe) *To make* or *undergo an opening,* as of the womb in parturition, *To be in labour,* as a woman. The Heb. expreſſes *parturition* or *bringing forth* by other words of a ſimilar import, comp. under פטר *to open,* and שבר *to break.* See Iſa. xxiii. 4. xxvi. 17, 18. liv. 1. In Hiph. *To be in labour with.* Iſa. xlv. 10. Comp. Mic. i. 12. As a N. חיל *Pain* or *anguiſh* as *of a woman in travail.* Jer. vi. 24. xxii. 23. l. 43. Mic. iv. 9, & al. Hence as a V. in Kal and Hiph. *To be in pain* or *anguiſh* as a woman in travail. See Iſa. xiii. 8. Jer. iv. 19. (where obſerve the ה is paragogic as uſual) Joel ii. 6. Mic. iv. 10. 1 Chron. xvi. 30. It is by a ſtrong figure applied to the waters, Pſ. lxxvii. 17.—to the mountains on the glorious appearance of Jehovah, Hab. iii. 10.—to a wilderneſs on the noiſe of his thunder, Pſ. xxix. 8.—to a whirlwind, Jer. xxiii. 19. xxx. 23.

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* See Dr. *Derham*'s Phyſico-Theology, book viii. chap. 5, towards the end; Mr. *Addiſon*'s Spectator, No. 120, 121; and an excellent Sermon of the Rev. *William Jones*, intitled, *Conſiderations on the Nature and Economy of Beaſts and Cattle*, p. 21, printed for Robinſon, Pater-noſter Row.

III. As a N. מחול, pl. fem. מחלות and מחלת *Some fiſtular wind inſtrument of muſick with holes*, as *a flute*, *pipe* or *fife*. Exod. xv. 20. Jer. xxxi. 4, 13. It is joined with the תף or *tabor*, Exod. xv. 20. Jud. xi. 34, and with that and other *inſtruments of muſick*, Pſ. cxlix. 3. cl. 4. It is often in our tranſlation rendered *dance*, but this is rather implied than expreſſed in the word, as Exod. xxxii. 19, *When he ſaw the calf and* the piping; the V. ירא being here applied to both Nouns, as in Exod. xx. 18. Cant. vi. 12, or 13, *What did ye ſee in the Shulamite?* כמחלת המחנים *as* the pipings, choruſes, (ſee LXX, Vulg. and Syr.) *of two companies*. 1 Sam. xviii. 6, *The women came out to ſing* והמחלות and the women playing on pipes or flutes *to meet King Saul*. From the ſenſe of the N. It is once uſed as a V. Jud. xxi. 21. לחול במחלות *To pipe with pipes*. Comp. below חלל III.

IV. As a N. fem. חלה, in Reg. חלת, pl. חלות *A cake*, i. e. ſuch an one as was *pricked full of holes* to prevent fermentation, and ſuch as the Jews ſtill make, and as are known by the name of Jews cakes. Exod. xxix. 2, 23. It ſhould ſeem from Lev. xxiv. 5, that the *ſhew-bread* conſiſted of *cakes of this ſort*.

V. In Kal, *To pierce* or *wound*, as a ſword. Hoſ. xi. 6; where obſerve that חלה is a V. 3d perſ. preter. *fem.* agreeing with חרב which is alſo *feminine*. In Niph. *To be wounded*. 1 Sam. xxxi. 3. 1 Chron. x. 3.

VI. *To break in upon*, *violate*, *profane*. Num. xxx. 2, or 3. *He ſhall not* profane or break *his word*. In Niph. *To be profaned*. Lev. xxi. 4, 9. Ezek. xx. 9, 14, 22. Iſa. xlviii. 11. As a N. חל *Profane*, *what may be broken in upon*, as oppoſed to קדש *Holy*, *ſeparate*. Lev. x. 10. Ezek. xlii. 20, & al.

Hence Lat. *violo*, and Eng. *violate*.

VII. In Hiph. *To make an opening* or *entrance upon*, *to begin*. See Num. xvi. 46, 47. Deut. ii. 24. xvi. 9, *From the ſickle*'s החל entering *on the ſtanding corn* תחל thou ſhalt begin *to number*. In Huph. *To be begun*. occ. Gen. iv. 26. אז הוחל *Then* it was begun, or an entrance was made, *to call on the name of Jehovah*. The form of הוחל in this paſſage, ſeems to determine that the ה in the V. החל is not radical, and conſequently that in the ſenſe of *beginning* it muſt be conſidered as the Hiph. of חל, though I do not find that the characteriſtic י is ever inſerted before ל. Had the ה in החל been radical, the word to expreſs *it was begun* muſt, I apprehend, have been either in Niph. נהחל or in Huph. הֻהחל. As a N. fem. תחלה and in Reg. תחלת *An entrance upon*, *a beginning*. Gen. xiii. 3. Ruth i. 22. Prov. ix. 10, & al. freq.

VIII. As a N. חול *The ſand*. See under יחל.

IX. As a N. חיל *Strength*. See under יחל.

X. As a N. with a formative נ, נחל.

1. *A vale*, *a valley*, *a low ground* between mountains or hills, ſo called not only becauſe with reſpect to them it is, as it were, *an opening* or *hollow* in the earth, but becauſe it was really thus *hollowed out* by the receding waters of the deluge: Gen. xxvi. 17, 19, & al. freq. Comp. under בקע XIII.

2. *A torrent*, *a rapid ſtream*, ſo called from the *channel* or *hollow* in which it runs. It generally denotes *torrents* or *temporary ſtreams*, χειμαῤῥοι ϖοταμοι, common in the eaſtern countries, which are formed by the rain or ſnow from the mountains, and many of which run only in winter, and dry up in ſummer. See 1 K. xvii. 7. Job vi. 15. In the ſecond edition of this Lexicon I referred what is ſaid in the latter part of Iſa. xi. 15, to the river *Nile*; but on attentively reconſidering that text with the learned *Vitringa*'s Comment, it ſeems evident that הנהר *the river* there mentioned is not the *Nile*, but the *Euphrates*, which is thus denominated by way of eminence, Gen. xxxi. 21. Exod. xxiii. 31, and in Iſaiah himſelf, ch. vii. 20. viii. 7. lxvi. 12, and conſequently that the נחלים *ſtreams* or *channels* relate to the latter, not to the former river. The ſecond part of the verſe ſhould be thus rendered—*And he* (*Jehovah*) *ſhall ſhake his hand over the river*, *with the violence of his wind* (comp. Exod. xiv. 21.) והכהו לשבעה נחלים *and ſmite it* (i. e. divide it, *by ſmiting*) into *ſeven* ſtreams or

channels, *ſo that any may walk in ſhoes*, Eng. tranſlat. *dry-ſhod*. ver 16, *And there ſhall be an highway for the remnant of his people, which ſhall be left* FROM ASSYRIA, (N. B.) *like as it was to Iſrael in the day that he came out of the land of Egypt*. From Heb. נחל is plainly derived the Greek Νειλος, Lat. *Nilus*, and Eng. *Nile*.

חלל I. *To open eminently, to make many* or *repeated holes* or *openings, to pierce much*. It occurs not however as a V. ſimply in this ſenſe. But

II. As a V. חלל, like חל, is applied to the *opening* of the female womb in *parturition*. *To be in labour, travail in birth*, as a woman. Iſa. li. 2, *And to Sarah who* תחוללכם travailed *of you*. So LXX *ωδινεσα ὑμας*. As a N. or V. infin. uſed as a N. חלל *Travailing* or *parturition* as of hinds. occ. Job xxxix. 1. Alſo as a V. *To be travailed of, be produced by travail*, as a child. Job xv. 7. Pſ. li. 7. xc. 2, *Before the mountains* ילדו *were brought forth, and the earth* תחולל was produced, i. e. by creation from the *womb* of nonentity. Spoken of the Divine Wiſdom, Prov. viii. 24, 25, *When there were no deeps — before the hills* חוללתי I was brought forth. Was it not from ſome expreſſions of this kind uſed by the ancient believers, that the heathen borrowed the fable of their Minerva or Divine Wiſdom being *brought forth* from the head of Jove? As a Particip. Hiph. מחלל and מחולל *Producing into being*. Deut. xxxii. 18. Prov. xxvi. 10. In a Hiph. ſenſe. *To cauſe to bring forth, throw into labour*. occ. Pſ. xxix. 9, *The voice of Jehovah*, i. e. the thunder, יחולל אילות cauſeth *the hinds* to calve, or caſt their young. Comp. Job xxxix. 1; and ſee this interpretation of Pſ. xxix. 9, well vindicated in the learned *Merrick*'s Annotation, by the teſtimonies of *Ariſtotle*, *Pliny* and *Plutarch*, that cattle will *caſt their young* through dread of thunder. *To be in violent pain* or *anguiſh*. Job xxvi. 5. Comp. חל II. In Hith. *To travail with pain* or *anguiſh, to torment oneſelf*, ἑαυτον τιμωρεισθαι. occ. Job xv. 20. Jer. xxiii. 19, סער מתחולל *A* travailing *whirlwind, big* and *agonizing*, as it were, with miſchiefs. Alſo, *To be in pain, bear pain*. occ. Pſ. xxxvii. 7.

III. As a N. חליל *A flute* or *pipe with many holes*. occ. Iſa. v. 12. xxx. 29. In the former text it is joined with תף *the tabor*, as מחול is in other paſſages, nor can I tell how it differed from the inſtrument laſt named. It ſhould ſeem however that it had *more holes*. Plur. חללים without the י. occ. 1 K. i. 40. Jer. xlviii. 36, twice. Pſ. lxxxvii. 7. But obſerve that in Kings fifteen of Dr. *Kennicott*'s Codices ſupply the י, as fourteen do at the beginning, and eighteen towards the end of the verſe in Jer. and that in the Pſ. forty-ſeven, at leaſt, of his Codices read כחוללים; and that therefore we may here render the word either *as pipes*, or *as pipers*. Theſe *pipes* or *flutes* were inſtruments of *joy*, Iſa. v. 12. 1 K. i. 40, as well as of *ſorrow*, Jer. xlviii. 36, and particularly employed by thoſe who went up to the temple, Iſa. xxx. 29. And as ſome Verb muſt neceſſarily be ſupplied in Pſ. lxxxvii. 7, we may render that verſe, *The ſingers, like* pipes, or pipers, i. e. muſically, harmoniouſly, ſweetly, (*ſhall ſing*) *All my ſprings* (*are*) *in thee*. All the ſources of my hopes and comforts are in thee, O Sion, thou city of God! Comp. ver. 1—3, and Iſa. xii. 3. *Springs of water* afford in the hot eaſtern countries a refreſhment and delight of which we in this part of the world can form but an imperfect conception. Hence as a Particip. maſc. pl. in Hiph. מחללים and fem. מחללות *Piping*. occ. 1 K. i. 40. Jud. xxi. 23. Comp. above חל III.

IV. *To wound very much, pierce* or *run through*, or *to be wounded*, &c. as with a weapon. Job xxvi. 13, where LXX *εθανατωσε hath ſlain*. Comp. under ברח III. and ſee Pſ. cix. 22. As a Particip. in Hiph. מחלל *Wounding* or *ſtabbing very much* or *repeatedly*. occ. Ezek. xxviii. 9. Fem. מחוללת occ. Iſa. li. 9; where the LXX, according to ſome copies (ſee *Flamin. Nobilius* in LXX) διαρρηξασα *breaking through*, and Vulg. vulneráſti *thou haſt wounded*. So in Huph. *Wounded*, &c. Iſa. liii. 5. Ezek. xxxii. 26. As a Participle or participial N. חלל *Wounded* or *ſtabbed very much*. Gen. xxxiv. 27. Num. xix. 16. xxiii. 34. Job xxiv. 12, & al. freq. So LXX often τραυματιας. Comp. חל V. Can one help thinking that *Plato* had ſeen, or at leaſt heard of Iſaiah's prophecy, ch. liii. 2, &c.; ſince in the * 2d book of his *Republic* he ſays, that in order to exhibit the character of *a man perfectly juſt*, it is neceſſary that his virtue ſhould be *ſtripped of all external recommendations*, ſo that by others he ſhould be reckoned a wicked perſon, ſhould be mocked, *μαστιγωσεται, στρεβλωσεται, δεδησεται, εκκαυθησεται τω οφθαλμω· τελευτων, ϖαντα κακα ϖαθων, ανασκινδυλευθησεται*—ſcourged, tortured, bound, have both his eyes burnt out; and at laſt, having ſuffered all kinds of evils, *be cut in pieces* as a ſacrifice, or (as ſome think the Greek word ſignifies) † *be hung up* or *crucified?*

V. In Kal, *To break in upon very much*, ſo *to violate* or *profane eminently.* Prov. xxv. 23, *The north wind* תחולל will break in upon *the rain*; where *Symmachus διαλυει diſperſeth*, Vulg. diſſipat *diſſipates*; and the compariſon requires ſome ſuch word. Comp. under זהב. See Gen. xlix. 4. Exod. xx. 25. xxxi. 14. Lev. xviii. 21. Pſ. lxxxix. 40. Iſa. xxiii. 9. Lam. ii. 2. It is applied to the owner's *handſelling* or *firſt uſing* of the fruit of a newly-planted vineyard after the expiration of the fourth year, in which it was conſecrated to God. Deut. xx. 6. xxviii. 30. Comp. Lev. xix. 23—25. Jer. xxxi. 5. But חללה Lev. xxi. 7, 14, means, I think with Mr. *Bate*, not a *profane* woman, but one who has been *violated*, or *deflowered*.

As a N. fem. חללה and חלילה is uſed to expreſs deteſtation of a thing, as being *profane* and *abominable. Far be it! God forbid!* Gen. xviii. 25, חללה לך מעשת (*There would be*) profaneneſs *to thee from doing*, i. e. it would be a *profanation* for thee to do. So חלילה Gen. xliv. 7, 17. But 1 Sam. xxiv. 6 or 7, (*It would be*) profaneneſs *to me from Jehovah*, אם *if I ſhould do this thing*, i. e. Jehovah would impute it to me as *profane.* 1 Sam. xxvi. 11, (*There would be*) profaneneſs *to me from Jehovah* משלח *from ſtretching out my hand*, &c.

חלחל In Hith. *To be in great* or *violent pain* or *anguiſh* of body or mind. occ. Eſth. iv. 4; where the LXX, *εταραχθη was diſturbed.* As a N. fem. חלחלה *Violent* or *acute pain* or *anguiſh* of body or mind. occ. Ezek. xxx. 2, 9. Nah. ii. 20. Iſa. xxi. 3, *Therefore my loins are filled* חלחלה with acute pain; *pangs have taken hold upon me, as the pangs of a woman that travaileth.* This text clearly ſhews that the reduplicate form חלחל takes it's meaning from the IId ſenſe of חל above given.

חלא

To wear, wear away, tero, detero. That this is the radical idea of the V. appears not only from the uſe of it in ‡ Arabic, in which it ſignifies *to wear* or *rub*, as a ſtone upon a ſtone, *to ſcrape*, as a currier does the fleſh from a hide, *to excoriate, rub off* the ſkin; but alſo, from the ſcriptural applications of the Heb. word.

I. As a N. maſc. plur. חלאים *Engraved ornaments* which are made by the workman's continually *wearing away* with his graver the parts of the matter to be wrought. occ. Cant. vii. 2. I ſuſpect the word to mean "ſuch thin flexible plates of gold or ſilver, *artfully cut through and engraven in imitation of lace*," as Dr. *Shaw*, Travels, p. 229, mentions to make part of the head-dreſs of the Mooriſh women. Comp. under חמק.

II. As a N. fem. ſing. in Reg. חלאת *Ruſt* of copper. So LXX, Ιος, and Vulg. Rubigo. ‖ *The ruſt of copper* is nothing but a ſolution or *corroſion* of the metal by ſome kind of ſalt; and it is remarkable that whereas other metals have their peculiar diſſolvents, copper is diſſolved by all. Even the ſalts floating in the common air are often ſufficiently powerful to diſſolve or *corrode* it, which appears from the ærugo or *ruſt* on it's ſurface. occ. Ezek. xxiv. 6, 11, 12; from which verſes, and all the circumſtances of the parable, it plainly appears that חלאת cannot mean merely the *ſcum* or *froth* of the pot, but muſt denote it's *ruſt*, which not being removable by any other means, was to be conſumed by the fire, and ſo was a dreadful emblem of Jeruſalem's puniſhment.

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* Cited by *Grotius*, De Verit. Rel. Chriſt. lib. iv. cap. 12, not. 12.

† "Ανασκινδυλευομαι, In crucem ſeu palum tollor, ſuſpenſor." *Hederic.* Lex.

‡ See *Caſtell.* Lexic. Heptaglott. and *Schultens'* Orig. Heb. lib. i. cap. 9.

‖ See *Boerhaave's* Chemiſtry by *Shaw*, vol. i. p. 91, note (*p*).

III. In a Niph. ſenſe, *To be corroded* or *ulcerated, to have corroſive ulcers.* occ. 2 Chron. xvi. 12, *And Aſa* יחלא was ulcerated—*in his feet.* This expreſſes the *particular nature* of his diſeaſe, whereas חלה 1 K. xv. 23, only ſays in general that he *was diſeaſed.* Six, however, of Dr. *Kennicott*'s Codices read יחלה in Chron.

IV. As a N. maſc. plur. תחלאים and in Reg. תחלאי *Corroding, ulcerous diſeaſes,* as 2 Chron. xxi. 19, *After two years his bowels fell out by reaſon of his diſeaſe, ſo he died* בתחלאים of ulcers. It occurs alſo Pſ. ciii. 3. Jer. xvi. 4.

V. As a N. maſc. plur. in Reg. תחלואי *Waſtings, waſting* or *conſuming effects,* as of famine. occ. Jer. xiv. 18; where French Tranſlat. " Les langueurs *de la faim.*" It is applied to a land *deſolate* and *waſte, Vaſtations.* Deut. xxix. 22.

חלב

Occurs not as a Verb in Heb. but as a N. is uſed for ſeveral *ſoft, unctuous* ſubſtances, liquid and ſolid.

I. *The fat* of animals. Gen. iv. 4. Exod. xxiii. 18. xxix. 13, & al. freq.

II. *The milk* of animals. Gen. xviii. 8. Deut. xiv. 21. Prov. xxx. 33, & al. freq. Hence Gr. αλφος, Lat. *albus,* white.

III. *The fat,* the moſt *nutritious* part, of the land. Gen. xlv. 18.

IV. *The richeſt and beſt part of oil* and *wine.* Num. xviii. 12.

V. *The fineſt and moſt nutritious part of wheat.* Pſ. lxxxi. 17. cxlvii. 14. Comp. Deut. xxxii. 14.

VI. As a N. fem. חלבנה *Galbanum,* ſo LXX, χαλϐανη, and Vulg. galbanum; both which names are evidently derived from the Heb. as the gum itſelf was probably brought from the eaſt by the Phenicians to the Greeks.* " A gum iſſuing from the ſtem of an umbelliferous plant, growing in *Perſia* and many parts of *Africa.*—*Galbanum* is *ſoft like wax* (a *fat* ſubſtance, ſays † *Brookes*), and, when freſh drawn, white; but it afterwards becomes yellowiſh or reddiſh. It is of a ſtrong ſmell, of an acrid and bitteriſh taſte, it is *inflammable* in the manner of a reſin, and ſoluble in water like gum." According to this deſcription the name חלבנה might not improbably be compounded of חלב *fat,* and לבן *white.* But *Michaelis* (Supplem. ad Lex. Heb. p. 753, whom ſee) prefers the compoſition of it from חלב *milk* or *gum* (for the Syriac uſes the N. in both ſenſes), and לבן *white,* as being *the white milk* or *gum* of the ferula, or *fennel-giant* plant. Once Exod. xxx. 34.

DER. Hence the ancient Gauliſh or Celtic *Kalb* or ‡ *Galb,* which, as *Suetonius* informs us (in Galba, cap. 3.), ſignified *very fat,* from which circumſtance an anceſtor of the emperour *Galba* is ſaid to have had his name, and left it to his deſcendants. Hence alſo the Eng. *Calf.* See *Junius* Etymol. Anglican. in *Calf.*

חלד

Occurs not as a Verb in Hebrew, but in Syriac ſignifies, *To creep, creep in, creep* or *come on inſenſibly,* or *by degrees.* The Syriac Verſion uſes the Participle מחלדין for ενδυνοντες *creeping into,* 2 Tim. iii. 6.

As a N. חלד

I. The name of an animal, *The weazle*; ſo LXX, Γαλη, and Vulg. Muſtela. It ſeems to have it's Hebrew name from it's *inſidious creeping* manner. Thus there is a ſpecies of this animal called in *Latin* furo, furus, and furunculus, from fur *a thief.* occ. Lev. xi. 29.

II. *Time,* which ſlides away inſenſibly; as the Poet,

> Tempora labuntur, tacitiſque *ſeneſcimus annis.*
>
> *Time glides away,* and *ſilent flow* the years
> That bring old age.

So *Ovid,* Metam. lib. x. lin. 519,

> Labitur occultè, fallitque volatilis ætas.
>
> *Time ſlips our notice, and unheeded flies.*

It is uſed for the *age* of man, or *time* of his life. occ. Job xi. 17. Pſ. xxxix. 6.

III. *Tranſient, tranſitory.* occ. Pſ. lxxxix. 48, " *Remember how* tranſitory *I am*; *unto what vanity thou haſt created all the ſonnes of Adam.*" *Ainſworth.*

IV. *This tranſitory world.* occ. Pſ. xvii. 14. xlix. 2.

The above are all the paſſages wherein the word occurs. *Aquila* and *Symmachus* render it, Pſ. xlix. 2, ideally, by *καταδυσιν a going down* or *retreat*.

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* New and Complete Dictionary of Arts and Sciences, &c.

† Nat. Hiſt. vol. vi. p. 82.

‡ " GALB, CALB, en *Bas-Breton* ſignifie un homme *gros & gras.*" GEBELIN, Monde Primitif; Diſc. Prelim. Tom. v. p. xxix.

Der. *To glide.* Qu? *Eld, old, elder, Alderman* (i. e. *Elderman*).

חלח

With a radical, but mutable or omiſſible, ה. In general, *To be* or *make faint*, or *languid, to labour* or *toil to faintneſs* or *languor*, *κάμνω*, laboro. The LXX have frequently rendered it by *πονεω*, which well expreſſes it's import.

I. In Kal, *To be languid, weak.* Jud. xvi. 7, 11, 17; in which three paſſages the LXX render חליתי by *ασθενησω I ſhall be weak*; ſo the Vulg. in the two former by infirmus ero, but in the laſt by deficiam *I ſhall fail, faint.* Comp. 1 K. xxii. 34. 2 Chron. xviii. 33. Iſa. xiv. 10.

II. In Kal, *To be languid, weak* or *infirm*, as *by ſickneſs, to be ſick, diſeaſed.* Gen. xlviii. 1. 1 K. xiv. 1, & al. freq.

In Niph. *To be made*, or *become weak* or *ſick.* Dan. viii. 27. Comp. Ezek. xxxiv. 4, 16; and obſerve, that in the two laſt paſſages it is oppoſed to חזק *Strengthening.* In Hiph. *To make ſick.* Hoſ. vii. 5. Prov. xiii. 12. In Hith. *To become ſick.* occ. 2 Sam. xiii. 2. Alſo, *To make oneſelf ſick*, i. e. *behave as a ſick perſon.* occ. 2 Sam. xiii. 5, 6. As a N. חלי *Sickneſs, infirmity.* Deut. vii. 15. xxviii. 59, 61, & al. freq. מחלה The ſame. Exod. xv. 26. xxiii. 25, & al. freq.

III. In Kal, *To be faint* in mind, *afflicted, ſorry, concerned, grieved.* 1 Sam. xxii. 8. Jer. v. 3. So in Niph. Amos vi. 6. As a Particip. Benoni fem. in Kal, uſed in an active ſenſe, *Making ſorrowful, grieving, afflictive.* Eccleſ. v. 12, 15. Comp. Prov. xiii. 12. In Hiph. *To cauſe to grieve, to afflict.* Iſa. liii. 10, החלי "*he hath put* him *to grief*," Eng. Tranſlat. where obſerve that the final י is ſubſtituted for ה. One, however, of Dr. *Kennicott*'s Codices reads החלה, as one more did originally.

IV. In Kal, *To be faint with labour, to labour even to faintneſs.* Lam. iv. 6. So LXX, *επονεσαν*. Alſo, *To perform with great labour even to wearineſs and faintneſs.* Thus aſcribed *ανθρωποπαθως* to God, Deut. xxix. 22, *All the plagues of that land, and the vaſtations* אשר חלה יהוה בה *which Jehovah* hath laboured, laboriouſly inflicted, or wearied himſelf in inflicting, *upon it.* So perhaps in Hiph. or Huph. Mica vi. 13, *And even I* החליתי am faint or wearied *with ſmiting thee.* In Niph. *To become faint with labour.* Jer. xii. 13.

V. As a N. חלי *An ornament curiouſly wrought with great labour and pains,*

> "While the *pale* artiſt plies his *ſickly* trade."

occ. Prov. xxv. 12. Fem. in Reg. חלית The ſame. occ. Hoſ. ii. 13 or 15.

VI. חלה פנים *To make the countenance faint* or *languid*, in oppoſition I ſuppoſe to it's being חזק *firm, ſteady,* as Ezek. iii. 8. denotes *to prevail over a perſon by importunate ſupplication*, i. e. *to put him out of countenance*, as it were, *by one's importunity, and make him aſhamed* to deny one. Comp. בש. It very nearly anſwers the Gr. *δυσωπειν*, which *Scapula* explains by "Pudore afficio tali, quo efficitur, ut is, a quo aliquid peto, ne obtueri quidem me poſſit, nedum id denegare." Exod. xxxii. 11. Job xi. 19. Pſ. cxix. 5, & al. freq.

חלט

To catch at or *up, to ſeize eagerly* or *haſtily.* Once 1 K. xx. 33, *And they made haſte* ויחלטו הממנו and eagerly caught at or up *what* (*came*) *from him.* So the Targum חטפוהא מניה *they* caught *it from him*; LXX, *ανελεξαντο τον λογον εκ τȣ στοματος αυτȣ*, and Vulg. *rapuerunt* verbum de ore ejus, they caught *the word out of his mouth.*

Der. *To clutch, hilt, hold.*

חלך

As Ns. חלכה and חלכא. See among the Pluriliterals.

חלם

This Root, as it ſtands in the Lexicons, ſeems one of the moſt difficult in the Heb. Bible: but this difficulty has, I apprehend, principally ariſen from aſſigning to it ſenſes taken from the dialectical languages, but which, on a cloſe examination, it does not appear to have in the Hebrew. Thus from the rabbinical Chaldee and the Syriac, it has been ſuppoſed to denote *being ſolid, thriving, healthy*, in Job xxxix. 4. Iſa. xxxviii. 16; and from the Targum ſuppoſed to be ſupported by the Syriac, to ſignify the *yolk of an egg*, in Job vi. 6. I think the radical or leading idea of the word is *to break, break off*, or *away.*

I. *To break*, or *be broken away.* occ. Job xxxix. 4. Speaking of the hinds, ver. 3, *They bow themſelves, they bring* or *burſt forth their young, they caſt out their ſorrows.* ver. 4, יחלמו בניהם *Their young ones* break away, either from the womb (alluding to their vigorous efforts even before they are brought forth), or from their dams almoſt as ſoon as dropt, as not needing their further care; thus it follows in the text, *they grow up* or *thrive with corn, they go forth and return not unto them.* The LXX render יחלמו in this paſſage by *αποῤῥηξουσιν will break away*, the Vulg. by ſeparantur *are ſeparated.*

II. In Hiph. *To break*, or *break in pieces*, as it were, by ſickneſs. occ. Iſa. xxxviii. 16, *Thou haſt both* broken *me* (Vulg. corripies *thou wilt chaſtiſe*) *and revived* or *recovered me.* This kind of expreſſion is very agreeable to the ſcriptural ſtyle. Comp. ver. 13. Deut. xxxii. 39. 1 Sam. ii. 6. Job v. 18. Hoſ. vi. i.

III. As a N. חלום and חלם, pl. חלמות *A dream*, which uſually conſiſts of *broken parts* or *fragments* of ideas or images which had been received by our ſenſes, particularly by our *ſight*, while awake. That this is a juſt deſcription of a *dream* will be evident to any one who will conſider and compare it with the experience of himſelf and others *. freq. occ. Job vi. 6, *Can that which is inſipid be eaten without ſalt? Or is there any taſte* (or *wiſdom*) בריר חלמות in the drivel of dreams? In which words I think Job means not only to brand the *futility* of Eliphaz's preceding diſcourſe in general, but particularly alludes to the *dream* or *night viſion* he had mentioned ch. iv. 13, &c. And to account for the ſarcaſtic harſhneſs of Job's expreſſion, it muſt be conſidered that his anger was greatly inflamed by the cruel inſinuations of Eliphaz concerning the cauſe of his bitter ſufferings. The LXX explain בריר חלמות by *εν ῥημασι κενοις in vain words*, which preſerves the ſenſe, though certainly not the preciſe ideas of the Hebrew terms. Hence as a V. in Kal, חלם *To dream.* Gen. xxviii. 12. Iſa. xxix. 8, & al. freq. As a Particip. maſc. plur. in Hiph. מחלמים *Cauſing to be dreamed.* occ. Jer. xxix. 8.

This word חלם is very often applied to thoſe *ſupernatural dreams*, by which God under the Patriarchal and Moſaic diſpenſations was wont to communicate his will to men, and which, like the natural ones, often conſiſted of *broken, diſcordant* images, as may be ſeen in Joſeph's prophetic dreams, Gen. xxxvii; in thoſe of Pharaoh's butler, Gen. xl; of Pharaoh, Gen. xli; of Nebuchadnezzar, Dan. ii; and of Daniel, Dan. vii. And from ſuch really divine communications the Heathen appear very early to have had their notion of the heavenly information to be procured from *dreams*. Thus Achilles in the firſt book of the Iliad, lin. 63, adviſes the Greeks to conſult ſome *Ονειροπολον* or *Dreamer of dreams*, adding

——— *Ο γάρ τ' οναρ εκ Διος εστιν.*
For *dreams deſcend from Jove* †. Pope.

And in the ſecond book *Jupiter* employs a deluſive dream to deceive Agamemnon.

IV. As a N. אחלמה Some kind of *precious ſtone, an amethyſt*; ſo the LXX, and Vulgate. I ſuſpect it means that *particular ſort of amethyſt* which *Brookes* (Nat. Hiſt. vol. v. p. 137.) deſcribes as "thining moſt like a carbuncle, and being ſo *hard that they may be turned into a ſort of diamonds*, ſo as to deceive the moſt ſkilful lapidaries. In this view the Heb. name אחלמה q. d. *the breaker*, will refer to the *hardneſs* of the ſtone, as יהלם the name for the *diamond* likewiſe does; ſee under הלם VI. occ. Exod. xxviii. 19. xxxix. 12.

חלף

Denotes *paſſing, ſucceſſion after*, or *in the place of*, and ſo *change, renewal.*

I. In Kal, Intranſitively, *To paſs, paſs on, proceed.* 1 Sam. x. 5. Job iv. 15. ix. 26. Iſa. viii. 8. Comp. Job ix. 11. xi. 10. Iſa. xxi. 1.

II. *To paſs away.* Cant. ii. 11, *The rain* חלף הלך לו paſſing away *is gone off.* In a Hiph. ſenſe, *To cauſe to paſs off*, or *make their exit, to aboliſh.* occ. Iſa. ii. 18. Comp. Iſa. xxiv. 5. As a N. or V. Infin. uſed as a N. חלוף *Paſſing away, periſhing.* occ. Prov. xxxi. 8, בני חלוף *Liable* or *likely* to periſh. Comp. under

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* The reader may find ſome good remarks on this curious ſubject, in Dr. *Hartley*'s Obſervations on Man, vol. i. p. 383, &c.

† Where ſee Mr. Pope's note. See alſo Dr. *Thomas Jackſon*'s Works, book i. ch. 9, *Le Clerc*'s note on Gen. xv. 17, and *Arnald*'s on Ecclus. xxxiv. 6.

בנה VI. 11; and obſerve that our Eng. word *periſh* is from the Lat. pereo, which from per *entirely*, and eo *to go*, very nearly anſwers to the Heb. חלף in this view.

III. In Kal, Tranſitively, *To paſs*, *drive* or *ſtrike through*. Jud. v. 26. Comp. Job xx. 24. The French ſay in like manner, Paſſer *ſon Epée au travers du corps de quelqu'un*. Hence

IV. As a N. maſc. plur. מחלפים *Stabbing knives* for killing the victims. Vulg. Cultri. occ. Ezra i. 9.

V. In Hiph. *To cauſe one thing to paſs away*, as it were, *and another to ſucceed in it's place, to ſubſtitute one thing for another*, ſo *to change*. Gen. xxxi. 7. והחלף *And hath* changed *my hire theſe ten times*. So ver. 41. Lev. xxvii. 10, *He ſhall not* יחליפנו exchange it (the beaſt), i. e. for money, as in the preceding inſtances of human perſons, *nor* ימיר *change it*, i. e. for another beaſt, as it follows, *a good for a bad*, or *a bad for a good*; *and if* המר ימיר *he* ſhall at all change *beaſt for beaſt*—Hence as a N. חלף *An exchange*. occ. Num. xviii. 21, 31; where it may be rendered as a Particle *In*, or, *as an*, *exchange for*, *in lieu of*. Alſo in Hiph. *To change* as one's garments, *ſubſtitute* others to thoſe worn. Gen. xxxv. 2. xli. 14. As a N. fem. pl. חלפות and חליפות *Changes* as of raiment. Gen. xlv. 22. 2 K. v. 5, & al. Alſo in Hiph. *To ſubſtitute*. occ. Iſa. ix. 9, or 10, *The ſycamores are cut down*, וארזים נחליף *but we will* ſubſtitute *cedars*. This ſeems more ſimple than our common Tranſlation, "*we will* change them into *cedars*." As a N. fem. plur. חליפות *Subſtitutions* or *ſucceſſions* of ſome *in the room of*, or *after*, others. *Succeſſive attacks*. Job x. 17. *Courſes*, Lat. Vices. 1 K. v. 14, or 28. *Changes*, either of fortune as we ſpeak, or of heart and life. occ. Pſ. lv. 20.

VI. In Hiph. *To renew*, or *be renewed*. Iſa. xl. 31. xli. 1. Job xxix. 20.

VII. Spoken of Vegetables. In Kal, *To be renewed*, *to ſprout* or *ſpring afreſh*. Pſal. xc. 5, 6. So in Hiph. Job xiv. 7, where LXX, εϖανθησει; whence at the 14th verſe Job applies the N. fem. in Reg. חליפת to *a renovation*, as of a tree cut down, i. e. to *a reviviſcence*, or *reſurrection* to another and a better life. The queſtion at the beginning of the verſe, *If a man die, ſhall he live again?* does not denote any doubt on the part of Job, for ſee ch. xix. 25, &c. but is an expreſſion of joyful admiration, like that of Solomon, 1 K. viii. 27. Comp. Mr. *Peters*'s Diſſertation on Job, p. 194, &c. The LXX excellently explain עד בוא חליפתי by ἑως ϖαλιν γενωμαι *till I am made again* or *anew*.

VIII. As a N. fem. pl. מחלפות *Locks of hair* on the head, which are continually *changing* or *renewing*, the old hairs naturally falling off, and new ones *ſucceeding* in their room, in which reſpect they differ from the hairs of the beard. Comp. under זקן II. occ. Jud. xvi. 13, 19.

IX. Chald. Of Time. *To paſs*, or *be renewed*. occ. Dan. iv. 13, 20, 22, 29; or, 16, 23, 25, 32.

From Heb. חלף, the *Caliphs*, Mahomet's *ſucceſſors*, ultimately had their title.

חלץ

I. *To looſe*, *ſet looſe*, *looſen*, *diſengage*, *draw out* or *off*, χαλασαι, as ſtones from a building, Lev. xiv. 40, 43.—a ſhoe from the foot. Deut. xxv. 9, 10. As a N. fem. חליצה *A looſe robe* or *garment*, or rather *ſpoil drawn* or *ſtript off* an enemy. occ. Jud. xiv. 19. 2 Sam. ii. 21. As a N. fem. plur. מחלצות either *looſe robes* or *garments*, or rather ſuch *garments* as are worn only on particular occaſions, and are therefore continually *put off*. occ. Iſa. iii. 22. Zech. iii. 4. In the latter paſſage it ſeems to denote the *high prieſt's robes*, which were worn only on ſolemn occaſions (LXX, ϖοδηρη *robes reaching down to the feet*); in the former, ſome kind of *cloak*, *burnooſe* or *curdée*, which laſt, ſays Lady M. W. Montague, is "*a looſe robe*, they (the Turkiſh women) *throw off* or put on, according to the weather, being of *rich brocade, either lined with ermine, or ſables*."* If the Jewiſh ladies uſed ſuch, no wonder the prophet mentions them among the ornaments they were proud of.

II. *To looſen*, *let looſe*, *let down*, *draw out*, as whales do their dugs to their young. Lam. iv. 3. See *Bochart*, vol. ii. 46, &c.

III. In Hiph. *To looſe*, *looſen*, *make eaſily pliant and flexible*, as the bones in their ſockets, or joints, which is the conſequence of a well-fed ſucculent body. occ. Iſa. lviii. 11. So the LXX render it πιανθησεται *ſhall be fat*, Vulg. liberabit *ſhall make free or pliant*. Comp. Job xxi. 24. Prov. xv. 30.

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* Letters, vol. ii. p. 13, 14.

IV. In Kal, *To diſengage oneſelf, to withdraw*. occ. Hoſ. v. 6.

V. *To ſet looſe*, or *free from danger* or *trouble, to deliver*. Pſ. vi. 5. xviii. 20, & al.

VI. *To free from incumbrance, expedite*, as a ſoldier preparing for battle. It occurs as a Particip. paoul. Num. xxxi. 5. xxxii. 21, & al. In Joſh. iv. 13, the LXX render it by ευζωνοι *ready prepared*. So *Symmachus* in Iſa. xv. 4. Vulg. expediti. In Niph. *To be* thus *diſencumbered* or *expedite*. Num. xxxii. 17, & al. In Hiph. *To make* thus *expedite*. Num. xxxi. 3, & al.

Michaelis however (Supplem. ad Lex. Heb. p. 797.) thinks that the word, when applied in a military ſenſe, rather denotes the *drawing out, draughting*, or *ſelecting* men for ſervice; and it muſt be confeſſed that this interpretation excellently ſuits Num. xxxi. 3. xxxii. 17, 21, 27, 29, 30, 32, compared with Joſh. iv. 13. So *Aquila* in Deut. iii. 18, renders חלוצים by εξηρημενοι *draughted*.

VII. As a N. maſc. plur. חלצים *The loins*, the lower part of the back, extending the length of the five lower *vertebræ* of the ſpine, and contained between the ribs and the *os ſacrum*, called חלצים becauſe *free from ribs*, and *more flexible* than the upper part of the body. Gen. xxxv. 11. Iſa. xxxii. 11. Jer. xxx. 6. Comp. Iſa. xv. 4, "*the very loins*." Bp. *Lowth*.

Der. Lat. *Laxo*, whence *lax, relax, relaxation*, &c. Lat. *luxo*, whence Eng. luxate, luxation. Lat. *luxus*, Qu? whence luxury, &c. Lat. *laſſus*, whence Eng. *laſſitude, lazy*. Eng. *looſe*, Qu?

חלק

The radical idea ſeems to be, *Smooth, even, equable*.

I. *To be ſmooth*. As a participial N. חלק *Smooth*, as oppoſed to שער *Hairy, rough*. occ. Gen. xxvii. 16. As a N. fem. in Reg. חלקת *A ſmooth part*. occ. Gen. xxvii. 16. As a N. maſc. pl. in Reg. חלקי *Smooth*. Spoken of ſtones or pebbles. occ. 1 Sam. xvii. 40. Iſa. lvii. 6. I underſtand the former part of this verſe parenthetically, (*In* or *among* the ſmooth ſtones *of the valley* [as נחל means in the preceding verſe] *ſhall be thy portion*; *they, they are thy lot*.) i. e. As thou haſt ſlain the innocent children to thy idols in the valleys, ſo in the valleys likewiſe thou ſhalt be ſlain and buried. Comp. Lev. xxvi. 30. Ezek. vi. 4, 5, 13. As a N. fem. plur. חלקות *Smooth, ſlippery places*. occ. Pſal. lxxiii. 18. where *Jerome*, in lubrico *in a ſlippery place*, and *Symmachus* to the ſame purport, εν ολισθω. In Hiph. *To make ſmooth*. occ. Iſa. xli. 7.

II. As a V. in Kal, *To be ſmooth*, as words. Pſ. lv. 22. comp. under חמא III. As a N. fem. plur. חלקות *Smooth, agreeable words*, or *things*. Iſa. xxx. 10, *Speak unto us* ſmooth things. "Μαλακα ψευδη, *Soft lies*." *Euripides*, cited by *Wetſtein* on John vi. 60. Comp. Ezek. xii. 24. As a V. in Hiph. joined with לשון *the tongue*, Pſal. v. 10. Prov. xxviii. 23; or with אמרים *words*, Prov. ii. 16. vii. 5; it properly denotes *ſmoothing* the tongue or words, and refers to the *glibneſs* as well as the *agreeableneſs* of one's ſpeech. It is uſed abſolutely, *To ſmooth, ſpeak ſmoothly, flatter*. occ. Prov. xxix. 5. As a N. חלק *Smooth* or *ſmoothneſs*, joined with פה *the mouth*, Prov. xxvi. 28;—with שפתי *the lips*, Prov. vii. 21. Comp. Pſ. xii. 3, 4;—with חך *the palate*, Prov. v. 3. As a N. fem. in Reg. חלקת *Smoothneſs*, joined with לשון *the tongue*, Prov. vi. 24.

III. It is ſpoken of internal *ſmoothing, ſoothing* or *flattery*, where no audible words are uſed. Pſ. xxxvi. 3, *For* החליק אליו he ſootheth, or dealeth ſmoothly *with himſelf in his own eyes as to finding out his iniquity, to deteſt* (*it*).

> "Nor ſelf-abhorrent *looks within*
> *To view the meaſure of his ſin*."

Thus Mr. *Merrick*, who in his Annotation confirms the interpretation here given.

IV. In Kal, *To divide in an even, exact, regular manner*. Gen. xlix. 27. Deut. iv. 19. Joſh. xviii. 5. Jud. v. 30, & al. freq. Alſo, *To receive ſuch a diviſion* or *ſhare*. Joſh. xviii. 2. 2 Sam. xix. 29. Prov. xvii. 2. xxix. 24. Jer. xxxvii. 12;—to receive a ſhare or portion *from thence*, i. e. from the Land of Benjamin laſt mentioned, *in the midſt of the people*. To this purpoſe both the Targum and Vulg.

and this ſeems a much better and eaſier ſenſe than either of thoſe given in the text and margin of our Tranſlation. Comp. Dr. *Blayney* on the place. In Niph. *To be regularly divided.* See Num. xxvi. 53, 55, 56. Iſa. xxxiv. 17. Amos vii. 17. As Ns. חלק and fem. חלקה *An exact, regular diviſion, part* or *portion.* Gen. xiv. 24. 2 K. ix. 26, & al freq. Lam. iv. 16, פני יהוה חלקם *The face* or *preſence of Jehovah* (*was*) their portion. So LXX, Προσωπον Κυριȣ μερις αυτων. Comp. Num. xviii. 20, and ſee Dr. *Blayney* on Lam. As a N. fem. מחלקת *A regular diviſion* of perſons, or *a company*, or *courſe* of perſons *ſo divided.* 1 Chron. xxvii. 2, 4, & al. freq.

In the explanation of this Root I am much indebted to *Schultens*'s MS. Origines Hebraicæ, and with him obſerve that this ſenſe of *dividing exactly* and *by rule* affords a noble image, and heightens the dignity and beauty of this verb, with all it's applications under this head.

חלקלק Occurs not as a V. in this reduplicate form, but as a N. fem. plur. חלקלקות.

I. *Great ſmoothneſſes* or *ſlipperineſſes.* occ. Pſ. xxxv. 6. Jer. xxiii. 12.

II. *Great ſmoothneſſes* of ſpeech, *great adulations* or *flatteries.* occ. Dan. xi. 21, 34.

Der. Lat. *Calx*, Eng. *Chalk* from it's ſmoothneſs. Lat. *Calculus* a pebble, whence Eng. *calculate, calculation.*

חלש

To throw or *caſt down*, projecit, dejecit, "ſtravit, projecit (e. g. *humi*), *to lay along, throw down* (as on the ground)." *Michaelis*; who remarks that the Arabic חלס denotes *the ſod*, ſtratum, which is *laid* or *ſpread* under the camel's packſaddle (namely to prevent his back being hurt, comp. *Caſtell* in חלס), and as a V. *to ſpread ſuch a ſod* on a camel, "ſtravit camelum."

I. In Kal, *To caſt down, ſubdue*, as in battle. occ. Exod. xvii. 13. As a N. fem. חלושה *A being caſt down* or *ſubdued, a defeat*, ſtrages. occ. Exod. xxxii. 18; where it is oppoſed to גבורה *victory.* As a participial N. חלש *Caſt down, defeated*, as oppoſed to גבור *Strong* for war. occ. Joel iii. 4, or 10.

II. In a Niph. ſenſe, *To be caſt down*, as a dead man on the ground. occ. Job xiv. 10.

III. *To caſt*, or *caſt down*, i. e. lots. The Heb. word for lots being underſtood, as it is after הפיל *to cauſe to fall*, Joſh. xxiii. 4. Pſ. lxxviii. 55. Ezek. xlviii. 29. occ. Iſa. xiv. 12, *How art thou fallen from heaven, O Lucifer, ſon of the morning! How art thou cut down to the earth,* חולש על גוים who didſt caſt (lots) *upon nations!* The ſtructure of the ſentence requires that theſe laſt words ſhould be referred to the proſperous ſtate of the King of Babylon; and an inſtance not unlike to his *caſting lots upon nations*, we have Ezek. xxi. 21, 22, or 26, 27. Or ſhall we partly adopt *Vitringa*'s interpretation, Iſa. xiv. 12, and render the words,—*who* didſt ſubdue thoſe that were over *nations*; thus making על equivalent to אשר על, Iſa. xxii. 15? Comp. 1 K. iv. 6.

The above cited are all the texts wherein the Root occurs.

חם

I. In Kal, Intranſitively, *To be*, or *grow warm* or *hot*. Gen. xviii. 1. Exod. xvi. 21 וחם השמש *And* the ſun grew hot, *and it* (*the manna*) *melted*; not the *body* or *orb of* the ſun ſurely, but the *ſtream* from it. The heart is very properly ſaid to be חם *hot*, whether from anger, Deut. xix. 6; or from pungent concern *, Pſ. xxxix. 4. Alſo Tranſitively, *To warm, heat*, as by incubation. So LXX, Θαλψει. occ. Job xxxix. 14, where ſee *Schultens* and *Scott.* In Niph. *To be heated, inflamed.* Iſa. lvii. 5. יחם (uſed imperſonally as יהי) *There ſhall be heat.* Eccleſ. iv. 11. Comp. 1 K. i. 1, 2; and on ולא יחם in ver. 1, obſerve that ולא as well as ו is often *converſive*, as Exod. xl. 37. In Hith, *To warm oneſelf, to become hot* or *warm.* Job xxxi. 20. As a N. חם *Heat.* Gen. viii. 22. Iſa. xviii. 4. Jer. xvii. 8. Alſo, *Hot.* Joſh. ix. 12. As a N. fem. חמה and in Reg. חמת *Heat*, as that of the שמש which reaches the earth, and from which nothing thereto pertaining is hid. occ. Pſ. xix. 7. Job xxx. 28, *I go*, or *am grown, black* בלא חמה *without* the heat, namely by his diſtemper. See Mr. *Scott*'s note, and obſerve from *Michaelis*'s Recueil de Queſtions, p. 72, that in the *Elephantiaſis*, which appears to have been

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* See *Elſner*'s Obſervat. Sacr. on Luke xxiv. 32, and *Merrick*'s Annot. on Pſ. x. 2.

Job's diſeaſe, "At firſt the whole ſkin becomes red, then of a leaden colour, or even quite *black*." Comp. ver. 30. But

II. As a N. fem. חמה *The ſolar flame* or *fire*, as diſtinguiſhed both from חרם the *orb* of the ſun, and from שמש the *light* flowing from it. And for this latter reaſon it is, in the only three paſſages where it is uſed in this ſenſe, conſtantly joined with לבנה *the white of the moon*, never with ירח *the ſtream from it*. occ. Cant. vi. 10. Iſa. xxiv. 23. xxx. 26, *And* האור the LIGHT הלבנה *of the white illuminated diſc of the moon ſhall be as* the LIGHT החמה of the ſolar fire, *and* the LIGHT החמה of the ſolar fire *ſhall be ſeven fold**.

III. As a N. חום *Tanned*, *tawny*, or *made brown*, as men are by the *heat* of the ſun, ſo LXX φαιος; or rather *yellowiſh*, like the *colour of the ſolar fire*, ſo Vulg. fulvus. occ. Gen. xxx. 32, 33, 35, 40.

IV. As a N. fem. חמה and in Reg. חמת *Heat*, i. e. *wrath*, *rage*, which is but too well known to quicken the pulſe and *heat* the body. It is frequently applied *ανθρωποπαθως* to God as well as to man. Gen. xxvii. 44, Deut. ix. 19. Ezek. iii. 14. & al. freq.

V. Chald. as a N. fem. חמא *Heat*, *wrath*, *fury*. occ. Dan. iii. 13, 19. xi. 44.

VI. As a N. fem. חמה and in Reg. חמת,

1. *Strong inflammatory liquor*. Job xxix. 6, *When I waſhed my ſteps with* חמה ſuppoſed to be put for חמאה, and rendered *butter*, but ſeems rather to denote *wine*, being here joined, as uſual, with *oil*. Comp. Job xxiv. 18; where it is mentioned as a curſe, that a man ſhould not behold *the treading of the vineyards*. Hab. ii. 15, *Who putteſt* חמתך *thy* ſtrong liquor *unto him*. Comp. Iſa. v. 11. Jer. li. 39. Hoſ. vii. 5.—*The princes began* heating, or to be hot, *with wine*; where LXX, θυμεσθαι, and Vulg. furere, *to rage*.

2. *Inflammatory poiſon*, as of ſerpents. Deut. xxxii. 24, 33. Pſ. lviii. 5. cxl. 4. From Job vi. 4, it appears that the art of *poiſoning arrows* was very ancient in Arabia. See Mr. *Scott*'s note, and comp. Targum on Pſ. lxiv. 4. The venenatæ ſagittæ *poiſoned arrows* of the ancient Mauri or *Moors* in *Africa* are mentioned by Horace, lib. i. ode 22, lin. 3; and we are informed, that "the *Africans* were obliged to *poiſon their arrows*, in order to defend themſelves from the wild beaſts with which their country was infeſted. This poiſon—*Pliny* tells us, was incurable." *Dacier*'s and *Francis*'s note. And that *poiſoned arrows* were anciently uſed by other nations, beſides the *Mauri*, may be ſeen in *Grotius*, De Jure Belli & Pacis, lib. iii. cap. 4, § 16; in *Freinſhemius*'s note on *Curtius*, lib. ix. cap. 8, 20; in *Juſtin*, lib. xii. cap. 10, § 2, and *Berneccerus*'s note there; and in *Virgil*, Æn. xii. lin. 857, 8.

But perhaps no paſſage in any heathen author ſo clearly ſhews the antiquity and make of *poiſoned arrows*, as what we read in *Homer* concerning *Ulyſſes*, that he went to *Ephyra*, a city of *Theſſaly*, in order to procure *deadly poiſon for ſmearing his brazen-pointed arrows*, from *Ilus*, the ſon of *Mermerus*, who is ſaid to have been deſcended from *Medea* and *Jaſon*; Odyſſ. i. lin. 260, &c.

> Ωιχετο γαρ κακεισε θοης επι νηος Οδυσσευς,
> ΦΑΡΜΑΚΟΝ ΑΝΔΡΟΦΟΝΟΝ διζημενος, οφρα όι ειη
> ΙΟΥΣ ΧΡΙΕΣΘΑΙ ΧΑΛΚΗΡΕΑΣ———

VII. As a N. fem. חמת *A pitcher made of earth hardened by heat*. occ. Gen. xxi. 14, 15, 19; in all which paſſages the LXX render it by ασκος, and the Vulg. by Uter *a bottle of ſkin*: but this has no apparent connection with the idea of the Root; and Dr. *Shaw*, Travels, p. 241, deſcribes the Mooriſh women as carrying water in a *pitcher* (an *earthen* one I ſuppoſe he means), as well as in a *goat's ſkin*. It is plain from Mark xiv. 13. Luke xxii. 10, that *earthen pitchers*, κεραμια, were ſometimes uſed by the Jews for carrying water.

VIII. As a N. maſc. plur. חמנים Probably ſome *images dedicated to the ſun* or *ſolar fire*. They are ſaid to be broken or cut down. Lev. xxvi. 30. 2 Chron. xxxiv. 7. Ezek. vi. 4, 6. And 2 Chron. xxxiv. 4, ſhews pretty clearly of what form, and for what uſes they were, *And they brake down the altars of the Baals, in his* (*Joſiah's*) *preſence*; *and the* חמנים images *which were on high above them, he cut down*. As the altars were dedicated to *Baal*, or the *ſolar fire*, ſo, no doubt, were the *images* likewiſe. But the images of Baal were of the *beeve* or

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* See Mr. *Pike*'s Philoſophia Sacra, p. 57.

ox kind (ſee under בעל III.), often made of braſs or copper, and heated within for the horrid purpoſe of *burning* their children alive in honour of the ſun (ſee under בר X. and מלך II.); and ſuch were the חמנים, or *ſun-images*. The word occurs alſo Iſa. xvii. 8. xxvii. 9. And for the further illuſtration of 2 Chron. xxxiv. 4, it may be proper to obſerve from the learned *Joſ. Mede*, Works, p. 391, fol. that the *βωμοι*, or *altars of the Gentiles*, in general, "were ſuggeſta or ſcabella ſculptilium et ſimulachrorum, *idol-ſtools* or *footſtools* of *their images*, in reſpect of the accommodation the one had to the other; which was ſuch, as [that] *their idols were placed before, upon*, or *above* their altars. This may appear by—that of St. *Auſtin*, Hom. vi. De Verbis Domini, where he proves from this poſture, [poſition,] that *the Gentiles took and worſhipped their idol-ſtatues for gods, becauſe they placed them upon their altars*. Nam illi quod Numen habeant & pro Numine accipiant *illam ſtatuam*, Ara teſtatur."

Hence Lat. *Caminus* a fire-hearth, ſtove or vent, and Eng. *Chimney*.

IX. As a N. חמה and חומה *A wall*, ſee under Root חמה.

X. As a N. חמי *A huſband's father*, ſee under חמה.

חמם *To be warm*. occ. Iſa. xlvii. 14. xliv. 16; where ן is ſubſtituted for the latter ם. In Hith. *To make oneſelf warm, be warmed*. occ. Job xxxi. 20.

Hence *Hummums* hot baths, an *Arabic* word brought from *Turkey*.

חמא

Occurs not as a V. in Heb. ſo the idea is uncertain, but in Arabic it ſignifies, inter al. *To be foul*, as water *by being troubled* or *diſturbed*. See *Caſtell*. Hence therefore, and from it's application in Heb. I ſuſpect that the meaning of the root is *to diſturb, agitate*.

I. As a N. fem. חמאה and in Reg. חמאת *Butter*, which is made by the *agitation* of the milk or cream. Prov. xxx. 33. 2 Sam. xvii. 29, & al. The ancient way of making *butter* in Arabia and Paleſtine was probably nearly the ſame as is ſtill practiſed by the Bedoween Arabs, and Moors in Barbary, and which is thus deſcribed by Dr. *Shaw*. "Their method of making *butter* is by putting the *milk* or *cream* into a goat's ſkin turned inſide out, which they ſuſpend from one ſide of the tent to the other, and then *preſſing it to and fro* in one uniform direction, they quickly occaſion the ſeparation of the unctuous and wheyey parts." Travels, p. 168. So "the *butter* of the Moors in the empire of Morocco which is bad, is made of *all the milk* (comp. Prov. xxx. 33, above) as it comes from the cow, by putting it into a ſkin and *ſhaking* it, till the butter ſeparates from it." *Stewart*'s Journey to Mequinez. And, what is more to our purpoſe, as relating to what is ſtill practiſed in *Paleſtine*, *Haſſelquiſt*, ſpeaking of an encampment of the Arabs, which he found not far from *Tiberias*, at the foot of the mountain or hill where Chriſt preached his ſermon, ſays, "They made *butter* in a leather bag hung on three poles, erected for the purpoſe, in the form of a cone, and *drawn to and fro* by two women." Travels, p. 159.

II. As a N. fem. חמאה ſeems to denote the *butter-milk*, which as well as the *butter* is formed by *agitation*. Jud. v. 25. (comp. Jud. iv. 19.) Job xx. 17, *He ſhall not ſee the ſtreams of honey and* חמאה butter-milk. Judea is often extolled as *a land flowing with* milk *and honey*. And the ſurpriſe of the mere Engliſh reader at finding *butter-milk* mentioned in Scripture as a dainty liquor will perhaps ceaſe, when he is informed, from *Stewart*'s Journey to Mequinez, that the modern Moors "are ſo fond of *butter-milk*, which is their chief deſſert, that when they would ſpeak of the *extraordinary ſweetneſs* (or *agreeableneſs*) of any thing, they compare it to that." See *Harmer*'s Obſervations, vol. i. p. 281, &c. and for the explanation of Gen. xviii. 8, p. 322, &c.

III. As a participial N. fem. plur. מחמאת or, according to the fuller reading of the *Complutenſian* edition, and of more than ſeventy of Dr. *Kennicott*'s Codices, מחמאות, occ. Pſ. lv. 22, *The* buttered, or buttery (words, *butyracea*) *of his mouth were ſmooth*.

IV. Chald. חמא See under חם V.

חמר

I. *To deſire earneſtly, covet*. Exod. xx. 16, 24, & al.

II. This word is applied to all ſorts of *ſacred* things, both of the true and falſe worſhip, which were to the reſpective parties eminently the *objects of their deſire and affections*. See inter al. 2 Chron. xxxvi. 10, 19. Iſa. i. 29. ii. 16. xliv. 9. lxiv. 11. Lam. i. 10. Ezek. xxiv. 21. Dan. xi. 8. Hag. ii. 7, ובאו חמדת כל הגוים *And* the deſire *of all nations ſhall come*. Since none of the printed editions, nor any of Dr. *Kennicott*'s MSS. read חמדות, with the plural ו, חמדת muſt be regarded as the true reading; and I conſider the word as a N. fem. *ſing*. in Regim. (comp. 1 Sam. ix. 20.) referring to ſome *one* thing or perſon. And who can this be, after that ſublime introduction, ver. 6, but the Meſſiah? Comp. Mal. iii. 1. And to clear the grammatical conſtruction of the text, I remark that it is a well known *Hebraiſm* for a Participle or a Verb to agree both in Number and Gender with the latter of two connected Subſtantives, though in ſenſe it ſtrictly relates to the former. For inſtances I refer to Gen. iv. 10. 1 Sam. ii. 4. Neh. ix. 6. Job xxix. 10. Prov. xxix. 25. Iſa. xxv. 3. Eccleſ. x. 1; but I know of none ſo nearly parallel in conſtruction to Hag. ii. 7, as Jer. ii. 34, and 2 Sam. x. 9; for in Jer. the V. נמצאו precedes the ſeveral Subſtantives, and agrees in Number with the latter אביונים, though in ſenſe it refers to the former דם. So in 2 Sam. the Verb היתה precedes both the Subſtantives, and agrees with the latter מלחמה, though it properly relates to the former פני *. And now I am upon this ſubject, I add that Hag. ii. 9, might beſt be rendered, *The latter glory of this houſe ſhall be greater than the former* (*glory*). So the LXX underſtood it, Διοτι μεγαλη εϛαι ἡ δοξα τȣ οικȣ τȣτȣ, Ἡ ΕΣΧΑΤΗ ὑπερ ΤΗΝ ΠΡΩΤΗΝ; and that they were right appears from ver. 3, *Who is left among you that ſaw* THIS HOUSE IN HER FORMER GLORY? Where obſerve that *Zerubbabel*'s temple is mentioned as *the ſame* with that of *Solomon*, and ſo in the *prophetic ſtyle* might that of *Herod*, ver. 9, likewiſe be for the ſame reaſons. The *Rabbinical* diſtinction therefore of a *ſecond* and a *third* temple, *different from the firſt*, vaniſhes, and with it another objection againſt the true interpretation of ver. 7. Comp. Bp. *Newcome* on Hag. ii. 7, and his Appendix; and Dr. *Campbell*'s Note on John ii. 20.

From this Root the pretended Prophet *Mohammed*, or (according to our corrupt pronunciation) *Mahomet*, had his name; but whether this was his original appellation, or whether he aſſumed it after he ſet up for the † Meſſiah of the *Jews*, *the Deſire of all Nations*, I cannot find. It may not however be amiſs to tranſcribe from the *Modern Univerſal Hiſtory*, vol. i. p. 22, the following paragraph, on which the reader will make his own reflections. "ABD' AL MOTALLEB, *Mohammed*'s grandfather, the ſeventh day after his birth, made a great entertainment, to which he invited the principal of the *Koreiſh*, who, after the repaſt, deſired him to give the infant, he had invited them to ſee, a name. *Abd' al Motalleb* immediately replied, I name this child *Mohammed*. The *Koreiſh* grandees, aſtoniſhed at this, aſked him again, Whether he would not chooſe to call his grandſon by a name that had belonged to ſome one of his family. He anſwered, *May the Moſt High glorify in heaven him whom he has created in earth!* In which he ſeemed to allude to the name *Mohammed*, ſignifying *praiſed*, *glorified*, &c. 'Tis worthy of obſervation, that this account of the impoſition of *Mohammed*'s name is nothing more than an imitation of what St. *Luke* has related on a ſimilar occaſion; which is an additional proof, that the hiſtory of *Mohammed*, as given us by the *Arabs*, abounds with *fictitious circumſtances*, and that the *veracity of the* Moſlem *hiſtorians*, in this point at leaſt, *is not much to be depended upon*."

חמה

With a radical, but mutable, ה.

It occurs not as a V. in Heb. but hence the V. חמה or חמי in Chald. ſignifies *to*

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* Candour, however, requires me to remark, that ſix of Dr. *Kennicott*'s MSS. omit the word פני.

† See *Lampe*'s Synopſis Hiſt. Eccleſ. p. 198; *Leſlie*'s Short Method with the Jews, § VI.; *Jortin*'s Remarks on Eccleſiaſtical Hiſtory, vol. ii. book 3, p. 363, 2d edit.; *Kidder*'s Meſſias, part iii. p. 169; *Modern Univ. Hiſt.* 8vo. vol. xiii. p. 210, 211, and Note (Q) and vol. i. p. 101, and Note (G) and p. 116; and compare *Bayle*'s Dictionary, Article MAHOMET. Note *B B*.

hide, *protect* (ſee Targum in Prov. xxviii. 26, 27.), and חמא in Arabic, *to guard*, *defend*, *protect from evil*. See *Caſtell*, under חמו.

I. As a N. fem. חומה and חמה *A wall*, as of a city, for *ſhelter*, *protection*, or *defenſe*. See Deut. iii. 5. xxviii. 52. Joſh. vi. 5, 20. 1 K. iv. 13. Iſa. ii. 15. xxii. 10. Jer. i. 18. xv. 20.

II. As a N. maſc. in Reg. חמי *A woman's father-in-law*, *a huſband's father*; ſo called, I apprehend, from the *protection* he does or ought to afford his daughter-in-law. occ. Gen. xxxviii. 13, 25. 1 Sam. iv. 19, 21; in all which paſſages it is written חמי, the י referring to the Root חמה, as אבי in Reg. to אבה, אחי in Reg. to אחה. As a N. fem. ſing. חמות *A huſband's mother*. Ruth i. 14, & al. freq. In this word alſo the termination וּת ſhews it to be from חמה, as אחות *a ſiſter* from אחה, גלות *a captivity* from גלה, כסות *raiment* from כסה, and others.

חמט

As a N. A kind of *lizard*. So LXX Σαυρα, and Vulg. Lacerta. Once, Lev. xi. 30. In Chaldee the V. ſignifies, *to bow down*, *depreſs*, *proſtrate*, and the animal might be called by this name, from it's being (by reaſon of the ſhortneſs of it's legs) always *proſtrate*, as it were.

In Joſh. xv. 54, we have חמטה the name of a *town* in Canaan, perhaps ſo called from the *emblematic reptile* there worſhipped. Comp. Deut. iv. 18. Wiſd. xii. 24. Rom. i. 23.

חמל

I apprehend with *Schultens*, in his MS. Origines Hebraicæ, that the radical idea of this Root is *ſoft*, *tender*, whence it is applied in Heb. to denote *a ſoft* or *tender affection of the mind*.

As a V. in Kal, *To have a ſoft* or *tender affection*, *to be moved with tender compaſſion*, *to compaſſionate*, *pity*. It is uſed either abſolutely, 2 Sam. xii. 6. Job vi. 10. Prov. vi. 34. Jer. xiii. 14, & al. freq. or with על *upon*, *with reſpect to*; ſee Exod. ii. 16. Deut. xiii. 8. 1 Sam. xv. 3. 2 Chron. xxxvi. 17. Job xx. 13. Mal. iii. 17; or with אל *to towards* following; ſee Iſa. ix. 19. Jer. li. 3. l. 14, אל תחמלו אל חץ *Do not* ſpare, q. d. have *no* pity upon, *the arrow*. As a N. fem. in Reg. חמלת *Tender affection*, *compaſſion*. occ. Gen. xix. 16. Iſa. lxiii. 9. As a N. maſc. מחמל *An object of tender affection*. occ. Ezek. xxiv. 21.

Hence perhaps the Greek αμαλος in the ſenſe of *ſoft*, *tender*, and αιμυλος *bland*, *kind*.

חמן See under חם VIII.

חמס

I. In Kal, *To caſt*, *pluck*, or *force off* or *away*, either from others or oneſelf, deripere, excutere. Job xv. 33, יחמס He ſhall caſt off *his unripe grape as the vine*. Lam. ii. 6, *And* he hath forced or violently taken away *his* (i. e. Iſrael's, comp. ver. 5.) *hedge*, *as* (*that of*) *a garden*. Comp. ver. 8. Iſa. v. 5. Uſed abſolutely, or with the Noun which ſhould follow underſtood, Jer. xxii. 3, אל תחמסו Do *not* force or take away (i. e. any thing) by violence. Do *no* violence, Eng. Tranſlation. Prov. viii. 36, *And he who hates me* חמס נפשו caſts away *his life*, or *himſelf*; but comp. Senſe III. Ezek. xxii. 26, *Her prieſts* חמסו תורתי have caſt off (LXX, ηθετησαν *have rejected*, Vulg. contempſerunt *have deſpiſed*) *my law*. So Zeph. iii. 4. In Niph. *To be ſtripped by violence*. occ. Jer. xiii. 22, *The ſoles of thy feet* are ſtripped, i. e. of thy ſandals, as perſons going into captivity. Comp. Iſa. xx. 2, 3, 4. Jer. ii. 25.

II. As a N. חמס *Violent rapine*, *injuſtice done by violence*, *outrage*, *violence*. Gen. vi. 11, *And the earth was filled* with violence, rapine, or outrage. The heathen had a traditional knowledge of this truth. So *Ovid* of the times not long preceding the deluge, Metam. lib. i. fab. 8, lin. 2.

> ——Quà terra patet fera regnat Erinnys.
>
> *Throughout the earth*, *the fell* * Erinnys *reigns*.

Comp. under דמה III.

See Jud. ix. 24. 1 Chron. xii. 17. Pſ. xi. 5. xxv. 19. Jer. li. 35. Hence

III. *Injuſtice*, *wrong*, *damage* in general. Gen. xvi. 5. Exod. xxiii. 1, עד חמס *A witneſs* of injuſtice, i. e. *An* unjuſt *witneſs*. Prov. xxvi. 6, חמס שתה *Drinking down* damage, i. e. having enough of it. Comp. under שתה. And from this uſe of the N. we may explain that of the V. Job xxi. 27, *The devices* (*which*) תחמסו

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* So called from Ερις *Contention*, and feigned to be a *Fury of hell* delighting in *diſcord*, *war* and *murder*.

ye wrongfully imagine *againſt me.* This laſt text, and thoſe cited under Senſe I. are all wherein the Root occurs as a Verb.

IV. As a N. תחמס *A ſpecies of unclean bird.* "*A night-hawk.*" Eng. Tranſlat. occ. Lev. xi. 16. Deut. xiv. 15. The LXX render it γλαυκα, and Vulg. noctuam. I think thereſore it was ſome kind of *owl*, and conſidering the radical import of it's Heb. name, it might not improbably be that which *Haſſelquiſt*, Travels, p. 196, deſcribes as "of the ſize of the common owl, and being *very ravenous* in Syria; and in the evenings, if the windows are left open, *flying into houſes and killing infants*, unleſs they are carefully watched, wherefore the women are much afraid of it."

From Heb. חמס perhaps Χαμψα *Champſa*, the ancient Egyptian name of the *crocodile*, Herodot. lib. ii. cap. 69; and by prefixing ת, *Timſah*, his modern Egyptian name. *Shaw*'s Travels, p. 408.

חמץ

To ferment. "*Fermentation,*" ſays the *New and Complete Dictionary of Arts and Sciences*, "may be defined a ſenſible internal motion of the conſtituent parts of a moiſt, fluid, mixed or compound body, by the continuance of which motion theſe particles are gradually removed from their former ſituation or combination, and again, after ſome viſible ſeparation is made, joined together in a different order and arrangement." This definition, if limited to *vegetables*, to which only חמץ is applied in a phyſical ſenſe, does, I apprehend, very well anſwer that Hebrew word. It is well known, that intenſe cold ſtops all fermentation, and that great heat rather weakens than promotes it, and that excluding the external air, by a cloſe ſtopped veſſel, entirely deſtroys it; whence it is evident, that *warm air* is a *cauſa ſine quâ non*, or a neceſſary aſſiſtant cauſe of *fermentation* *.

I. *To ferment, be leavened*, as bread. occ. Exod. xii. 34, 39. As a N. חמץ *Ferment, leaven.* Lev. xxiii. 17. Alſo as a Participle, *Leavened.* Exod. xii. 15, & al. freq. As a N. fem. in Reg. חמצת *Fermentation, a being fermented.* occ. Hoſ. vii. 4.

II. *To ferment*, as liquors do. It occurs not as a V. in this ſenſe, but hence as a N. חמץ *Vinegar*, which is made by *ſtrong fermentation.* Num. vi. 3. Pſal. lxix. 22. Prov. x. 26, & al. As a Particip. paoul. חמוץ *Sprinkled*, as with wine in *fermentation.* occ. Iſa. lxiii. 1.

III. בליל חמיץ "Farrago ſubacida *quâ jumentorum faſtidienti ſtomacho ſublevatur*, *A ſubacid*, or *ſouriſh* mixture of provender, to aſſiſt the ſtomachs of cattle when they loathe their food," ſays *Bochart*, vol. ii. p. 113, and ſhews that the modern *Arabs* have the ſame diſtinction of *ſour* and *ſweet* provender. occ. Iſa. xxx. 24; where it is promiſed even to the common working cattle, as being both "palatable and wholeſome."—*Bate.*

IV. In Hith. *To be in a ferment* as from grief or concern, *to be ſoured, fretted, exaſperated.* occ. Pſ. lxxiii. 21, יתחמץ לבבי, which the French tranſlation excellently renders *Mon Cœur* s'aigriſſoit, *My heart* was exaſperated, ſoured. So in Latin, *Plautus*, cited by *Leigh*, ſays, "*Mea uxor tota* in fermento *jacet*, My wife lies all in a *ferment*;" and, "*Ecquid habet* acetum *in pectore?* Has he any *vinegar* in his breaſt?" As a Participle Benoni in Kal, חומץ *Souring* or *fretting* others, aigriſſant. occ. Pſ. lxxi. 4. As a Particip. paoul. חמוץ *Soured, fretted, exaſperated, grieved*, aigri. occ. Iſa. i. 17, אשרו חמוץ Proſper *the grieved*, promote his advantage and comfort.

חמק

In Kal, *To withdraw, retire.* So Aquila εκλινεν, and Vulg. declinaverat. occ. Cant. v. 6. In Hith. *To withdraw oneſelf.* occ. Jer. xxxi. 22, where the LXX αποϛρεψεις; *wilt thou turn away?* And obſerve that תתחמקין is with the ן paragogic for תתחמקי. For examples of the ſame form, ſee Ruth ii. 8. iii. 18. Iſa. xlv. 10. As a N. maſc. plur. חומקי occ. Cant. vii. 1 or 2. It is rendered *joints*, but from the meaning of the Verb, from what the חמוקי are compared to, and from the context which contains a deſcription of the bride's *dreſs*, I apprehend with Mr. *Harmer*, in his *Outlines of a New Commentary on Solomon's Song*, p. 110, that it means the *concealed dreſs* or *coverings of the thighs*, i. e. the *drawers*, ſuch as are ſtill worn by the * Mooriſh and Turkiſh women of rank.—†Lady *Mary Wortley Montague*, in deſcribing her Turkiſh dreſs, has, as my Author obſerves, moſt happily, though undeſignedly, illuſtrated this as well as other particulars in the beginning of this chapter. "The firſt part of my dreſs," ſays ſhe, "is a *pair of drawers very full*, that reaches to my ſhoes, and *conceals the legs more modeſtly than your petticoats*. They are of a thin roſe-coloured damaſk, *brocaded with ſilver flowers*." Comp. under חלא I. Dr. *Chandler*, Travels in Aſia Minor, p. 65, ſpeaks of the oriental dreſs of the ladies, "conſiſting of *large trowſers* or *breeches*, which reach to the ancle, &c." Adding, "It is remarkable that the *trowſers* are mentioned in a fragment of Sappho ‡." I muſt juſt add that *Cocceius* long ago ſaw the impropriety of the common tranſlation of חמוקי ירכיך, and therefore in his Lexicon explained theſe words by *περιζωματα*,—quæ ambiunt femora tua, *what is girded about thy thighs*, and in his Notæ Lexicæ, by *περιζωματα των οσφυων σȣ* or *τα παραμηριδια σȣ*, *what is girded about thy loins*, or *what covers thy thighs*. But *drawers*, as above, ſeem the right interpretation.

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* See *Boerhaave*'s Chemiſtry by *Shaw*, vol. ii. p. 117.

חמר

I. In Kal, *To diſturb, trouble, put into diſturbance* or *diſorder*. occ. Jud. xv. 16, *With the jaw-bone* החמור of the aſs, חמור חמרתים ‖ I have put them into the utmoſt diſorder, *conturbando conturbavi illos*; LXX, εξαλειφων εξηλειψα αυτȣς, *deſtroying I have deſtroyed them*; ſo Vulg. delevi eos; as it follows in the Text, *with the jaw-bone of an aſs* הכיתי I have ſmitten *a thouſand men*.

II. In Kal, *To trouble, make turbid*, as water mixed with mud. occ. Hab. iii. 15, חמר מים רבים troubling *the great waters*. So LXX ταρασσοντας. Alſo in a Niph. ſenſe, *To be thus troubled* or *made turbid*, as water. occ. Pſ. xlvi. 4. So LXX εταραχθησαν, and Vulg. turbata ſunt.—as wine mixt with the lees. occ. Pſ. lxxv. 9, where LXX ακρατȣ *unmixed*, i. e. with water, ſo Vulg. meri. Mr. *Harmer*, Obſervations, vol. i. p. 373, remarks that "In the Eaſt they have no caſks, but keep their wine in pitchers, by which means it is commonly a little *thick*," and on Pſ. lxxv. 9, he obſerves, p. 375, that "the *turbidneſs* of wine makes it *very inebriating*, and conſequently," ſays he, "expreſſive of the diſorder *affliction brings on the mind*." But I ſhould think that the words of the Pſalmiſt contain a further alluſion to the *intoxicating liquor* which uſed to be given to criminals before their execution, and therefore that חמר may relate to the *turbidneſs* of the wine, not only by it's mixture with the lees, but alſo with the drugs which were put into the *cup of malediction*, as the Jews called it. Comp. Pſ. lx. 4. Iſa. li. 17, 22. See under כוה IV. Targum on Pſ. lxxv. 9, and *Greek* and *Eng*. Lexicon under Κεραω II.

III. As a N. חמר An epithet or name for *wine*, from it's effects in *diſturbing* the faculties both of body and mind. occ. Deut. xxxii. 14, *And thou didſt drink the* inebriating *blood of the grape*. Iſa. xxvii. 2, כרם חמר *A vineyard* of ſtrong wine. But *Vitringa* is of opinion, that in this text, and in Deut. xxxii. 14, חמר refers to the quality of the wine itſelf, as being *readily fermentable*, and eaſily depoſiting it's fæces, according to the nature of the ſtronger and *more generous*, and particularly of *red* wines, which latter were anciently, as they ſtill are, moſt eſteemed in the eaſtern countries. See Prov. xxiii. 31, and comp. *Harmer*'s Obſervations, vol. i. p. 374. But obſerve that the reading in Iſa. xxvii. 2, is by no means certain; the *Complutenſian* edition, *Montanus*'s by *Plantin*, 1572, *Walton*'s, *Foſter*'s, and many of Dr. *Kennicott*'s Codices, read חמר; but the textual reading of the Doctor's Bible after *Vanderhooghts*, is חמר: the former reading is favoured by the Syriac Vulgate, the latter by the Targum and LXX. Comp. Iſa. xxxii. 12. Amos v. 11 or 12. Chald. As Ns. חמר and חמרא *Wine*. Ezra vi. 9. Dan. v. 1, & al.

IV. As

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[*] See *Shaw*'s Travels, p. 228. *Stewart*'s Journey to Mequinez.

[†] Letters, vol. ii. p. 12.

[‡] "*Warton*'s Theocritus, p. 304. They are now called βρακη."

[‖] So טהרתים Neh. xiii. 30; בחנתים Jer. ix. 6, or 7; צפרתים Zech. xiii. 9.

IV. As a N. חמר is applied to ſeveral ſubſtances from their *turbid motion* or *condition.*

1. *Mortar* for building. Gen. xi. 3. Comp. Exod. i. 14.

2. *Mire* of the ſtreets. Iſa. x. 6. Comp. Job xxx. 19. *Mud.* Job iv. 19, *houſes* of mud. This deſcription of our *frail periſhing bodies* receives additional force from remarking that one uſual mode of building in the Eaſt is literally with *mud* dried in the ſun, and that of courſe ſuch *mud-houſes* ſoon decay, and are but of ſhort duration. See *Harmer*'s Obſervations, vol. i. p. 175, &c.

3. Potter's *clay.* Iſa. xxix. 16. Jer. xviii. 4.

4. It appears from Job xxxviii. 14, that they anciently uſed *clay* inſtead of wax for *ſealing*, as they ſtill do for *ſealing up doors* in Egypt. See *Harmer*'s Obſervations, vol. ii. p. 457.

5. As a N. חמר *Bitumen.* LXX, *ασφαλτος. A kind of ſlime* uſually produced by a *turbid effervescence* from the earth. "*Bitumen*, or *aſphaltus*, is ſometimes gathered under ground in brittle maſſes of a fat inflammable ſubſtance; ſometimes like a glutinous matter, like the pitch which diſtils from the pine-tree, though *generally bitumen boils up out of the earth*, and ſwims on the ſurface of the water, like a black oil or ſcum, which thickens to a conſiſtency after being expoſed a little while to the air; and in this form it is found in certain ſprings, and on the waters of the Dead Sea, and the lake *Aſphaltites*, which covers the antient valley of *Sodom.*" *Nature Diſplayed*, vol. iii. p. 203, 12mo edit. occ. Gen. xi. 3. xiv. 10. Exod. ii. 3. Hence as a V. *To daub over, as with bitumen.* occ. Exod. ii. 3, where the LXX renders the words בחמר ובזפת by Ασφαλτοπισση, which is a *compoſition of bitumen and pitch*, otherwiſe called piſſaſphaltum. See *Boerhaave*'s Chemiſtry by *Shaw*, vol. i. p. 118, and note (*p*).

V. As a N. חמור and חמר *An aſs* male or female (ſee 2 Sam. xix. 26.), but generally the male, ſo called (however dull and ſluggiſh his uſual appearance) from his extraordinary *turbulence*, when moved by rage or luſt. The former is perhaps alluded to in Jud. xv. 16, cited under Senſe I. the latter in Ezek. xxiii. 20. freq. occ. *Phornutus* informs us, that ſome ſacrificed *he-aſſes* to *Mars*, *δια το ταραχωδες και γεγονος της ογκωσεως* on account of their *turbulent* nature and loud braying. De Nat. Deor. p. 57, edit. *Gale.* On 2 K. vi. 25, we may remark with *Scheuchzer*, Phyſ. Sacr. that in like manner when the army of *Artaxerxes*, with which he had invaded the Caduſii, was in extreme want of proviſion,—*ονου κεφαλην μολις δραχμων ἑξηκοντα ωνιον ειναι*, *An aſſe's head* could hardly be bought for ſixty drachms, i. e. about forty ſhillings (as *Plutarch* relates in *Artoxerxe*, tom. i. p. 1023, edit. *Xylandri*); whereas *Lucian* reckons the uſual price of an aſs itſelf to be no more than twenty-five or thirty drachms.

VI. As a N. חמר *A Chomer* or *Homer*, the *largeſt* meaſure of capacity, in which conſequently many things were frequently *jumbled* together. It was equal to ten *Baths* or *Ephahs*, and to about ſeventy-five gallons five pints Engliſh. (See Ezek. xlv. 11, 13, 14.) Exod. viii. 14, *They gathered them* חמרם חמרים Homers (*upon*) Homers, i. e. by Homerfuls, as Num. xi. 32.

VII. As a N. יחמור *The buffalo*, ſo called from his *turbulent* diſpoſition. occ. Deut. xiv. 5. 1 K. iv. 23. The Vulg. in both paſſages renders it by bubalus. Dr. *Shaw*, Travels, p. 417, deſcribes the *buffalo* as "a ſullen, malevolent, ſpiteful animal; being often known to purſue the unwary traveller, eſpecially if clad in ſcarlet; as I myſelf," ſays he, "have ſeen; whom it will not only purſue, but, if not prevented by force or flight, it will attack and fall upon with *great fierceneſs.*" *Buffon* (Nat. Hiſt. vol. x. p. 109, 12mo.) ſays, "The *buffalo* is of a diſpoſition *more rough* and *leſs tractable* than the beeve; he obeys with more difficulty, he is more *violent*, he is more frequent and *impetuous* in his *humours* (il a des *fantaiſies plus bruſques* & plus fréquentes); all his habits are groſs and brutal—his aſpect *ſtupidly ferocious.*" Another ſenſible * writer obſerves, that "In general the *buffalos* are inoffenſive animals, if undiſturbed, as indeed all thoſe that feed upon graſs are found to be; but when they are wounded, or even but fired at, *nothing then can ſtop their fury; they then turn up the ground with their fore-feet, bellow much louder and more terrible than the bull, and make at the object of their reſentment with irreſiſtible fury.*" This animal therefore might well be denominated in Hebrew יחמור from his remarkable *turbulence* and *fierceneſs*.

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* In the *Univerſal Magazine of Knowledge and Pleaſure* for October 1774, p. 184; whoſe account nearly agrees with what *Buffon* ſays, vol. x. p. 115.

But to this interpretation it may be objected, 1ſt, from *Bochart*, (vol. ii. 910.) that the Greek βȣϐαλος of the LXX, and the Lat. bubalus of the Vulg. do not ſignify a *buffalo*, but a kind of *wild deer* (according to *Shaw*, Travels, p. 415, comp. p. 170. the *Bekker el waſh* *). And indeed *Bochart* has ſufficiently proved that in the ancient Greek writers βȣϐαλος or βȣϐαλις ſignifies *an animal of the deer kind*; but then I muſt obſerve that the LXX, according to the *Vatican* copy, have not the word βȣϐαλος either in Deut. or 1 K. nor do they appear to have given any tranſlation at all of our Heb. word; and though in Deut. xiv. 5, according to the *Alexandrian* and *Univerſity College* MS. and the *Complutenſian* and *Aldine* editions, βȣϐαλον anſwers to יחמור, yet this Greek word ſeems to have been ſupplied from the Vulg. Latin bubalum; which name might probably in common language, to which no doubt the Author of the Vulgate Tranſlation conformed, be applied to the *buffalos* of Egypt and the Eaſt; ſince theſe, though really of a different ſpecies, do in their appearance very much reſemble *wild bulls*; and ſince *Pliny* (Nat. Hiſt. lib. viii. cap. 15.) expreſsly informs us, that the unlearned vulgar called the *wild bulls* of Germany bubali.

A 2d objection may be, that according to *Bochart*, vol. ii. 973, and *Buffon*, vol. x. p. 110, 111, the fleſh of the *buffalo* is ſcarcely eatable, and therefore cannot be ſuppoſed to be a part of Solomon's proviſion, 1 K. iv. 23. In reply to this I obſerve, 1ſt, that the *buffalo* has the marks of a beaſt clean for food, defined by Moſes, Lev. xi. 3; and 2dly, That though "the fleſh of a *buffalo* does not ſeem ſo well taſted as beef, being harder and more groſs," yet that in our times "† *perſons of diſtinction*, as well as the common people, and even *the European merchants, eat a great deal of it*, in the countries where that animal abounds."

חמרמר I. *To be violently troubled* or *diſturbed*, as the bowels in grief. occ. Lam. i. 20. ii. 11.

II. *To be very foul, dirty*, or the like; (ſo Targ. מטשטשין) or elſe, *To be very much diſordered*, as the countenance with weeping. occ. Job xvi. 16, where fourteen of Dr. *Kennicott*'s MSS. now read חמרמרו, as two more did originally.

חמש

I. *To array, ſet in array.* It occurs not as a V. in this ſenſe, but as a Part. maſc. plur. חמשים *Arrayed, marſhalled, in array*, or *regular order*, ordine inſtructi. occ. Exod. xiii. 18. Joſh. i. 14. iv. 12. Jud. vii. 11. It ſeems worth obſerving, that in Exod. xiii. four of Dr. *Kennicott*'s Codices read חמושים fully with the ו, ſo in Joſh. i. nine, in Joſh. iv. three, and in Jud. vii. one. Exod. xiii. 18, "*And the children of Iſrael came up out of Egypt* marching in array.—And this their *hoſts* or *armies* by which they came out implies. See ch. vi. 26, and viii. 4." *Bate*'s Tranſlation and note. (So ch. xii. 51.) Jud. vii. 11, "*Regular ſoldiers*," *Bate*. But may it not here rather mean *ſoldiers drawn up* or *formed*, as being on guard? The LXX in Joſh. i. 14, render it by ευζωνοι *girded, equipt*; ſo Targum throughout by מזרזין; LXX in Joſh. iv. 12, by διασκευασμενοι *prepared, arrayed*; *Aquila* in Exod. xiii. 18, by ενωπλισμενοι *armed*; ſo *Symmachus* by καθωπλισμενοι; and Vulg. after them by armati. But, as *Fuller* and *Michaelis* have juſtly remarked, the Iſraelites when they went out of Egypt were *not armed*. For can we imagine that Pharaoh was ſuch a fool as to permit the uſe of arms to ſix hundred thouſand men, of military age, and cruelly oppreſſed?

II. As Ns. חמש *Five*. Gen. v. 6, 10. Plur. חמשים *Fifty*. Gen. vi. 15. חמישי *Fifth*. Gen. i. 23. Fem. חמישית *A fifth*,

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* See *Encyclopædia Britan.* in CAPRA XIV. 6.

† "*Les gens diſtingués*, ainſi que le peuple, & même *les marchands d'Europe, en mangent beaucoup* dans les pays où cet animal abonde." *Niebuhr*, Deſcription de l'Arabie, p. 146.

fifth part. Gen. xlvii. 24. Lev. xxvii. 15. Hence as a V. חמש *To take a fifth part,* quintare. occ. Gen. xli. 34.

This word is firſt applied to the *fifth* day of the creation, when the world was *arrayed,* or *ſet in order* for the reception of man and animals. Gen. i. 23.

חמת See under חם VI. VII.

חן

Denotes *Kindneſs, affection.*

I. In Kal, Tranſitively, *To have kindneſs* or *affection for,* in this ſenſe *to affect.* Gen. xliii. 29. Exod. xxxiii. 19. Num. vi. 25. Deut. vii. 2. Iſa. xxx. 19. Job xix. 17, וחנתי "*Though* I have a tender affection (for her) *on account of the children of my body.*" In Niph. *To be gracious* in a paſſive ſenſe, *to meet with kindneſs* and *affection.* occ. Jer. xxii. 23. Prov. xxi. 10. Iſa. xxvi. 10. As a N. חן, plur. fem. חנות (Pſ. lxxvii. 10.) *Kindneſs, affection, affectionate regard.* Prov. iii. 34. xiii. 15, in which paſſages נתן חן means *to exert kindneſs. Affectionate regard* is particularly expreſſed by the pleaſing and benevolent look of the * *eyes.* Hence that very common Hebrew phraſe of *finding* חן kindneſs, affection *in the eyes of* God or man. Gen. vi. 8. xxxii. 5. xlvii. 25, & al. freq. Alſo, *What procures kindneſs* or *affection from others, grace, gracefulneſs.* Pſ. xlv. 3. (Comp. Luke iv. 22.) Prov. i. 9. iii. 22. xi. 16, & al. Hence the expreſſion of *giving the* חן *of any one in the eyes of another,* means to make him appear *graceful, amiable* or *acceptable in the eyes of that other.* Gen. xxxix. 21. Exod. iii. 21. xi. 3. As a N. חין *Gracefulneſs, comelineſs.* occ. Job xli. 4, or 12, חין ערכו the comelineſs *of his form,* i. e. for fighting or combat, "the advantage *of his ſtructure* both for his own ſecurity, and for deſtroying and devouring, &c." *Taylor*'s Concordance.

> "*For war how well adjuſted his array.*"
> SCOTT.

As a N. fem. תחנה *Kindneſs, favour.* Joſh. xi. 20. Alſo, *A mean of procuring kindneſs* or *favour, Supplication, deprecation.* 1 K. viii. 28, 38, & al. freq.

II. As a particle formed with a ם final, חנם

1. *Out of mere kindneſs, gratis.* Gen. xxix. 15. Exod. xxi. 2. Mal. i. 10, & al.
2. *Cauſeleſsly, without any reaſon.* 1 Sam. xix. 5. xxv. 31.
3. *Fruitleſsly, to no purpoſe.* Prov i. 17.

חנן I. Tranſitively, *To be very kind* or *affectionate to, to affect very much.* occ. Gen. xxxiii. 5, 11. 2 Sam. xii. 22. Lam. iv. 16. And obſerve that Gen. xxxiii. 5, may be rendered, *The children* with, or with regard to, whom *the Aleim* hath been very kind, or ſhewn great kindneſs to *thy ſervant.* To this purpoſe the LXX *τα ϖαιδια* ʽΟΙΣ *ηλεησεν ὁ Θεος τον ϖαιδα σȣ.* As a participle or participial N. aſcribed only to God חנון *Very kind* or *affectionate.* Exod. xxii. 27. xxxiv. 6. & al. freq. As a N. fem. חנינה *Tender affection* or *kindneſs.* occ. Jer. xvi. 13. As a N. maſc. plur. תחנונים *Powerful means of procuring favour* or *kindneſs, earneſt ſupplications, entreaties.* Job xli. 3. or xl. 22. Pſ. xxviii. 2. Prov. xviii. 23, & al. freq. So

II. In Hith. *To make oneſelf an object of kindneſs, affection* or *mercy, to become ſuppliant, to ſupplicate.* Gen. xlii. 21. 1 K. viii. 33, 47, & al. freq.

DER. Perhaps *Hen,* the female of birds, from their *tender affection* to their neſtlings. See Mat. xxiii. 37.

חנה

With a radical, but mutable or omiſſible, ה. In general, *To fix, ſettle.*

I. In Kal, Intranſitively, *To fix, ſettle, dwell, remain.* Iſa. xxix. 1, *The city* (*where*) חנה דוד *David* dwelt; ſo Targum שרא, and *Montanus,* manſit *remained* (comp. 1 Chron. xi. 7, and ſee *Vitringa* in Iſa.). Num. xxxi. 19, *And,* do ye abide *without the camp. To ſettle* or *pitch,* as the caterpillar-locuſts. So Vulg. conſidunt. occ. Nah. iii. 17. Comp. under גב III. Jud. xix. 9, הנה חנות היום, where we may underſtand ל before the infinitive חנות, "*Behold, the day* (*is ready*) to pitch—as a traveller to pitch his tent" [for the night, namely]. *Bate*'s tranſlation and note. And I own I like this better than Mr. *Harmer*'s, "*It is* pitching

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* *Cicero* has long ago obſerved in general, that as Nature has given to the horſe and to the lion their ears, their tail, their briſtles, ſo *ſhe has given to man his eyes, to declare the emotions of his mind.* Oculos autem Natura nobis, *ut equo & leoni ſetas, caudam, aures,* ad motus animorum declarandos dedit. De Orat. lib. iii. cap. 59. See the whole chapter.

ing time *of the day*," meaning, when travellers in the eaſt *pitch their tents*; becauſe I do not ſee how חנות can ſignify pitching *time*. But let the reader conſult *Harmer*'s Obſervations, vol. iii. p. 238, &c. and judge for himſelf.

II. *To fix*, *be fixed*, or *pitched*, as oppoſed to נסע *removing* or *journeying*. Applied to the ſacred Tabernacle, Num. i. 51;—to the people, Num. ix. 18, 20, 22.

III. As a N. fem. plur. חניות *Some places of confinement*. occ. Jer. xxxvii. 16; where one of the Hexaplar Verſions Συγκλεισμον *Confinement*, Eng. Tranſlat. *Cells*, French Tranſlat. Cachots *Dungeons*.

IV. And moſt generally, in Kal, *To fix one's tent* or *camp*, *to encamp*, *pitch*. Gen. xxvi. 17. xxxiii. 18. Exod. xiii. 20, & al. freq. This word differs from אהל as *fixing* or *pitching* a tent does from *ſpreading* it *out*. Pſ. xxxiv. 7, or 8, *The angel of Jehovah* חנה encampeth סביב round about *thoſe that fear him*, i. e. the providence of Jehovah himſelf; for Pſ. cxxv. 2, *Jehovah is* סביב round about *his people*. Of this Jacob had a viſible exhibition, Gen. xxxii. 2, when the angels of the Aleim *met him*; ver. 3, *and when he ſaw them, he ſaid, This is* מחנה אלהים the camp or encampment of the Aleim, *and he called the name of that place* (in memorial no doubt of the Aleim who thus appeared to him as his protectors) מחנים, The Encampers. Comp. 2 K. vi. 16, 17. As a N. maſc. or fem. מחנה, plur. מחנים or מחנות *An encampment*, or *camp*, or *the men*, &c. *belonging to it*. See Gen. xxxii. 8, 9. xxxiii. 6. l. 9. Exod. xxxii. 26, 27. Hence uſed for a *company* though not encamped. See 1 Chron. ix. 18, 19. Applied to a *ſwarm* of locuſts. Joel ii. 11.

As a N. fem. in Reg. תחנת *An encamping*. occ. 2 K. vi. 8.

V. As a N. חנית plur. חניתים and חניתות *A ſpear or halbert*, which on account of it's length and weight is uſually *pitched* or *reſted* on the ground, freq. occ. See 2 Chron. xxiii. 9. Iſa. ii. 4. Mica iv. 3. 1 Sam. xxvi. 7; and obſerve, on this laſt text, that we have a ſimilar repreſentation in *Homer*, Il. x. lin. 150, &c. or line 170, &c. of *Pope*'s Tranſlation, and that *Homer* particularly mentions the *ſpears being ſtuck upright in the ground* near the warriours:

———εγχεα δε σφιν
Ορθ' επι * σαυρωτηρος εληλατο———

2 Sam. xxiii. 7, עץ חנית "*the* [*wooden*] *handle of* a fork—an inſtrument that is *pitched down*—to throw away the briars with." *Bate*'s Tranſlat. and note.

In 1 Sam. xviii. 10. xix. 9, we find that Saul while (ſitting) in his houſe had a חנית or *ſpear* in his hand. Was not this by way of *ſceptre*, as an enſign of his royal dignity? According to that of *Juſtin*, lib. xliii. cap. 3, ſpeaking of the times of *Romulus*: "*Per ea adhuc tempora* reges haſtas *pro diademate habebant, quas Græci* ſceptra *dixere*. In thoſe times the *kings*, inſtead of a diadem, ſtill carried *ſpears*, which the Greeks called *ſceptres*."

חנט

I. In Kal, *To embalm*, "*impregnate a dead body with aromatics, that it may reſiſt putrefaction*," (*Johnſon*) condire. So *Aquila* renders החנטים Gen. l. 3, by αρωματιζομενων, and Vulg. by conditorum. occ. Gen. l. 2, 3, 26. The *Egyptians*, at leaſt in the time of † *Herodotus*, uſed "to embalm the bodies of their principal people *by taking out the bowels*, *drawing out the brains*, and filling the belly and head with the *ſpices* and *unguents* inwardly, whereas believers only *anointed* (ſee Mat. xxvi. 12. Mark xvi. 1. Luke xxiii. 56.) and *ſwathed* up the bodies with them, and ſometimes (as 2 Chron. xvi. 14. Comp. ch. xxi. 19. Jer. xxxiv. 5.) made *fumigations* of them, outwardly. They who believed the reſurrection of the body, adds my ‡ Author, would be apt to think it an abuſe to *mangle* and *exenterate* it after thoſe *heathen faſhions*." Thus, John xix. 39, 40, we find that when Nicodemus embalmed the body of our Bleſſed Lord, he did it by *winding* or *ſwathing it in linen cloths with the ſpices, as the cuſtom of the Jews*, ſubjoins the Evangeliſt, *is to bury*, ενταφιαζειν,

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* "These ſpears had *two points*; one with which they ſtruck; the other, perhaps blunter, called Σαυρωτηρ, which they ſtuck into the ground." *Jortin*'s Tracts, 1790, vol. i. p. 380, &c. where there is much more on the ſubject.

† See *Herodotus*, lib. ii. cap. 86.

‡ *Holloway*, Letter and Spirit on Gen. l. 2.

ζειν, which includes the *whole preparation of the body for interment*, and is the very word uſed by the LXX for the Heb. חנט Gen. l. 2. But unleſs the body of the believing Jacob and Joſeph were *exenterated, exenteration, pulling* or *puſhing forth*, cannot, as I once thought it might, be the ideal meaning of this Heb. Root.

II. *To embalm* as the fig-tree doth it's פגי or *firſt crop of figs, which are very liable to corrupt* and *fall off*. Comp. under פג. occ. Cant. ii. 13; where the context is evidently deſcriptive not of the beginning, but of the end of ſpring, or of the beginning of ſummer[*]. For, among other marks of the ſeaſon, it is obſerved that *the rain was over and gone*, ver. 11; but the *latter rains* in Judea fall ſometimes in the middle, ſometimes towards the end of April, O. S. (Comp. under root לקש). The *bloſſoming vines* are alſo ſaid *to yield their ſcent*; but [†] this they probably do in Judea about two months ſooner than with us, that is towards the end of April, or the beginning of May. Now the [‡] *Boccore*, or early figs, are ripe about the middle or latter end of June. By the time before-mentioned, therefore, the fig-tree muſt have been *embalming*, חנטה, her early figs, or *filling them with that clammy delicious juice* which is ſo well known, and is particularly noticed in ſcripture, Jud. ix. 11.

III. As a N. חטה *Wheat*. See under חטה.

IV. Chald. As a N. maſc. plur. חנטין *Wheat*, from it's peculiar *ſweetneſs*, as the Heb. name חטים from חטה. occ. Ezra vi. 9. vii. 22.

חנך

I. In Kal, *To initiate*. occ. Prov. xxii. 6. As a N. maſc. plur. in Reg. חניכי *Initiated, inſtructed*, that is in the religion and worſhip of the true God. occ. Gen. xiv. 14.

II. In Kal, *To handſel, begin to uſe*, as a private houſe; which was probably "wont to be done with the ſolemnity of feaſting, praying, and ſinging of Pſalms. See Neh. xii. 27. Pſ. xxx. title" (*Clark*'s note) *to dedicate* it. occ. Deut. xx. 5, twice.

III. *To dedicate*, as a temple or houſe of God. occ. 1 K. viii. 64. 2 Chron vii 5. As a N. fem. חנכה & in Reg. (Heb and Chald.) חנכת *Dedication*, as of an altar, temple, or image. Num. vii. 13. Ezra vi. 16, 17. Dan. iii. 2, 3.

חנף

In Kal, and Hiph. *To pollute, defile.* So LXX, *φονοκτονεω to defile with blood*, *μιαινω* and *μολυνω to defile, pollute*, and Vulg. polluo, maculo, contamino. Num. xxxv. 33. Pſ. cvi. 38. Jer. iii. 1, 2, 9, & al. As a N. חנף *A polluted wretch, a wicked fellow*. Job viii. 13. Iſa. ix. 17. As a N. fem. חנפה *Pollution* (ſo LXX, *μολυσμος*), *Profligacy*, Eng. Tranſlat. "*Profaneneſs.*" occ. Jer. xxiii 15.

This Root is by the Lexicons and Tranſlators rendered alſo *hypocrite*, and *hypocriſy*. I cannot find any paſſage where it certainly hath this meaning, and which may not as well admit the ſenſe here given.

Der. *Knave*.

חנק

To ſtrangle, ſuffocate. occ. 2 Sam. xvii. 23. Nah. ii. 13. It is uſed in the ſame ſenſe both in Syriac and Arabic. See *Caſtell*. As a N. מחנק *Suffocation, ſtrangling*. occ. Job vii. 15.

Der. *Hang*. Gr. *αγχω* and Lat. *ango* to ſuffocate, whence Eng. *anguiſh*.

חס

It is rendered *to ſpare, pity*, or the like; but as in concern or pity the *eyelids* naturally *begin to cloſe*, and *the eyes are half ſhut*, it ſeems properly to denote *to wink thus* or *half-cloſe* as do the eyes, to which it is generally applied in ſcripture, with על *upon, on account of*, following, as Gen. xlv. 20. Deut. vii. 16. Iſa. xiii. 18, & al. freq. (In 1 Sam. xxiv. 11, עיני *My eye* is underſtood before ותחס). But in ſome paſſages it is applied to the Perſon or Being himſelf, whether God or man, as the Verbs *wink, connive* are in Eng. though in ſomewhat a different ſenſe. Pſ. lxxii. 13. Jer. xiii. 14. xxi. 7. Jon. iv. 10, 11, *Thou* חסת על hast half cloſed thy eyes, i. e. haſt been concerned, on account of *the gourd—and ſhall not I* אחוס have pity *on Nineveh?* Obſerve that in the ſecond perſon ſing. imperative חוסה Neh. xiii. 22. Joel ii. 17, the ה is not radical, but paragogic or emphatic.

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[*] See *Ruſſel*, Nat. Hiſt. of Aleppo, p. 13.

[†] See *Harmer*'s Outlines of a New Commentary, p. 147, &c.

[‡] See *Shaw*'s Travels, p. 144, 342.

חסר

Schultens, in his MS. Origines Hebraicæ, ſeems to have aſſigned the true idea of this root, namely *ſucculent abundance*, *ſwelling out*, as it were, and *readily overflowing*, "Ubertatem, vel dicam ſuccoſitatem ita turgentem ut quam promptiſſimè fluat." Comp. *Schultens*'s Comment on Prov. xxv. 10. This import he deduces from that of the Arabic חשר, where the *ſhin*, as uſual, is ſubſtituted for the Heb. *ſamech*, and which, according to him, denotes, *To flow together from all ſides, to be confluent, affluent*, and as a N. is applied to a camel *which may be continually milked without growing dry*; ſo עין חשור is *a ſpring always flowing with freſh ſupplies of water*. (Comp. *Caſtell* in חשר.) And it muſt be confeſſed that this interpretation well ſuits and reconciles the ſeveral ſcriptural applications of the Heb. חסר, which occurs but twice as a Verb in paſſages to be produced preſently.

I. As a N. חסר *Turgeſcence, turgidity, affluence* or *proſperity*. occ. Iſa. xl. 6, *All fleſh is graſs, and all* חסדו it's ſwelling proſperity (LXX, δοξα ανθρωπȣ *glory of man*) *as the flower of the field; the graſs withereth, the flower* נבל fadeth, which is evidently oppoſed to חסר (comp. 1 Pet. i. 24.) Prov. xix. 22, *The recommendation of a man is* his affluence. Qu? Of pretended or hypocritical piety. Hoſ. vi. 4, *What ſhall I do to thee, Ephraim? What ſhall I do to thee, Judah? For* חסדכם your tumid ſhowy goodneſs *is as the morning cloud, and as the early dew it goeth off*. "*The dews of the night*, ſays Dr. *Shaw*[*], ſpeaking of *Arabia Petræa* (as we had the heavens only for our covering), would frequently wet us to the ſkin: but no ſooner was the ſun riſen, and the atmoſphere a little heated, than *the miſts were quickly diſperſed, and the copious moiſture, which the dews communicated to the ſands, would be entirely evaporated*."—Of goodneſs or bounty. Pſ. xxxvi. 11, משך חסדך *Draw out* thy exuberant goodneſs *to thoſe who know thee*. Comp. Pſ. cix. 12. So

As a N. חסר plur. חסדים *Swelling, abundant goodneſs* or *kindneſs, exuberant bounty*. See Neh. xiii. 14. Pſ. xxxiii. 5. lxxxix. 2. Jer. ii. 2, freq. occ. As a N. חסיד *Abundantly kind* or *bountiful*. It is ſpoken both of God and man, freq. occ. And is with peculiar propriety applied to Chriſt God-man, Pſ. xvi. 10[†]. *For greater love* (as he himſelf obſerves, John xv. 13.) *hath no man than this, that a man lay down his life for his* friends. *But* (ſays his Apoſtle, Rom. v. 8.) *God* (Jehovah, who was in Chriſt) *commandeth his love towards us, in that while we were yet* ſinners (and as ſuch enemies and rebels againſt God) *Chriſt died for us*. Hence as a V. in Hith. התחסר *To ſhew oneſelf abundantly kind, good* or *bountiful*. occ. 2 Sam. xxii. 26. Pſ. xviii. 26.

II. As a N. fem. חסידה A ſpecies of *unclean bird*, of which we learn from ſcripture that it is a periodical bird, or bird of paſſage (Jer. viii. 7.), that it has large wings (Zech. v. 9.), and that it reſts in ברושים fir- or cedar-trees (Pſ. civ. 17.). All theſe circumſtances agree to the[‡] *Stork*, which appears to have had the name חסידה from it's remarkable *affection* to it's young, and from it's *kindneſs* or *piety* in tending and feeding it's parents when grown old. I am aware that this latter fact is by ſome treated as a fable;

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[*] Travels, p. 446.

[†] Few learned men are ignorant that the controverſy concerning the true reading of this text was ſome years ago revived. For my own part, when I attentively conſidered not only the preciſe application which the two Apoſtles, St. Peter and St. Paul, had made of it to the *ſingle perſon of Jeſus Chriſt*, Acts ii. 31, 32. xiii. 35, 37; but alſo, that in *ten printed Hebrew Bibles* (including the *Eton* Copy) and among them in the COMPLUTENSIAN, and *in eleven printed Hebrew Pſalters*, all produced by the learned Dr. *Rutherforth*, in his Letter to Mr. (afterwards Dr.) *Kennicott*, p. 163, 164, the *textual reading* was חסידך, and that in *all* the other Editions printed with the maſoretical notes, that I had ſeen, where חסידיך was in the Text חסידך was the *Keri* or in the margin—when, I ſay, I attentively conſidered all this, I could not help regarding חסידך without the ſecond Jod, as the true reading in Pſ. xvi. 10. And this opinion has been ſince confirmed by the publication of Dr. *Kennicott*'s Hebrew Bible, from which it appears that no fewer than ONE HUNDRED AND EIGHTY MSS. and ancient printed editions, read חסידך *ſingular*. And thus the LXX tranſlated it TON ΟΣΙΟΝ σȣ. Comp. *Kennicott*'s Diſſertat. General. § 17. Syr. and Vulg. and *Michaelis*'s Introduct. to N. T. p. 221, 447, Edit. *Marſh*.

[‡] See *Shaw*'s Travels, p. 409—11, 451; and *Bochart*, vol. iii. 247.

a ſable; but I muſt confeſs when I find it aſſerted by a whole * cloud of Greek and Roman writers who had abundant opportunity to aſcertain the truth or falſehood of it, and eſpecially by *Ariſtotle* and *Pliny*; and that among the Greeks in particular it paſſed into a kind of proverb in their application of the V. *αντιπελαργειν*, and of the Nouns *αντιπελαργια* and *ἀντιπελαργησις* for *requiting one's parents*, and in their calling laws enforcing this duty *πελαργικοι νομοι*—on theſe authorities, I ſay, I cannot help giving credit to the fact juſt mentioned. Beſides the paſſages above cited, חסידה occurs as the name of a bird. Lev. xi. 19. Deut. xiv. 18. Job xxxix. 13. In the firſt of which texts, and in Pſ. civ. 17, the LXX render it by Ερωδιος, ſo the Vulg. by Herodionem and Herodii, ſo *Symmachus* and *Theodotion* in Lev. xi. 19. Zech. v. 9, and *Aquila* throughout by Ερωδιος. Now Ερωδιος is uſually interpreted Ardea *the Heron*. But from Jer. viii. 7, it appears that this cannot be the meaning of the Heb. חסידה for the *common Heron* is not a bird of paſſage. It has however ſo great a reſemblance to the *Stork*, that it is ranged by Naturaliſts under the ſame genus; and *Suidas*, with an eye probably to the LXX verſion, explains Ερωδιος by *ειδος ορνεȣ ὁ πελαργος λεγομενος, η ὁμοιος αυτῳ*, a ſpecies of bird which is called Πελαργος, i. e. *the Stork*, or one like to it." And were a reaſon to be required why the LXX, and particularly why *Aquila*, who is known almoſt conſtantly to aim at expreſſing in Greek the etymology of the Hebrew words, choſe rather to render חסידה by Ερωδιος than by Πελαργος, I ſhould reply that Ερωδιος, conſidered as a derivative from Ερως *love*, approaches very nearly to the etymological meaning of the Heb. name, and denotes the moſt remarkable quality of that bird; even as our Eng. *Stork*, if deduced from the Greek *ϛοργη natural affection*, alſo does. And in this reſpect the *Stork* is contraſted with the *Oſtrich*, Job xxxix. 13, &c. *The wing of the Oſtriches is quivered or fluttered up and down*; (*but*) *is it the wing* חסידה of the Stork *and it's plumage?* Is it, like that, employed in protecting and providing for the creature's offspring? No; *for ſhe* (the hen Oſtrich) *depoſiteth her eggs on the earth, and warmeth them* (*by incubation*) *on the duſt* or *ſand, and forgetteth that the foot may cruſh them, and that the wild beaſt of the field may break them. Michaelis*, in his Supplem. ad Lex. Heb. p. 858, abſolutely rejects the interpretation of חסידה by the *Stork*; "principally, ſays he, becauſe in Pſ. civ. 17, the *fir-trees* are ſaid to be *the habitation*, domicilium, *of the* חסידה, which is otherwiſe as to the *ſtorks*. Concerning theſe, who has not either heard or ſeen, that it is peculiar to them *to make their neſts*, nidulari, *on the tops of houſes?*" On this I would remark, firſt, that the Pſalmiſt does not ſay that the חסידה *makes it's neſt* on the fir-trees, but that the fir-trees are it's *houſe*, which may mean no more (to borrow the expreſſion of Mr. *Harmer*, Obſervations, vol. iv. p. 175.) than that "there they *reſt*, there they *ſleep*, after the wanderings of the day are over." And *Doubdan*, as cited by the ſame author, p. 174, poſitively affirms that the prodigiouſly numerous *ſtorks*, which he ſaw between *Cana* and *Nazareth*, in *Paleſtine*, did "in the evening *reſt on trees*," that is, *they rooſted there*. And the Pſalmiſt himſelf uſes a different word for the birds in general *making their neſts* (יקננו) and the חסידה having *it's houſe* (ביתה). But, ſecondly, Dr. *Shaw*, Travels, p. 411, ſays, "The *ſtorks* breed plentifully in *Barbary* every ſummer. They make their neſts with dry twigs of trees, which they place upon the higheſt parts of old ruins and houſes, in the canals of ancient aqueducts, and frequently (*ſo very familiar they are by being never moleſted*) upon the very tops of their moſques and dwelling-houſes. *The fir* and other *trees* likewiſe (when theſe are wanting) *are a dwelling for the ſtork*, Pſ. civ. 17." The reader may find other teſtimonies to the ſame purport in *Scheuchzer*'s Phyſica Sacra, and in Mr. *Merrick*'s Annotation on the text. To which it may not be amiſs to add what follows, from No. 171. of *The Inſpector*, a periodical Paper publiſhed about thirty-five years ago, and aſcribed to that eminent naturaliſt, the late Sir *John Hill*. The author, after having remarked the high antiquity and continued tradition of the opinion, that *young ſtorks* requite their parents by tending and ſupporting them when grown old, proceeds thus:—' Among thoſe who have given their relation without the ornaments or the exaggerations of poetry or fable, is *Burcherodde*, a Dane: his account is the moſt full and particular of all, and he appears a perſon of gravity and fidelity. He tells us he relates *what he has ſeen*.

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* See *Bochart*, vol. iii. 327, &c.

" *Storks* build, ſays he, in the prefecture of *Eyderſtede*, in the ſouthern part of *Juitland*: and men may be taught by looking upon them. They are large birds, *like herons*, of a white colour, with black wings and red feet. In a retired part of *Eyderſtede*, ſome leagues from *Tonningen*, towards the German Sea, there are *cluſters of trees*. *Among theſe they build*; and if any creature comes near them in the neſting ſeaſon, which laſts near three months, they go out in a body to attack it. The peaſants never hurt them, and they are in no fear of them.

The two parents feed and guard each brood; one always remaining on it, while the other goes for food. They keep the young ones much longer in the neſt than any other bird; and, after they have led them out of it by day, they bring them back at night; *preſerving it as their natural and proper home*.

When they firſt take out the young, they practiſe them to fly; and they lead them to the marſhes, and to the hedge ſides, pointing them out the frogs, and ſerpents, and lizards, which are their proper food: and they will ſeek out toads, which they never eat, and take great pains to make the young diſtinguiſh them." ' This circumſtance is countenanced by *Linnæus*, who, mentioning the food of the *ſtork*, expreſsly ſays, that, though they eat frogs, they avoid toads.' " In the end of autumn, not being able to bear the winter of *Denmark*, they gather in a great body about the ſea coaſts, as we ſee ſwallows do, and *go off together*; the old ones leading, the young brood in the center, and a ſecond body of old behind. They return in ſpring, and betake themſelves in families to their ſeveral neſts. The people of *Tonningen*, and the neighbouring coaſts, gather together to ſee them come; for they are ſuperſtitious, and form certain preſages from the manner of their flight. *At this time it is not uncommon to ſee ſeveral of the old birds, which are tired and feeble with the long flight, ſupported at times on the backs of the young: and the peaſants ſpeak of it as a certainty, that many of theſe are, when they return to their home, laid carefully in the old neſts, and fed and cheriſhed by the young ones, which they reared with ſo much care the ſpring before.*"——

' If the account this gentleman gives be ſingular, it is in no part unnatural. We ſee innumerable inſtances of what we call inſtinct; and who ſhall ſay this is too great for credit? Who ſhall lay down the laws to determine where the gifts of a Creator to his creatures ſhall ſtop, or how they ſhall be limited?'

III. In a bad ſenſe, As a N. חסד denotes the *turgid exuberance* or *overflowing of unreſtrained luſt*. occ. Lev. xx. 17.

IV. In Kal, It is rendered *to reproach, inſult with reproaches*, or the like. So LXX ονειδιζω, and Vulg. inſulto, and thus the V. is often uſed in Chaldee and Syriac; but in Heb. it ſeems to denote, *To overflow* another, as it were, *with anger* and *reproaches*, " turgido fluxu tum cordis indignantis, tum oris convitiantis, inſectari vel perfundere." *Schultens*. occ. Prov. xxv. 10. As a N. חסד is likewiſe rendered *a reproach*, Prov. xiv. 34; but does not this rather belong to the firſt ſenſe, and ſhould not the ſentence be tranſlated—*And* bountifulneſs (*is*) *a ſin-offering for nations?* Conſider the ſtructure of the words in the two hemiſtichs: and comp. Dan. iv. 24, or 27; and ſee *Schultens* in Prov.

חסה

With a radical, but mutable or omiſſible, ה.

I. In Kal, with ב following, *To ſhelter oneſelf, take ſhelter, in* or *under*. Jud. ix. 15. Pſ. lxi. 5. Iſa. xxx. 2. In the firſt paſſage the LXX render it by ὑποστῆναι *to ſtand under*, in the two laſt by σκεπάζομαι *to take ſhelter*. Comp. Deut. xxxii. 37. 2 Sam. xxii. 3. Pſ. xxxvi. 8. lvii. 2. xci. 4. As a N. fem. חסות *A taking ſhelter*. occ. Iſa. xxx. 3. As Ns. מחס (Iſa. xxviii. 15.) and מחסה *A ſhelter, refuge.*

refuge. Job xxiv. 8. Iſa. xxv. 4. Pſ. lxi. 4. civ. 18. In the two former of theſe paſſages the LXX render it by σκεπη *a ſhelter*, and in the laſt, together with *Aquila*, *Symmachus*, and *Theodotion*, by καταφυγη *a refuge*.

II. It is often rendered, *To hope* or *truſt in*, which is *taking ſhelter* or *refuge* mentally. See Pſ. xvi. 1. xxxiv. 9. Prov. xiv. 32.

Der. Saxon huſ, and Eng. *Houſe*.

חסל

I. In Kal, *To conſume, eat up*. So LXX, κατεδεται, and Vulg. devorabunt *ſhall devour*. occ. Deut. xxviii. 38, יחסלנו הארבה *the locuſt* ſhall eat *it* up. So

II. As a N. חסיל a ſpecies of inſect, *devouring* the fruits of the earth. occ. Pſ. lxxviii. 46. Iſa. xxxiii. 4. 1 K. viii. 37. 2 Chron. vi. 28. Joel i. 4. ii. 25. In the four laſt cited texts it is diſtinguiſhed from the ארבה or *locuſt* properly ſo called, and in Joel i. 4, is mentioned as *eating up* what the other ſpecies had left, and therefore might well be called the *conſumer*, by way of eminence. But the ancient interpreters are far enough from being agreed what particular ſpecies חסיל ſignifies. The LXX in Chron. and *Aquila* in Pſ. render it Βρουχος, ſo Vulg. in Chron. and Iſa. and *Jerome* in Pſ. bruchus, *the chafer*, which every one knows to be a great *devourer of leaves* of trees. The Syriac verſion in Joel tranſlates it צרצורא, which *Michaelis* from the Arabic צרצר *a cricket*, ſo called from the V. צרצר *to chirp, creek*, ſtridere—interprets not *the common*, but *the mole-cricket*, which in it's grub ſtate is likewiſe *very deſtructive* to corn, graſs, and other vegetables, by cankering the roots on which it feeds. *Michaelis*, in his Supplem. ad Lex. Heb. p. 865 (whom ſee), profeſſes himſelf dubious between the *chafer* and the *mole-cricket*, but inclines to the former, as being much more common and better known.

חסם

To ſhut, ſhut up, obſtruct, occludere.

I. *To ſhut up*, as the mouth of a beaſt *with a muzzle, to muzzle*. So LXX φιμωσεις. occ. Deut. xxv. 4. On which paſſage it may be remarked, that "* the natives (of Aleppo) to this day religiouſly obſerve the ancient cuſtom of *allowing the oxen employed in ſeparating the corn from the ſtraw to eat what they pleaſe*." And Dr. *Chandler*, Travels in Aſia Minor, p. 40, obſerves, that near the ancient *Sigéum* he ſaw "*oxen unmuzzled* treading out the corn." Comp. *Wolfius*'s Cur. Philolog. on 1 Cor. ix. 9. As a N. מחסום *A muzzle*, capiſtrum. So *Symmachus* φιμω. occ. Pſ. xxxix. 2.

II. *To obſtruct*, as perſons going forward. occ. Ezek. xxxix. 11. So *Cocceius* explains it, non patitur tranſire *doth not ſuffer to paſs*. The LXX ſeems to aim at this ſenſe by rendering it περιοικοδομησετι το περιστομιον, *they ſhall build round the mouth* or *entrance*.

חסן

To be ſtrong, ſtout, firm, compact, not eaſily broken. It occurs not as a V. in Kal, but hence,

I. As Ns. חסן *Strong, ſtout*, &c. Iſa. i. 31. Amos ii. 9. חסין *Strong, endowed with ſtrength*. Pſ. lxxxix. 9.

II. As a V. in Niph. *To be ſecured* or *kept ſtrongly*. occ. Iſa. xxiii. 18. As a N. חסן *Treaſure*, or *ſtore, ſo ſecured*. Prov. xv. 6. xxvii. 24. Jer. xx. 5. Ezek. xxii. 25. Comp. Iſa. xxxiii. 6.

III. Chald. as a N. חסן *Strength*. occ. Dan. ii. 37. iv. 27.

IV. Chald. As a V. in Aphel, *To poſſeſs*, or *keep ſtrongly* or *firmly, to retain*. So LXX κατεχω. occ. Dan. vii. 18, 22.

חסף Chald.

Occurs not as a V. in the Bible, but from the uſe of the word in the dialectical languages (ſee *Caſtell*), the idea ſeems to be, *to beat, pound*, or the like. As a N. חסף *Clay*, ſuch as potters uſe. Dan. ii. 33, 34, 41, & al. comp. Iſa. xli. 25.

חסר

I. In Kal, Abſolutely, *To abate, diminiſh, be wanting*. Gen. viii. 3, 5. xviii. 28. 1 K. xvii. 14. In Hiph. *To cauſe to fail*, or *fall ſhort*. Iſa. xxxii. 6. Alſo with מ following, *To cauſe to fall ſhort of, make inferiour to*. occ. Pſ. viii. 6, Thou haſt made *him for a little while* inferiour to *the Aleim*, i. e. to the created Aleim of the Heathen mentioned ver. 4. So LXX, Ηλαττωσας αυτον βραχυ τι παρ' αγγελους. Comp. Heb. ii. 7—9. As Ns. חסר *Defect, want*. Deut. xxviii. 48. Amos iv. 6. מחסור Nearly the ſame.

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* *Ruſſel*'s Nat. Hiſt. of Aleppo, p. 50.

Jud. xix. 19, 20, & al. חסרון *Defect, deficiency.* occ. Eccleſ. i. 15.

II. *To be deſtitute, to want.* Tranſitively, Deut. ii. 7. Pſ. xxxiv. 11. Abſolutely, Neh. ix. 21. In Hiph. The ſame. Exod. xvi. 18. Alſo in Hiph. with the Particle מ following, *To cauſe to want, bereave, deprive of.* occ. Eccleſ. iv. 8.

חפא

The meaning of this root is uncertain. It ſeems however to be related to the following חפה, as בטא to בטה, חבא to חבה, &c. In Chaldee it ſignifies *to cover.* Thus the Targums uſe it in Ith. for *being covered,* 1 K. xviii. 45. Eſth. vii. 8. Iſa. xlii. 22.

In Kal, *To cover, conceal, do ſecretly.* Once, 2 K. xvii. 9; where LXX, ημφιεσαντο *cloaked.* It appears probable from Ezek. viii. 12, that *ſome* of the idolatrous rites of Iſrael as well as of Judah were practiſed *in ſecret,* as if to *conceal* them from Jehovah; and the Verb יחפאו may further allude to their curſed *clandeſtine* meetings for perpetrating their luſts natural and unnatural in honour of their idols.

חפה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To cover, veil,* as the head in grief or mourning. occ. 2 Sam. xv. 30. Eſth. vi. 12. Jer. xiv. 3, 4.—as the face of a condemned criminal. occ. Eſth. vii. 8. Comp. Job ix. 24. The former cuſtom was anciently uſed by the [*] Greeks and other nations, as well as by the Hebrews: of the latter we meet with the traces among the Romans, in the puniſhment of a parricide, who when convicted was immediately *hooded,* as unworthy of the common light [†], and in that form of pronouncing ſentence on a criminal aſcribed by Cicero (pro Caio Rabirio, cap. 4.) to Tarquinius Superbus, "*I, Lictor, colliga manus,* caput obnubito, *arbori infelici ſuſpendito.* Go, Officer, bind his hands, *muffle his head,* hang him on the fatal tree."

Hence French *coiffe,* and Eng. *coif.* Alſo, *hive.*

II. *To cover, overlay, overſpread,* as with wood or gold. occ. 2 Chron. iii. 5, 7, 8, 9. Comp. Pſ. lxviii. 14. Iſa. iv. 5, *For over all* כבוד חפה *Glory* covers or ſhall cover. Comp. Exod. xxiv. 16, 17.

III. As a N. fem. חפה, in Reg. חפת A kind of *alcove,* which was *ſeparated* from the larger chambers in the Eaſtern houſes *by a veil,* and in which their beds were placed. Comp. under חדר. occ. Pſ. xix. 6. Joel ii. 16.

IV. As a N. חוף *The ſea-coaſt* or *land overhanging the ſea,* and *covering* ſhips from the winds. occ. Gen. xlix. 13. Deut. i. 7. Joſh. ix. 1. Jud. v. 17. Jer. xlvii. 7. Ezek. xxv. 16.

V. As a N. חף *Protected, ſecure,* i. e. in innocence or virtue, as the Poet,

> *Hic* murus aheneus *eſto,*
> Nil conſcire ſibi, nullâ palleſcere culpâ.
> HORAT. Epiſt. i. lin. 60, 61.
>
> Be this thy *brazen bulwark of defence,*
> *Still to preſerve thy conſcious innocence,*
> *And ne'er turn pale with guilt.*
> FRANCIS.

And thus a Heathen unacquainted with the *infinite purity of his Creator,* and *the extent and ſpirituality of his Law,* might vainly talk; but to believers the Book of Job itſelf is a demonſtration of the folly, falſehood, and wickedneſs of ſuch pretenſes. occ. Job xxxiii. 9. Comp. ch. xxiii. 10, 11, 12. But ſee ch. xl. 3, 4, &c. xlii. 3, &c. Or elſe חף may mean, what will come nearly to the ſame ſenſe, *Involved, wrapt up,* i. e. in righteouſneſs or virtue; Meâ virtute me involvo, ſays *Horace;* and Job ſpeaking of himſelf, had made uſe of ſimilar expreſſions, ch. xxix. 14.

VI. As a N. maſc. plur. חפנים *The two hands* joined together and conſidered as capacious, full, and *covering* what they contain. occ. Exod. ix. 8. Lev. xvi. 12. Prov. xxx. 4. Eccleſ. iv. 6. Ezek. x. 2, 7.

חפף *To cover, ſhelter very much* or *entirely.* occ. Deut. xxxiii. 12; where LXX σκιαζει *overſhadoweth, Theodotion* σκεπασει *ſhall cover.*

חפז

To haſte, hurry, as through fear. See Deut. xx. 3. Pſ. xlviii. 6. civ. 7. On Job xl. 18, ſee under עשק. As a N. חפזון *Haſte, hurry,* Exod. xii. 11, & al. freq.

חפן See under חפה VI.

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[*] See *Homer* Il. xxiv. lin. 163; *Greek* and *Engliſh* Lexicon under Επιβαλλω IV; and *Potter*'s Antiquities, book iv. ch. 5, p. 219, 1ſt edit.

[†] See *Kennett*'s Roman Antiquities, Part II. book iii. ch. 20, p. 146.

חפץ

With *Schultens* I apprehend that the radical idea of this word is *to bend, incline.* He obſerves that in Arabic it ſignifies properly *to bend* or *inflect* a thing, eſpecially *by reaſon of it's ſoftneſs,* as *ſoft wax is bent,* alſo intranſitively, *to be thus bent.*

I. *To bend.* occ. Job xl. 12, or 17, *He* (*the Behemoth*) יחפץ bendeth (Eng. Tranſl. moveth) *his tail like a cedar.* So the Chald. Targ. כפף *he bendeth,* French Tranſl. *Il remuë* ſa queuë, qui eſt comme un cedre. He moveth *his tail, which is as a cedar.* Comp. under זנב I. As a N. חפץ *A bending.* occ. Prov. xxxi. 13, *And ſhe worketh* (*them*) בחפץ כפיה by the bending, pliableneſs, *of her hands.*

II. In a mental ſenſe, with ל and an infinitive V. following, *To incline* or *be inclined to.* Deut. xxv. 7. Jud. xiii. 23. Ruth iii. 13. 1 Sam. ii. 25. Alſo, Tranſitively, *To be inclined to, to will, deſire, chooſe.* Pſ. li. 8, 18. cxv. 3. cxxxv. 6. With ב and a N. or Pronoun following, *To be inclined to, have a tender inclination* or *affection for, to delight in.* See Gen. xxxiv. 19. (where LXX, ενεκειτο, was ſet upon.) Num. xiv. 8. Deut. xxi. 14. 1 Sam. xix. 1. 2 Chron. ix. 8. As a N. חפץ *Inclination, deſire, affection, delight.* 1 Sam. xv. 22. 1 K. v. 8, 9. x. 13. Pſ. i. 2. In Eccleſ. v. 7, or 8, it denotes the *will* of God, as the Targum explains it.

חפר.

To ſink, penetrate.

I. *To ſink* or *delve,* as a pit, well, or the like. Gen. xxi. 30. Eccleſ. x. 8, & al. freq. In Pſ. vii. 16, כרה denotes the action of *digging,* or *cutting* with a ſpade, חפר the *ſinking* or *deepening* of the hole. Job xi. 18, חפרת *Thou ſhalt dig* for water, namely, as uſual in Arabia. See Mr. *Scott.*

II. *To delve,* in a metaphorical ſenſe, *to fathom, penetrate, ſearch out.* Deut. i. 22. Joſh. ii. 2, 3. Job xxxix. 29, *From thence* (i. e. from his lofty neſt) *the eagle* חפר penetrateth with his ſight *for food, his eyes behold afar off;* where LXX, ζητει *ſeeketh,* Vulg. contemplatur *looketh attentively.* " The eagle has an *excellent ſight,* but little ſmell in compariſon of the vulture; he therefore hunts only *by view.*" *Buffon,* Hiſt. Nat. des Oiſeaux, tom. i. p. 115. See Il. xvii. lin. 674—8.

III. *To ſink,* as the countenance in ſhame. Pſ. xxxiv. 6. So of perſons, *To be out of countenance.* It is more than בש, and therefore is placed after it. See Pſal. lxxi. 24. lxxxiii. 18. Jer. xv. 9. In Hiph. *To cauſe ſhame, make aſhamed.* Prov. xiii. 5. xix. 26. Alſo, Intranſitively, *To be aſhamed.* Iſa. liv. 4.

IV. It is once applied to the לבנה, *White* or *illuminated diſc* of the *Moon*; this metaphorical uſe being taken from the human countenance. Iſa. xxiv. 23, *The lunar diſc* ſhall ſink, be aſhamed. Comp. Iſa. xxxiii. 9.

חפרפר. Hence as a N. fem. plur. חפרפרות A ſpecies of animals, *Moles.* So Vulg. talpas. Theſe animals may well be denominated eminently *the diggers* or *delvers,* ſince they are manifeſtly formed for this work, and perform it ſo eaſily and expeditiouſly, as almoſt to exceed belief *. occ. Iſa. ii. 20. *Bochart* ſeems to have well proved that this ſhould not be read as two, but as one word (and thus three of Dr. *Kennicott*'s Codices repreſent it), and ingeniouſly conjectures that *caſting to the moles and to the bats* was among the Hebrews a proverbial expreſſion for treating with the utmoſt ſlight and contempt. (See his Works, vol. ii. 1032, 1033.) We muſt however remark with Mr. *Harmer,* Obſervations, vol. ii. p. 456 (whom ſee), that *moles* have no peculiar relation to *ruins,* and that the Heb. word חפרפרות may denote *ſnakes,* and other venomous reptiles, which are known to *frequent ruinated buildings,* and which *Rauwolf* deſcribes as abounding to ſuch a degree in the *holes they have bored* in the ruins of ancient Babylon, as to render the approaching to thoſe ruins extremely dangerous. Comp. Bp. *Newton* on Proph. vol. i. p. 305, 8vo. I add, that Sir *John Maundeville,* a much more reſpectable traveller than ſome, *who have never read him,* imagine, obſerved long before *Rauwolf,* " But is fulle longe ſithe that ony man durſte neyhe to the Tour [of Babylon namely]: For it is alle deſerte and *fulle of dragouns, and grete ſerpents, and full of dyverſe veny-*

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* See Mr. *Addiſon*'s Spectator, No. 121.

mouſe beſtes alle abouten." Voyage and Travaile, p. 48. After all, *Michaelis*, Supplem. ad Lex. Heb. p. 877, thinks that חפרפרות ſignifies *ſepulchres*, which in Paleſtine were frequently cells or vaults *hewn* or *dug* in the rocks, and conſequently were proper receptacles for *bats*; and to confirm this interpretation, he remarks that חפירא in Syriac, and חפרה in Arabic, denote *a ſepulchre*.

חפש

To free from incumbrance, confinement, buſineſs, ſlavery, or the like.

I. In Hith. *To ſtrip* or *diveſt* oneſelf of one's *clothes* or *garments*. 1 Sam. xxviii. 8. 2 Chron. xviii. 29. 1 K. xx. 38. ויתחפש *And he ſtript himſelf*, i. e. of his prophetic dreſs, *with duſt upon his eyes*. Comp. 2 K. i. 8. Zech. xiii. 4. Alſo, *To be ſtripped off*. Job xxx. 18, *With great force muſt my* garment יתחפש be ſtripped off, being glued, as it were, to the body by ſores. Ezek. xxvii. 20, בגדי חפש לרכבה, literally, *Clothes* of ſtripping off *for riding*, ſeem to mean *ſuch clothes as were uſed in riding*, and occaſionally *ſtripped off* the horſe or other beaſt, i. e. a kind of *horſe-cloths*, Ephippia (Vulg. tapetibus *carpets*), on which the ancients uſed to ride before the invention of ſaddles with ſtirrups, which were not known till long after, in one word, *Houſings*. See under חבש III. *Potter*'s Antiquities, vol. ii. p. 13, and *Berenger*'s Hiſtory of Horſemanſhip, cited in Critical Review for Auguſt 1771, p. 114.

II. *To ſtrip off covering, to ſearch as by ſtripping* or *uncovering, to ſeek as by removing covers*. Gen. xxxi. 35. xliv. 12. Prov. ii. 4.

III. *To free, ſet at liberty, from confinement* or *ſlavery*. It occurs not as a V. in this ſenſe, but as a Participle fem. חפשה *Free, freed, ſet at liberty*. Lev. xix. 20. As a N. fem. חפשה *Liberty, freedom*. Lev. xix. 20. As a N. חפשי *Free, at liberty*. Exod. xxi. 2. Job iii. 19, & al. Comp. Job xxxix. 5. Pſ. lxxxviii. 6, Free *among the dead*, "that is, *ſet at liberty* or *diſmiſſed* from the world, and ſeparated from all communication with it's affairs, as dead bodies are." Dr. *Horne*'s Comment.

IV. As a N. חפשית *Freedom*, or *retirement from buſineſs*. Thus Mr. *Bate*. occ. 2 K. xv. 5. 2 Chron. xxvi. 21. And ſo it follows in both texts that *the King's ſon was over his houſe, and judged the people of the land*. One of the Hexaplar verſions has given the general ſenſe though not the idea of the word, by rendering it κρυφαιως *privately*. Comp. Lev. xiii. 46. Prov. xxviii. 12, *When the wicked are exalted* יחפש אדם *men* retire,

> "When vice prevails, and impious men bear ſway,
> The poſt of honour is a *private* ſtation."
>
> ADDISON's Cato.

חצב

I. *To cut, cut out, hew*. It is ſpoken of the earth, Deut. vi. 11. viii. 9. Comp. Iſa. v. 2.—of wood, Iſa. x. 15; but generally of ſtone, 1 K. v. 15. 2 Chron. ii. 2. Job xix. 24, & al. Comp. Iſa. li. 1.

II. *To cut, cut out, divide*, as lightnings. Pſ. xxix. 7; where obſerve that חצב, or, as thirty of Dr. *Kennicott*'s Codices read, חוצב, may be referred to יהוה, *dividing*, or *who divideth*, and then there ſhould be only a comma at the end of the verſe.

III. *To cut, wound*. Spoken of Egypt. Iſa. li. 9.

Hence *Stab*. Qu?

חצה

With a radical, but mutable or omiſſible, ה.

I. "*To part, divide aſunder*, whether into *equal* or *unequal* parts." *Bate*. Gen. xxxiii. 1. 2 K. ii. 8. Jud. vii. 16. ix. 43. Dan. xi. 4. Iſa. xxx. 28, *And his breath, as a whelming torrent* (*which*) עד צואר יחצה parteth *at* (i. e. reacheth, not to the midſt of, but to) *the neck*, as in ch. viii. 8. But when only two perſons, parties or ſhares are mentioned or implied, it imports that the parts or ſhares were to be *equal* (as the Verbs *part* and *divide* do in Engliſh), becauſe this is the *moſt obvious method of dividing*. See Exod. xxi. 35. Num. xxxi. 27. Pſ. lv. 24. As a N. חצי *A diviſion, half, midſt*. See Exod. xii. 29. xxiv. 6. xxv. 10. Joſh. x. 13, *And the ſolar light ſtood ſtill* בחצי השמים *in* the diviſion *of the heavens*, i. e. in the *horizon*. For doth not that to the inhabitants of any particular place, make the moſt *natural* and *obvious diviſion* of the heavens, into an upper and lower hemiſphere? Comp. under דמה V. From this miraculous ſolſtice the ſtory of *Phaeton* probably had it's riſe. So the Egyptian Prieſt in his diſcourſe with

Solon *, tells him: Your Hiſtory of *Phaeton* whatever air it hath of fable, is nevertheleſs *not without a real foundation.* As Ns. fem. חצות and חצת *Division, midſt.* It is applied only to the night. occ. Exod. xi. 4. Pſ. cxix. 62. Job xxxiv. 20. מחצה *A half.* occ. Num. xxxi. 36, 43. מחצית The ſame. Exod. xxx. 13. xxx. 23, & al. freq. מחצית היום *The middle of the day, mid day.* occ. Neh. viii. 3.

II. As a N. חץ *An arrow.* 1 Sam. xx. 20, 21, & al. freq. Alſo, *The ſhaft* or *wooden part* of a ſpear. occ. 1 Sam. xvii. 7. Comp. 2 Sam. xxi. 19. Both theſe ſeem to be ſo called from the *divided* or *ſeparated pieces* or *ſlips* of wood, of which they are made. But being uſed for *arrows*, חצי is alſo applied figuratively to *lightnings*, which are *God's arrows.* See Pſ. xviii. 15. cxliv. 6. Hab. iii. 11. Comp. Wiſd. v. 2 .—to *calamities* or *diſeaſes* inflicted by God. Deut. xxxii. 23. Job vi. 4. xxxiv. 6. Comp. Ezek. v. 16. Zech. ix. 14.

III. As a N. חוץ, fem. plur. חוצות *A ſtreet*, which *divides* the houſes in a town or city. Iſa. li. 23. Jer. v. 1. vii. 17. xxxvii. 21. Mr. *Harmer* illuſtrates 1 K. xx 34, by ſhewing from the Hiſtory of the Croiſades, that *ſtreets* with great privileges annexed were wont to be granted to other nations in the cities ſubject to the Chriſtian kingdom of Jeruſalem. Obſervations, vol. ii. p 259, &c.

IV. As a N. חוץ *The outſide* or *outer ſurface* of a thing which is *ſeparated* from בית *the inſide*, to which it is oppoſed. Gen. vi. 14. Exod. xxv. 11. חוץ uſed adverbially, *Without, not within, abroad*, as oppoſed to בית *at home.* Lev. xviii. 9. Eccleſ. ii. 25, חוץ ממני "Beyond *me?* Who would *outſtrip* me, and leave me behind him?" *Cocceius.* בחוץ *Without*, literally *in* or *at the outſide.* Gen. ix. 22. מחוץ *At the outſide, without.* Gen. xix. 16. xxiv. 11, & al. freq. As a N. חוץ plur. fem. חוצות *An out place, a field.* See Pſ. cxliv. 13. Job v. 10. (comp. Prov. viii. 26.) Job xviii. 17; which ſeems to allude to the want of a *ſepulchral monument*; for the eaſtern nations ſtill bury their dead *without* their cities, in the *fields.* As a N. חיצון *Outward, outer.* Ezek. xliv. 1. 1 K. vi. 29, 30. In which latter paſſages the word *ſide* or the like is underſtood. Comp. Ezek. x. 5, where twenty-ſix of Dr. *Kennicott's* Codices read החיצונה.

V. As a N. חיץ *The belc-* or *outer-wall* of a houſe. occ. Ezek. xiii. 10.
Hence perhaps Eng. *bedge.*

חצץ I. *To divide into a great number of ſhares* or *portions.* occ. as a Participle. Prov. xxx. 27, *The locuſts have no king* or commander, part of whoſe buſineſs it was to divide the ſpoil to his followers, yet *they all go forth* חצץ dividing into many parts, i. e. their prey for themſelves. Thus *Bochart*, vol. iii. 458, &c. where ſee more. The Vulg. renders the Hebrew word in this paſſage, per turmas ſuas, and ſo the Engliſh tranſlation, *by bands*; and indeed I know not why it might not admit this interpretation, if the fact were true: but though the ſwarms of locuſts are ſucceſſive in point of time, I do not ſee how the locuſts can, according to the moſt authentic accounts we have of them, be ſaid to *go forth* to their ravages *by bands*, which would imply that the ſame ſwarm *divided itſelf* into ſeveral parties, which does not appear to be the caſe.

II. As a N. חצץ *Gravel, grit, ſtone divided into many parts.* So Vulg. in Prov. calculo, LXX in Lam. ψηφῳ. occ. Prov. xx. 17. Lam. iii. 16.

III. As a N. maſc. plur. in Reg. חצצי is rendered *arrows* (comp. Pſ. cxliv. 6.) but perhaps may mean ſimply the *diviſions* or *ſeparate flaſhes* of the lightning. (Comp. Pſ. xxix. 7.) So *Montanus*, Fulgura. occ. Pſ. lxxvii. 18.

IV. As a Participle or participial N. maſc. plur. מחצצים rendered *archers*, but may import *ſeparate* or *diſtinct bands* or *parties* of the enemy. occ. Jud. v. 1 .

V. As a V. Spoken of time, either, *To be divided, cut off*, and ſo *be put an end to*; or rather, *To be reckoned up* or *out*, and ſo *completed, fulfilled*, from חץ *an arrow*, or חצץ *a pebble-ſtone*; both of which were uſed by the ancients in their computations. (See *Scott.*) Thus the Greek ψηφιζω *to compute* is from the N. ψηφος *a pebble*, and our Eng. calculate from the Lat. calculus *a pebble* or *gravel ſtone.* occ. Job xxi. 21.

חצץ

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* Apud *Platon.* in Timæo.

חצן

Occurs not as a V. in Heb. but in Ethiopic ſignifies, among other things, *to cheriſh*, and in Arabic, *to defend*, *keep*, *cheriſh*. (See *Caſtell.*) As a N. חצן *The boſom.* occ. Pſ. cxxix. 7. Iſa. xlix. 22. So LXX κολπος. Alſo, *The folds of the dreſs*, *covering* the *breaſt*. The word *boſom* itſelf is uſed in this latter ſenſe in the Engliſh Tranſlation of Exod. iv. 6. occ. Neh. v. 13; where LXX αναβολη *garment.* See *Pole* Synopſ.

חצף Chald.

To be ſtrong, or *urgent*, *to urge.* occ. Dan. ii. 15. iii. 22; where LXX ὑπερισχυσεν *was vehement*, and Vulg. urgebat *urged.* The Chaldee Targums, and the Syriac and Arabic languages uſe the word in like ſenſes.

חצר

Occurs not as a V. but the idea is, *To ſurround*, *confine*, *environ*, as is evident from the things to which the word is applied.

I. As a N. חצר plur. in Reg. חצרי and fem. חצרות *An open court* or *building*, *a place fenced*, or *walled round*, but *open at the top*. See Exod. viii. 13, or 9. xxvii. 9. 2 Sam. xvii. 18. 1 K. vi. 36. 2 K. xxi. 5. Eſth. i. 5. Iſa. i. 12. Zech. iii. 7.

II. As a N. maſc. plur. חצרים, and in Reg. חצרי, Tranſlated *villages*, and in this view almoſt always referring to ſome larger town or city. Joſh. xiii. 23, 28, & al. freq. I obſerve however from *Michaelis*, that it's proper and original ſignification ſeems to be ſuch *moveable villages of tents*, as thoſe of the ancient Nomades, and modern Bedoweens, and called חצרים from the *round* form in which they were placed (comp. under דר V.); and in this it's original ſenſe the word appears to be uſed Gen. xxv. 16, concerning the Iſhmaelites in general, and Iſa. xlii. 11, concerning the *Kedarenes* in particular, who were deſcended from Iſhmael, Gen. xxv. 13. Comp. Pſ. x. 8, where perhaps it is applied in like manner, and Neh. xii. 28, where it ſeems to denote *temporary huts*. The LXX generally render חצרים under this head by επαυλεις, a word which appears very well to expreſs it's meaning.

III. As a N. חציר *A vegetable eminently tubular*, *a leek*, or ſuch kind of plant. Num. xi. 5.

IV. As a N. חציר *An herb*, or *herbage* in general, *graſs*, from it's *tubular* ſtructure. 1 K. xviii. 5. 2 K. xix. 26. Our tranſlators have in two places, Prov. xxvii. 25. Iſa. xv. 6, rendered חציר *hay*: moſt unfortunately! for in thoſe countries they make *no hay**; and if they did, it appears from inſpection that *hay* could hardly be the meaning of the word in either of thoſe texts.

V. בעל חצור *Baal-hazor.* There is a place of this name, mentioned 2 Sam. xiii. 23. It ſeems to have been ſo called by the Canaanites, in honour of their god *Baal* or the Sun, conſidered as the *maker* or *repairer* of the *tubes* or *pipes* in *vegetables* and *animals*, by means of which it is certain, the circulation of their fluids is carried on, and their life ſupported. This then was a very high attribute. But I with pleaſure refer the curious reader to Mr. *Hutchinſon*'s account of this matter, in his *Trinity of the Gentiles*, p. 484, &c.

חצצר Hence as a N. fem. (of an uncommon form, with the ſecond radical doubled) or perhaps compounded of חצר *a tube*, and צר *to compreſs*, the former ר being dropped in the compoſition. חצצרה or חצוצרה *A trumpet*, *a tubular inſtrument*, which, by *confining* the inflated breath, gives a well-known ſound. Num. x. 2. Hoſ. v. 8, & al. freq. Whence as a Participle maſc. plur. in Hiph. מחצצרים *Blowing with trumpets*, *trumpeting.* 1 Chron. xv. 24, & al. It muſt be confeſſed, that this is a word of a very unuſual form. Accordingly in Dr. *Kennicott*'s Bible we meet with a variety of readings in the ſeveral paſſages. In the text of 2 Chron. v. 12, we have מחצררים, but eleven of the Doctor's Codices there read מחצרים; and twenty-ſix מחצצרים; in other places the various reading is מחצרים.

חק

I. *To deſcribe*, *mark*, or *trace out.* Job xxvi. 10. Prov. viii. 27. (Comp. under חג) Prov. viii. 29, בחוקו when he (God) traced out *the foundations of the earth.*

II. *To delineate*, *pourtray.* Iſa. xlix. 16, *Behold* חקתיך I have drawn or delineated thee *on the palms of my hands*, *thy walls are before me continually*, ſays God ſpeaking of Jeruſalem, in alluſion to the eaſtern cuſtom of *tracing out* on their hands, not the names, but the *ſketches* of certain eminent cities or places, and then rubbing them with the powder of the *bennab* or *cyprus*, and thereby making the marks perpetual *. The LXX give the general ſenſe of the Hebrew expreſſion by rendering it Ιδȣ, επι των χειρων μȣ εζωγραφηκα σȣ τα τειχη: *Behold* I have painted thy walls *upon my hands.* As a N. fem. מחקה *A delineation, portraiture.* occ. Ezek. viii. 10; where LXX διαγεγραμμενα *pourtrayed.* Ezek. xxiii. 14, אנשי מחקה *Men* of, or in portrait, i. e. as our Engliſh tranſlation renders it, *pourtrayed*; ſo LXX εζωγραφημενȣς and Vulg. depictos.

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* See *Maundrell*'s Journey, p. 144, 2d edit.; *Harmer*'s Obſervations, vol. i. p. 425.

III. *To deſcribe*, or *delineate* words *by literal characters.* Iſa. xxx. 8. Job xix. 23. Comp. Job xiii. 26. xxxi. 35, 36. and ſee under ספר.

IV. *To mark out, define.* It occurs not however as a V. in this ſenſe, but as a N. maſc. חק plur. חקים, and fem. חקה plur. חקות. *Something marked out* or *defined, a definite portion, taſk, time, place, bound, courſe*, or *order.* See Gen. xlvii. 22. Exod. v. 14. Job xiv. 5, 13. xxxviii. 10, 33. Prov. viii. 29. Iſa. v. 14. Jer. xxxi. 35, 36. xxxiii. 25. But moſt generally, *A definite ſtatute, ordinance*, or *appointment* of God or man. Gen. xxvi. 5. xlvii. 26. Exod. xii. 17. xiii. 10. Lev. xviii. 30. Jer. x. 3. Ezek. xx. 25, & al. freq. Mr. *Harmer*, Obſerv. vol. iii. 438, has remarked that in 2 Chron. xxxv. 25, it ſeems to import a *ſtated annual mourning*, ſuch as the Perſians obſerve for *Houſſain*, and ſuch as the virgins of Iſrael obſerved for *Jephthah*'s daughter, which is expreſſed by the ſame word חק *an ordinance*, Jud. xi. 39.

Prov. xxx. 8, לחם חקי "*Panis* dimenſi *mei*, the bread of my *competent allowance*, τον αρτον ἡμων τον επιȣσιον, our *ſufficient* bread, which our bleſſed Lord has taught us to pray for." *Joſ. Mede*'s Works, fol. p. 124, 125, where ſee more; and comp. Gen. xlvii. 22. Job xxiii. 12. Ezek. xvi. 27. *Symmachus* in Prov. διαιταν ἱκανην *ſufficient food.*

חקק I. *To mark* or *trace out eminently* or *conſpicuouſly.* It occurs as a Participle Benoni maſc. plur. חקקי, Iſa. xxii. 16, *What haſt thou here, and whom haſt thou here, that thou haſt hewn out to thyſelf here a ſepulchre* חצבי of (like) thoſe who hew out קברו *their ſepulchre on high,* חקקי of thoſe who mark out *a habitation* לו *for themſelves in a rock?* ו as a pron. ſuffix is in other paſſages uſed for *them*, and *their*; ſo י in חצבי and חקקי *may* be plural, and not, as commonly ſuppoſed, paragogic.

II. *To delineate*, or *pourtray exactly* or *conſpicuouſly.* Ezek. iv. 1. xxiii. 14.

III. As a N. maſc. plur. in Reg. חקקי joined with לב, *Delineations, effigiations*, or *imaginations* of the heart. occ. Jud. v. 15.

IV. *To define, determine* or *decree, accurately* or *exactly.* Prov. viii. 15. Iſa. x. 1. Comp. Jud. v. 9. As a participial N. מחקק *A definer, determiner, judge* or *lawgiver.* occ. Jud. v. 14. ("*Scribes.*" *Bate.*) Pſ. lx. 9. cviii. 9. Iſa. xxxiii. 22. Deut. xxxiii. 21. Alſo, *The enſign of judicial authority, a ſtaff* or *ſceptre.* occ. Gen. xlix. 10. Num. xxi. 18†.

Achilles, who was the chief of a Grecian tribe or clan, is deſcribed in *Homer*, Il. i. lin. 238, 9, as holding σκηπτρον *a ſceptre* or *ſtaff*, which

> Εν παλαμης φορεȣσι δικασπολοι, οἱτε Θεμιςας
> Προς Διος ειρυαται.
>
> The Delegates of Jove, *diſpenſing Laws*,
> Bear in their hands.

The ſame Poet calls *kings* or *chiefs* in general σκηπτȣχοι *ſceptre-bearers.* See Il. i. lin. 279. ii. lin. 86. Odyſſ. iv. lin. 84. And indeed *ſceptres* or *ſtaves* of ſome kind or other have been among almoſt all nations the enſigns of civil authority, as they are to this day, being in themſelves very proper emblems of *power extended*, or *acting at a diſtance* from the perſon.

חקה

With a radical, but mutable or omiſſible, ה.

I. *To imprint, incide, engrave.* As a Participle fem. in Hiph. מחקה *Imprinting, making a dent* or *impreſſion in.* occ. Jud. v. 26; where LXX διηλωσεν *nailed, perforated with a nail.* As a participial N. maſc. ſing. מחקה *An engraving, engraved* or *carved work.* occ. 1 K. vi. 35. So LXX εκτυπωσιν. As a V. in Hith. occ. Job xiii. 27, תתחקה Thou imprinteſt thyſelf, i. e. thy wrath, *on the ſoles of my feet,*—thou treateſt me as the vileſt ſlave: for perhaps he alludes to the *baſtinadoing of the feet,* which has long been a common puniſhment in the Eaſt; but whether ſo ancient as the time of Job, or whether ſome other *impreſſion* on the feet be not intended, I will not take upon me abſolutely to determine. *Michaelis* thinks that Job moreover refers to the *tumours* and *ulcers* in his feet, ſuch as are uſual in the *elephantiaſis,* the diſtemper under which he ſuffered. It is however manifeſt that תתחקה in the above paſſage is the ſecond perſon maſc. ſing. fut. (in Hith.) correſponding with the preceding Verbs תשם and תשמור, and conſequently that the final ה is radical.

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* See *Michaelis* on *Lowth*, Prælect. p. 399, edit. *Gotting.* and comp. *Ruſſell*'s Natural Hiſt. of Aleppo, p. 103, 104. See alſo *Maundrell*'s Journey at March 27; Bp. *Lowth*'s Note on Iſa. xlix. 16; *Niebuhr*, Voyage, tom. i. p. 134; and *Volney*, Voyage, tom. ii. p. 287.

† For the fuller explanation of the texts, ſee Mr. *Bate*'s Bleſſing of Judah, p. 11—13, and his *New and Literal Tranſlation* and Notes.

II. As a N. חיק formed as חיץ from חצה.

1. *The indented part* of the human body, *the breaſt* or *boſom,* from the throat to the pit of the ſtomach. See Gen. xvi. 5. Deut. xiii. 6. Ruth iv. 16. 1 K. iii. 20. Comp. Pſ. lxxiv. 11. Iſa. lxv. 6, 7. Jer. xxxii. 18; in which paſſages the expreſſions are borrowed from the eaſterns holding up the fore part of their long garments, in order to have corn by meaſure poured therein, and ſo receiving it into their *boſom.*

2. *The boſom, concave bottom,* or (as we call it in a waggon) *the bed* of an open chariot. 1 K. xxii. 35.

3. In Ezek. ch. xliii. The *baſe of the altar,* ver. 13, 14, as likewiſe the *baſe of the heart* of the altar, which reſted upon the upper imbenching or ſettle, ver. 17, are both called חיק, being both ſurrounded with a border, and ſo in ſome meaſure reſembling the *boſom* or *bed* of a carriage.

4. *The boſom* or *midſt* of an urn or other veſſel into which lots are caſt. occ. Prov. xvi. 33.

III. 1. As a N. חק *The boſom.* Prov. v. 20. xvii. 23. xxi. 14. חוק The ſame. Pſ. lxxiv. 11. But obſerve that in all theſe paſſages many of Dr. *Kennicott*'s Codices read חיק.

2. *The cavity* or *inner part* of the body. occ. Job xix. 27, בחקי within *me.* But very many of Dr. *Kennicott*'s Codices here likewiſe have בחיקי.

חקר

To ſearch minutely and exactly, or *to the bottom, to explore.* Deut. xiii. 15. Jud. xviii. 2. 1 Sam. xx. 12. 1 K. vii. 47. Jer. xxxi. 37. & al. freq. As a N. חקר *A thorough ſearching out.* Prov. xxv. 3. Job xxxiv. 24, לא חקר—*without* ſearching, *without* a formal proceſs, which he needeth not. See *Scott.* Maſc. plur. in Reg. חקרי joined with לב, *Searchings,* of heart, i. e. *deep* and *ſerious* thoughts and reflections. occ. Jud. v. 16. As a N. maſc. plur. in Reg. מחקרי, joined with ארץ, *The deep places* of the earth, Penetralia *Terræ,* which are oppoſed to the *heights of the hills,* and plainly mean the *deepeſt and moſt retired parts of the terraqueous globe, which are explorable by the eye of God, and by his only.* occ. Pſ. xcv. 4. Comp. Job xxvi. 6. xxxviii. 16.

Der. Perhaps the Latin *quæro* to ſeek, with it's compounds *acquiro, inquiro, requiro,* &c. whence Eng. *acquire, inquire, require,* &c.

חר

I. *To be of a white* or *pale colour.* occ. Iſa. xxix. 22, *And his countenance ſhall not now* יחורו be, or grow, pale; where obſerve that ו is inſerted as uſual in Verbs of two radicals. As a N. חור *White.* occ. Eſth. i. 6. viii. 15.

Chald. The ſame. occ. Dan. vii. 9, *His garment* כתלג חור white *as ſnow.* Here the idea is clear.

Hence Eng. *hoar,* and *hoary.*

II. As a N. maſc. ſing. with a formative final חרי *Fine white flour.* So *Aquila* γυρεως, and nearly to the ſame purpoſe Vulg. Farinæ *Meal,* and LXX χονδριτων *made of meal.* occ. Gen. xl. 16, *Three* סלי חרי *baſkets for* flour, or flour-*baſkets.*

III. As a N. maſc. plur. חורים and חרים *Nobles, perſons of the higheſt dignity,* thus named from the *white* robes they uſed to wear; as appears from the ancient inſtance of Joſeph, Gen. xli. 42; and the later one of Mordecai, Eſth. viii. 15. See Eccleſ. x. 17. 1 K. xxi. 8, 11.

Hence the Greeks ſeemed to have derived their Ἡρως, whence the Lat. *Heros*, and Eng. *Hero*, &c.

IV. As a N. חור and חר *A hole*, properly through which the *white light* appears. The LXX in Cant. v. 4, render it by ὀπῇ *a peep-hole*. 1 Sam. xiv. 11. 2 K. xii. 9. Ezek. viii. 7, & al. Hence perhaps

V. As a N. maſc. ſing. חורי *Network*, from the *meſhes* or *holes* with which it is formed; or rather as in Eng. margin, *White-works*, which may mean *wicker-work*, "*white* from the peeling of the twigs made uſe of. And certainly *fiſh* may be caught by *wicker-work*, as well as by *nets*; and ſomething of that kind appears in the *Præneſtine Moſaic pavement*, which Dr. *Shaw* has given us." And the V. ארג *to weave*, ſeems very applicable to *wicker-work*. See more in *Harmer*'s Obſervations, vol. iv. p. 450. occ. Iſa. xix. 9.

VI. As a N. in Reg. חרי *Dung, excrements*, from the manner of their *diſcharge*, ſay ſome (*ex* Foramine *Ani exeuntia*, *Mercer.*), but rather, I apprehend, from their *hot burning* nature; ſee therefore under חרה.

חרא

Occurs not as a V. in Heb. but in Chaldee is equivalent to the Heb. חרה *to burn, be hot*.

I. As a N. maſc. plur. in Reg. חראי *Excrements, dung*, from their *hot burning nature*. occ. Iſa. xxxvi. 12. This is probably the very word which the *Aſſyrian* Rabſhakeh uſed, and for which the *Hebrew* Hiſtorian has ſubſtituted חרי, 2 K. xviii. 27. But obſerve that in Iſa. fifteen of Dr. *Kennicott*'s Codices read חריהם, and in K. three of them חראיהם.

II. As a N. fem. plur. מחראות *Places for dung, draught-houſes, lay-ſtalls*. So the LXX λυτρωνα, or λυτρωνας, and Vulg. latrinas. occ. 2 K. x. 27; on which paſſage it may be remarked, that in like manner the *Perſians*, no longer ago than the year 1729, not only demoliſhed the ſuperb Mauſoleum of the late *Afghan* Sultan, *Maghmud*, but "to add yet a greater mark of contempt and abhorrence, in the very place on which the Mauſoleum had been erected, they built a public jakes." *Hanway*'s Hiſtory of *Nadir Shah*, p. 34.

The Arabic uſes the Verbs חרי and חרא for *eaſing nature*.

חרב

To waſte, diminiſh, deſtroy, conſume, or the like.

I. *To be* or *lie waſte* or *deſolate*. Iſa. xxxiv. 10. lx. 12. Ezek. vi. 6, & al. In Hiph. *To waſte* or *lay waſte*. Jud. xvi. 24. 2 K. xix. 17. Iſa. xxxvii. 18. As a N. maſc. חרב *Waſteneſs, devaſtation*. Iſa. lxi. 4. fem. חרבה plur. חרבות *A deſolate place*, particularly *a deſolate building, a ruin*. See Lev. xxvi. 31, 33. Ezra ix. 9. Pſ. cii. 7. Ezek. xiii. 4. But in Job iii. 14, חרבות means thoſe *dreary ſepulchral manſions* where the body is *waſted* or *conſumed*. Such for inſtance as the pyramids of Egypt, ſome of which were probably older than the times of Job. See Mr. *Scott*'s note.

II. It is particularly applied to moiſture, *To waſte, be diminiſhed*, as water. Gen. viii. 13. comp. the following verſe, whence and from Job xiv. 11, and Iſa. xix. 5, it is evident that חרב is leſs than יבש. So as a N. fem. חרבה is uſed for *the ground* which the red ſea *left dry*, Exod. xiv. 21.—and for that which Jordan *left dry*, Joſh. iii. 17. 2 K. ii. 8.—and for *dry* land in general as oppoſed to the waters, Gen. vii. 22. Hag. ii. 7. Alſo, *To be exhauſted of moiſture, to be dry* or *dried*. Jud. xvi. 7, 8. In Hiph. *To drain, exhauſt, dry up*. 2 K. xix. 24. Iſa. l. 2. Jer. li. 36. As a N. maſc. plur. in Reg. חרבוני *Droughts*. occ. Pſ. xxxii. 4; on which text it ſhould be remarked that *all* their ſummers in Judea and the neighbouring countries are *dry*; and that the *parched* appearance of the earth in an *uſual* eaſtern ſummer, is what the Pſalmiſt refers to. See *Harmer*'s Obſervations, vol. i. p. 6, &c. and p. 18.

III. As a N. fem. חרב plur. חרבות *Any diminiſhing, waſting*, or *deſolating matter*, or *inſtrument*. *A ſword*. Gen. xxvii. 40. xxxiv. 25, & al. freq. *A knife*. Joſh. v. 2, 3. Comp. Ezek. v. 1. *A tool* to cut ſtones with, *a chiſel*, Exod. xx. 25. *An ax*, or *pick-ax*, to *demoliſh* buildings, Jer. xxxiii. 4. Ezek. xxvi. 9. Alſo, *Violent heat*, which *exhauſts* and makes one faint. See Gen. xxxi. 40. Job xxx. 30. Iſa. iv. 6. xxv. 5. Hag. i. 11. This word in Gen. iii. 24, ſhould certainly be rendered by ſome term expreſſive of *beat* or *burning*, as appears from it's being joined with להט *flame* or *flaming*. Comp. Pſal. civ. 4, and ſee Mr. *Bate*'s Enquiry into the Similitudes, &c. p. 85, & ſeq. In 2 K. iii. 23, החרב נחרבו המלכים, may be either conſidered as a N. and referred to the preceding דם *blood*, ſo LXX Αιμα τȣτο της ῥομφαιας, *This* (*is*) *the blood* of the ſword; or as an Infin. Niph. and conſtrued with נחרבו, which ſeems to be a V. formed from the N. חרב, and to denote *they have fought one another with the ſword*; uſed in Niph. as נדבר *to ſpeak to one another*, נלחם *to fight one another*. To illuſtrate Ezek. xxxii. 27, obſerve that "in the tombs of the ancient Muſcovites and Tartars (i. e. of Meſhech and Tubal) were depoſited their *ſwords* and other implements of war." See vol. vii. of the Archæologia, or Annual Regiſter for 1784, 5, Antiquities, p. 77, and *Harmer*'s Obſervations, vol. ii. p. 138, and vol. iv. p. 159.

Der. *Herb, herbage* (which draws moiſture from the earth). Lat. *Ferbeo*, or *ferveo*, whence Engliſh *fervent*, *fervour*, *fervency*, *efferveſcence*, &c. Lat. *Febris*, whence Eng. *Fever*, &c.

חרג

To ſhake, *ſhudder*, or *quake* with fear. Once, Pſ. xviii. 46; where *Symmachus*, ἐντραπησονται *ſhall be confounded*. So in the Chaldee Targ. on Deut. xxxii. 25, חרגת as a N. fem. in Reg. is uſed for *horrour*, *fear*. Dr. *Horne* in Pſ. "they ſhall come trembling *from their ſtrong holds*, as places not able to protect them, and therefore they ſhall ſue for peace." Comp. Mich. vii. 17. In Pſ. xviii. 46, ten of Dr. *Kennicott*'s Codices, either in the text or margin, have ויחגרו, but this reading ſeems taken from 2 Sam. xxii. 46, where on the other hand one MS. reads יחרגו.

Der. With ש prefixed, *ſhrug*. Qu.

חרד

To move with quickneſs.

I. *To move nimbly*, *to hurry* or *buſtle*, *to be buſy*, *active*, *buſtling*. occ. 2 K. iv. 13. (comp. Luke x. 41.) Hoſ. xi. 10, 11, *And the ſons* יחרדו ſhall hurry *from the weſt*, יחרדו they ſhall hurry or flutter (Vulg. avolabunt, *they ſhall fly away*) *as a bird*, *out of Egypt*, *and as a dove* (which is remarkable for its ſwiftneſs) *out of the land of Aſſyria*. In Hiph. *To cauſe to move quickly* or *flee away*. Deut. xxviii. 26; where LXX (MS. Alex.) αποσοβων *driving away*, ſo Vulg. qui abigat. Comp. Jud. viii. 12. Zech. i. 21, or ii. 4. As a N. fem. חרדה *Buſtle*, *activity*, *diligence*. 2 K. iv. 13. Comp. Luke x. 41.

II. *To flutter*, *palpitate*, as the heart. 1 Sam. iv. 13. xxviii. 5.

Hence perhaps Gr. καρδια, and Eng. *heart*.

III. *To ſhake*, as mount *Sinai* did. Exod. xix. 18. Hence Gr. κραδαω *to vibrate*, *ſhake*.

IV. And moſt generally, *To tremble*, *ſhake*, or *quiver through fear*. Gen. xxvii. 33. xlii. 28, & al. freq. In Hiph. *To cauſe to tremble*, *terrify*. Lev. xxvi. 6. Ezek. xxx. 9, & al. As a N. fem. חרדה *Tremor*, *trembling*, *fear*. See Gen. xxvii. 33. Jer. xxx. 5. Prov. xxix. 25.

Hence Gr. ὀῤῥωδεω *to fear*.

חרה

With a radical, but mutable or omiſſible, ה.

I. In Kal. *To heat*, *burn*, or *be burned*. occ. Job xxx. 30, *My ſubſtance* חרה is burnt *with heat*. Ezek. xxiv. 11, וחרה נחשתה *And* burn *it's braſs*; taking חרה for the ſecond perſon maſc. ſing. Imperat. in Kal, as העמיד is in Hiph. at the beginning of the verſe. Iſa. xxiv. 6, *The inhabitants of the earth* חרו are burned. In Niph. *To be burned*. Pſ. cii. 4. Jer. vi. 29. Ezek. xv. 4, & al.

Hence Lat. *Uro* to burn, *areo* to dry.

II. In Hith. *To heat oneſelf* or *be heated as by violent exertion*. occ. Jer. xii. 5, *If thou haſt run with footmen, and they have wearied thee*, ואיך תתחרה *then how* (*to what a degree*) wilt thou heat thyſelf *with horſes?* Comp. Senſe V.

III. *To be warm* or *inflamed*, *to burn*, as with *anger* and *reſentment*. Hab. iii. 8. And ſo the third perſon Fut. in Kal, יחר or יחרה are uſed impérſonally: *It is* or *was hot*, *there is* or *was heat* (as יצר Gen. xxxii. 8, יחם Eccleſ. iv. 11, ינוח Job iii. 13, ירוח Job xxxii. 20, and others), Gen. iv. 5, ויחר לקין מאד *And* there was *great* heat (wrath) *to Cain*, i. e. *Cain* was *very* hot or wroth, freq. occ. So 1 Sam. xx. 7, ואם חרה יחרה לו literally, *And if* heating there ſhall be heat *to him*, i. e. violent wrath. Comp. 2 Sam. xxii. 8. Jon. iv. 9, where חרה third perſon Preter. in Kal, is uſed in the ſame imperſonal manner, and כי *that*, is to be underſtood before it. Gen. xxxi. 35, אל יחר בעיני Let there *not* be burning (flaſhes from rage) *in the eyes*. So Gen. xlv. 5. The Poets here will be the beſt commentators. Thus then *Homer* deſcribing *Agamemnon* in *violent anger*, Il. i. lin. 103, 4,

> ——Μενεος δε μεγα φρενες αμφιμελαιναι
> Πιμπλαντ', οσσε δε οἱ πυρι λαμπετοωντι εἴκτην.
>
> Black choler fill'd his breaſt that *boil'd with ire*,
> And *from his eye-balls flaſh'd the living fire.*
> POPE.

So of *Achilles*, Il. xix. lin. 365, 6,

> ——Τω δε οἱ οσσε
> Λαμπεσθην, ὡσει τε πυρος σελας——
>
> His *glowing eye-balls* roll with *living fire.*
> POPE.

Comp. lin. 16, 17.

Thus likewiſe *Virgil* ſpeaking of *Turnus*, Æn. xii. lin. 101, 2,

> *His agitur furiis, totoque* ardentis *ab ore*
> Scintillæ abſiſtunt; oculis micat acribus ignis.
>
> With fury toſt, his face *inflam'd with ire*,
> His *burning eyes dart glaring ſparks of fire.*
> LAUDERDALE.

Perſius, Sat. iii. lin. 116, 117,

> *Nunc* face ſuppoſitâ ferveſcit ſanguis, & irâ
> Scintillant oculi——
>
> ——Now *boils your blood with ire*,
> Now *flaſh your eye-balls with inceſſant fire.*
> BREWSTER.

I add from *Seneca* De Ira, cap. 1, Flagrant & micant oculi; multus ore toto rubor, exæſtuante ab imis præcordiis ſanguine. *The eyes flame and flaſh*; *the face is all red*; *the blood boils in the heart.*" For that very common phraſe יחר אף ſee under אפה V. In Niph. *To be incenſed.* occ. Iſa. xli. 11. xlv. 24. Cant. i. 6. As a N. maſc. חרי *Heat*. It is always followed by אף, as Deut. xxix. 24, & al. As a N. חרון, in Reg. חרן, pl. חרונים *Heat, wrath*. It occurs very frequently, and is generally followed by אף, but not always. See Exod. xv. 7. Neh. xiii. 18. Pſ. ii. 5. lxxxviii. 17. Jer. xxv. 38. Ezek. vii. 12, 14. On Pſ. lviii. 10, ſee under מה VII. 2.

Hence Lat. *Ira, iraſcor*, whence Eng. *Ire, ireful, iraſcible.*

IV. *To be warm* or *burn*, as with *grief* or *fretting*. See 1 Sam. xv. 11. 2 Sam. vi. 8. Jon. iv. 4, 9. So in Hith. Pſ. xxxvii. 1, 7, 8. Prov. xxiv. 19. The LXX render it by λυπεω *to grieve*. Gen. iv. 5. Neh. v. 6. Jon. iv. 4, 9, *Indignation* and *grief* being paſſions nearly related, and having the ſimilar effect of *heating* the body, no wonder we find words expreſſive of *heat* applied to the latter as well as to the former. For inſtances from the profane writers, ſee *Elſner*'s Obſervat. Sacr. on Luke xxiv. 32, and *Merrick*'s Annot. on Pſ. x. 2. To which I add from *Cicero*, Epiſt. vi. lib. 9, ad Attic. *Non angor, ſed* ardeo dolore, I am not grieved, but *I burn with grief*; (comp. 2 Cor. xi. 29.) and from *Virgil*, Æn. v. lin. 172,

> *Tum verò* exarſit *Juveni* dolor *oſſibus ingens.*
> But then with *grief* his very bones were *fir'd.*

V. *To be warm* or *burn*, as with *zeal* and *eagerneſs*, *to be fervent*, Ζεω. occ. Neh. iii. 20. So *Virgil*, Æn. i. lin. 427, of the Tyrians building Carthage,

> *Inſtant* ardentes *Tyrii*——
> The *ardent* Tyrians toil.——

In Hith. *To be heated with eagerneſs.* occ. Jer. xxii. 15, *Shalt thou reign becauſe thou* מתחרה בארז heateſt thyſelf *with*, art ſo eager *about* (LXX παροξυνῃ) *cedar?*

VI. As a N. maſc. plur. חרים *Dung, excrements*, from their *hot, burning* nature. occ. 2 K. xviii. 27. Comp. under חרא I. It alſo enters into the compoſition of חריונים *Pigeon's dung*. 2 Kings vi. 25, (where twelve of Dr. *Kennicott*'s Codices read חרי יונים in two words.) * *Bochart* explains this word in a figurative ſenſe, taking it for a kind of *pulſe* or *vetches*, which the Arabs to this day call *pigeon's dung*. But as that learned writer ingeniouſly confeſſes that he † knew not the *reaſon* of the name, it may not be improper to ſubjoin what Dr. *Shaw* ‡, in his Account of the Diet of the Inhabitants of *Barbary*, obſerves of the *Garvanços, Cicer* or *Chick Pea*. "They never,” ſays he, “ conſtitute a diſh of themſelves, but are ſtrawed ſingly as a garniſh over *Cuſcaſowe*, *Pillowe*, and other diſhes. They are beſides in the greateſt repute after they are parched in pans and ovens; then aſſuming the name *Leblebby*—They have been taken for the *pigeon's dung* mentioned in the ſiege of *Samaria*. And indeed as the *Cicer* is pointed at one end, and acquires an aſh-colour in parching (the firſt of which circumſtances anſwers to the *figure*, the other to the uſual *colour* of *pigeon's dung*); the ſuppoſition is by no means to be diſregarded.”

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* Vol. iii. p. 44, & ſeq. which ſee.

† "At quorſum *Stercus—Columbarum* appelletur, *planè me latet.*" Col. 47.

‡ Travels, p. 140, 2d edit.

Since the time of *Bochart*, moſt learned men have, I ſuppoſe, acquieſced in his explanation. The ingenious Mr. *Harmer*, however, Obſervations, vol. iii. p. 184, &c. interprets this expreſſion to mean ſtrictly, *the dung of pigeons*, which he thinks might be a valuable article, as being of great uſe *for quickening the growth of eſculent plants*, particularly of *melons*, during the ſiege of Samaria. This opinion he illuſtrates by ſhewing how much the Perſians live on *melons* in the ſummer months, and that they uſe *pigeon's dung* in raiſing them. But ſee the Author himſelf.

חרר occurs not as a V. in this reduplicate form, but as a Participle or participial N. maſc. plur. חררים *Places parched* or *burnt up with heat*. occ. Jer. xvii. 6.

חרחר I. *To kindle* or *light up*, *continually* or *repeatedly*. Applied figuratively to *contention*. occ. Prov. xxvi. 21. Comp. under חרה III. above.

II. As a N. חרחר *An extreme burning*. occ. Deut. xxviii. 22.

Der. Gr. Ερις Contention, &c. Lat. *Ira*, &c. as above. Alſo perhaps Eng. *Wrath*, *wroth*, and perhaps *hearth*.

חרז

Occurs not as a Verb in Hebrew, but in Syriac ſignifies, *To put in order*, *diſpoſe regularly*. As a N. maſc. plur. חרוזים *Rows*, that is, of pearls or the like, *diſpoſed* in form of a necklace, LXX, ὁρμισκοι *collars*, *necklaces*. Once, Cant. i. 10; where they are mentioned as ornaments of the *royal bride's neck*. So Lady *M. W. Montague* deſcribing the dreſs of the *Turkiſh* Sultana *Haſiten*, ſays, “ * Round her *neck* ſhe wore three *chains*, which reached to her knees; one of large pearls, at the bottom of which hung a fine coloured emerald as big as a turkey's egg; another conſiſting of two hundred emeralds cloſe joined together, of the moſt lively green, perfectly matched, every one as large as a half crown piece, and as thick as three crown pieces; and another of ſmall emeralds perfectly round.” The female *Arab*, of whom *Niebuhr* gives us a print, Voyage, tom. i. p. 242, has three *ſtrings of pearls* hanging at her neck.

חרט

Occurs not as a V. in Heb. but in Arabic ſignifies, *to work* or *make into a long and round form*, “ longum ac teres efformavit.” *Caſtell*; whence it is in that language applied to *ſlenderneſs* of ſhape.

I. As a N. חרט *A pen* for writing, from it's *form*, or rather *a graving tool*, *a graver*. occ. Iſa. viii. 1. See under גלה V.

II. As a N. maſc. plur. חריטים. occ. Iſa. iii. 22; where they are mentioned among the *female ornaments*. The Vulg. renders the word Acus *Bodkins*. I think it means ſome ſuch *bodkins of jewels* as Lady *M. W. Montague* † mentions to be ſtill worn by the *Turkiſh* ladies of rank.

III. As a N. חרט *A longiſh bag* or *purſe*, from it's *ſhape*. occ. Exod. xxxii. 4. 2 K. v. 23. So LXX in the latter paſſage Θυλακιοις, and Vulg. Saccis; and that it ought to be underſtood in the ſame ſenſe in Exod. xxxii. 4, *Bochart* has abundantly proved, vol. ii. 334. Comp. Jud. viii. 24, 25.

Sir *John Chardin*, Travels into Perſia, tom. iv. p. 204, cited by *Michaelis*, ſays, *Les ſacs d'argent* ſont faits de *cuir*, *longs et etroits*. *The money-bags* are made of *leather*, *long* and *narrow*.” If the ancient Hebrew ones in Exod. and 2 K. were likewiſe of *leather*, they were able to bear a great weight.

חרך

I. *To incloſe* or *catch in a net* or *toil*. occ. Prov. xii. 27, *Deceit* (i. e. *the deceitful man*) לא יחרך—צידו ſhall *not* catch *his prey* in the toil. LXX, ȣκ επιτευξεται *ſhall* not *obtain*; which gives the general ſenſe though not the idea of the word. Comp. under חבל I. 5.

II. As a N. maſc. plur. חרכים *Lattices*, from their *reticulated* form. So LXX Δικτυων, Vulg. Cancellis. occ. Cant. ii. 9; where it denotes the lattices of a *Chioſk*, or eaſtern arbour. Comp. under כתל.

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* Letters, vol. ii. p. 135, 6.

† Letters, vol. ii. p. 72, 137.

III. Chald. from Heb. חרה, *To burn, ſinge.* occ. Dan. iii. 27; where *Theodotion* εφλογισθη, Vulg. eſſet aduſtus. The Targums often uſe the word in this ſenſe.

חרל

Occurs not as a V. but as a N. חרל plur. חרלים *A briar, bramble,* or the like. So the Vulg. always renders it by ſpina or ſentis. occ. Job xxx. 7. Prov. xxiv. 31. Zeph. ii. 9.

Der. *Churl, churliſh.* Qu?

חרם

Denotes *total ſeparation* of a thing or perſon from their former ſtate, condition, or the like.

I. In Niph. *To be cut off, deſtroyed utterly.* Exod. xxii. 19. In Hiph. *To deſtroy utterly.* Iſa. xi. 15. xxxiv. 2. Jer. l. 26, & al. freq.

II. As a participial N. חרם *Maimed, mutilated, who has entirely loſt* a limb, or ſome part of his body. Lev. xxi. 18; where it is oppoſed to שרוע *him who hath ſome part ſuperfluous.*

III. As a N. חרם *A net,* whereby fiſh, &c. are *ſeparated* to utter deſtruction. Hab. i. 15, 16, 17, & al.

IV. As a N. חרם *Any thing ſeparated* abſolutely from it's common condition, and *devoted* to Jehovah, ſo as to be *incapable of redemption.* See Lev. xxvii. 21, 28, 29. As a V. in Hiph. *To ſeparate* or *devote a thing thus* to Jehovah. Lev. xxvii. 28, 29. Mic. iv. 12. The tranſlation by the *Engliſh* divines who fled to *Geneva* in Queen *Mary's* reign, runs thus, Lev. xxvii. 28, *Notwithſtanding nothing* ſeparate from the common uſe *that a man* doth ſeparate *unto the Lord—for every thing* ſeparate from the common uſe *is moſt holy unto the Lord*; ver. 29, *Nothing* ſeparate from common uſe, *which ſhall* be ſeparate *from man, ſhall be redeemed.*

Der. The eaſtern *Haram* or ſeparate apartment of the women.

חר

Occurs not as a V. but the idea of the word is evident.

As a N. חרם *A burning itch* or *itching,* LXX Κνηφη, Vulg. prurigo, *an itch.* occ. Deut. xxviii. 27.

II. *The ſolar orb.* occ. Job ix. 7. (ſee זרח) Jud. xiv. 18. (ſee בא) Jud. viii. 13, *And Gideon, the ſon of Joas, returned from the battle,* מלמעלה החרם the ſolar orb *being on high,* i. e. *near the meridian*.*

III. שער החרסות *Gate of the burnings.* occ. Jer. xix. 2. comp. ver. 5, ch. vii. 31, and 2 K. xxiii. 10.

חרף

I. *To ſtrip, make naked, diveſt.* It occurs not as a V. ſimply in this ſenſe, unleſs, perhaps, Jud. v. 18, be an exception; where, after the propheteſs had obſerved the cowardly behaviour of the other tribes, and particularly, that *Aſher continued on the ſea-ſhore, and abode in his breaches,* his craggy inacceſſible rocks ſhe proceeds, *Zabulon was a people* חרף נפשו that ſtript or expoſed *their perſons* (i. e. without fortifications or faſtneſſes) *to death, and Naphtali, in the high places of the field.* Vulg. obtulerunt animas ſuas morti, *offered or expoſed their lives to death.* Hence

II. As a N. חרף *The ſtripping ſeaſon,* that *part* or *half of the year* which *ſtrips* vegetables of their flowers, fruit and leaves, and conſequently the earth of it's beauty. It is oppoſed to קיץ the *awakening* or *awakened* ſeaſon (which ſee under יקץ), and includes both *autumn* and *winter.* occ. Gen. viii. 22. Pſ. lxxiv. 17. Zech. xiv. 8. Job xxix. 4, *O that I were,—as I was* בימי חרפי *in the days* (not of my winter, but) of my autumn; which, ſays Mr. *Scott* on the place, is a pleaſant ſeaſon in thoſe hot climates; the heats are then abated, the rains fall, and the grapes and other fruits are in perfection; or—of my youth, as the Vulg. renders it adoleſcentiæ meæ, and the Targ. harmonically חריפותי. Thus *Michaelis,* who further remarks, that the Hebrews and other eaſterns *began* their year from the autumn. The *autumn* therefore of life was, in this view, the ſame to them as the *ſpring* of it with us, i. e. the *prime* of it. Prov. xx. 4, *The ſluggard will not plough* מחרף *by reaſon of* the winter, Eng. Tranſl. the cold. "They begin to plough," ſays Dr. *Ruſſel, Nat. Hiſt. of* Aleppo, p. 16, about the latter end of September, and ſow their earlieſt wheat about the middle of October. *The froſts are never ſevere enough to prevent their ploughing all the winter.*" However, during their *Maarbanie*, i. e. from the 12th of December to the 20th of January, "*the air is exceſſively piercing*, particularly to ſtrangers, even though they are but juſt come from a cold climate." p. 12.

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* See *Hutchinſon's* Index. *Pike's* Philoſophia Sacra, p 58, and *Spearman's* Enquiry after Philoſophy and Theology, p. 204, 205, edit. *Edinburgh.*

בית החרף *The winter-houſe*, in the cities or towns, as diſtinguiſhed from the *ſummer-houſe*, or villa in the country. Jer. xxxvi. 22. Amos iii. 15. See more under יקץ II. As a V. formed from the N. *To autumn* or *ſpend the autumn* upon, i. e. devour the *autumnal* fruits. occ. Iſa. xviii. 6.

III. In Niph. *To be violated, deflowred.* occ. Lev. xix. 20. Eng. marg. "abuſed *by any man*." Comp. 2 Sam. xiii. 13.

IV. *To ſtrip* of honour, praiſe, or, *&c. to reproach, diſgrace.* 2 K. xix. 22, & al. freq. As a N. fem. חרפה and in Reg. חרפת *Reproach, diſgrace.* Gen. xxx. 23. xxxiv. 14, & al. freq. חרפת מצרים The reproach *of Egypt*, Joſh. v. 9. "Such of the children of Iſrael as were born in the wilderneſs having remained uncircumciſed, Joſhua ordered that this ceremony ſhould be performed upon them before they entered into the Land of Promiſe; whereupon God told them he had *removed*, or *rolled away*, the reproach of Egypt *from off them* (Joſh. v. 4—9.), that is, they ſhould thenceforward be looked upon as the people of God, and no longer *as the ſlaves of Egypt*." *Beauſobre*'s Introduct. to N. T. in Bp. *Watſon*'s Theological Tracts, vol. iii. p. 205. Comp. Bp. *Patrick*, and *Lettres* de quelques Juifs, p. 375.

Der. Lat. *Carpo.* Eng. *Carp, crop.* Saxon hꞃiopan, whence Eng. *reap.* Alſo Greek Ἁρπη a ſickle, Ἁρπαζω to ſeize. Lat. *rapio*; French *ravir, ravage*; and Eng. *rape, rapacious, raviſh, ravage.* Old Eng. *To reave, reft*; whence *bereave, bereſt.*

חרץ

To ſhorten, cut ſhort. So the LXX ſeveral times render it by συντεμνω, which ſeems very nearly to anſwer the idea of the Hebrew.

I. *To cut ſhort*, or *off, to curtail, maim.* As a Participle paoul חרוץ *Maimed.* occ. Lev. xxii. 22. As a N. חרוץ *A ruin or heap of ruins.* occ. Dan. ix. 25. Alſo, *A ſmall piece* of rock or ſtone *cut* or *broken off.* occ. Job xli. 21, or 30.

II. As a N. חרוץ is particularly applied to *gold*, and denotes *native gold in ſmall pieces* or *lumps*, as it is * ſometimes found. Zech. ix. 3, & al. freq. Hence the Greek χρυσος *gold.*

III. As a N. חרוץ, plur. חרצים and חרצות *An inſtrument ſometimes uſed in threſhing corn.* It was a kind of *heavy ſledge* made of thick boards, and furniſhed underneath with teeth of ſtone, or iron. (See Iſa. xli. 15.) The ſheaves being laid in order, this was drawn over the ſtraw by oxen, and at the ſame time *threſhed* out the corn, and *cut* or *broke* the ſtraw *into a kind of chaff*; whence it's Heb. name. An inſtrument of this ſort is ſtill uſed in the † Eaſt for the ſame purpoſe. The Roman *tribula* or *tribulum* (derived from Gr. τριβω to *break* or *wear to pieces*), as deſcribed by ‡ *Varro*, was likewiſe of the ſame kind. occ. 2 Sam. xii. 31. Iſa. xxviii. 27. xli. 15. Amos i. 3; where *Symmachus* and *Theodotion*, τροχοις σιδηροις *iron* wheels. As a N. maſc. plur. חריצי The ſame. occ. 1 Chron. xx. 3. In 2 Sam. twenty of Dr. *Kennicott*'s Codices now read ובחריצי with the inſerted י; in Amos ſeven בחרוצות, and three בחרצת; and in 1 Chron. one has ובחרצי.

IV. חרצי החלב *Lumps of* (*coagulated*) *milk.* occ. 1 Sam. xvii. 18. The LXX render the words by τρυφαλιδας τȣ γαλακτος, and *Heſychius* explains τρυφαλιδας by τα τμηματα τȣ απαλȣ τυρȣ pieces *of the* (*ſoft*) *tender cheeſe* or *curd*, where the term τμηματα comes very near to the Hebrew חריצי. But the text expreſſes that there were ten of theſe, and the Vulg. further illuſtrates it by tranſlating the Heb. words, decem formellas caſei, i. e. *ten little baſkets of cheeſe*, or *ten*

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* See *Boerhaave*'s Chemiſtry by *Shaw*, vol. i. p. 75, and Note; and *Goguet*'s Origin of Laws, &c. vol. i. p. 146, edit. *Edinburgh*, 8vo.

† "La machine dont on ſe ſert en Syrie (pour battre le grain) conſiſte de quelques planches garnies par deſſous d'une quantité de pierres à fuſil." *Niebuhr* Deſcription de l'Arabie, p. 140.

‡ De Re Ruſtica, lib. i. See alſo *Scheuchzer* Phyſica Sacra on Iſa. xxviii. 25—28, and *Lowth* De Sacra Poeſi Heb. Præl. vii.

cheeſe

cheeſes made in ſuch baſkets; for to this day in Barbary, "after turning the milk with the flowers of the great-headed thiſtle or wild artichoke, they put the *curds into ſmall baſkets* made with ruſhes or with the dwarf palm, and bind them up cloſe and preſs them," as Dr. *Shaw* informs us, Travels, p. 168. See alſo *Bochart*, vol. ii. 316.

V. *To cut ſhort* a buſineſs, i. e. *to act ſpeedily* and *vigorouſly*. occ. 2 Sam. v. 24. So *Symmachus* συντεμεις. Iſa. x. 22, 23, כליון חרוץ *The conſummation* cut ſhort *ſhall overflow with righteouſneſs*; *for the Lord Jehovah of Hoſts will make* כלה ונחרצה *a conſummation, even one* cut ſhort (or a ſpeedy *one*) *in the midſt of all the earth*; which paſſage the LXX paraphraſe by Λογον ΣΥΝΤΕΛΩΝ και ΣΥΝΤΕΜΝΩΝ εν δικαιοσυνῃ, ὁτι λογον ΣΥΝΤΕΤΜΗΜΕΝΟΝ κυριος ποιησει εν τῃ οικουμενῃ ὁλῃ, Finiſhing *the matter, and* cutting it ſhort *in righteouſneſs, for* a ſhort *work will the Lord make in all the world*. And as this paraphraſe well expreſſes the ſenſe of the Heb. St. Paul has very nearly preſerved it, Rom. ix. 28, which ſee. Comp. Iſa. xxviii. 22. Dan. ix. 27.

As a N. חרוץ *Active, vigorous, diligent*. It is oppoſed on one hand to עצל *Slothful*, Prov. xiii. 4, and on the other diſtinguiſhed from אץ *haſty, precipitate*, Prov. xxi. 5. As a N. חרוץ *Alertneſs*, "το οξυ acre." *Schultens*. Prov. xii. 27, *Deceit ſhall not catch his prey*; but alertneſs, vigorous diligence (*is*) *a man's precious riches*. Comp. Prov. x. 4. xii. 24.

VI. *To cut ſhort, decide, determine*. occ. 1 K. xx. 40. Job xiv. 5; in which latter paſſage Mr. *Scott* thinks Job alludes to the longevity of the antediluvians, and the ſubſequent *abbreviation* of human life. Comp. Senſes I. V. In Niph. *To be decided, determined*. occ. Dan. ix. 26. xi. 36. Comp. Joel iii. 14, or 19.

VII. As a N. maſc. plur. חרצנים *The dregs* or *refuſe of grapes* which have been *maſhed*, or *cut to bits*, as it were, by preſſing. So LXX στεμφυλων. occ. Num. vi. 4.

VIII. As a V. formed from the ſound like *jar, gnar, gnarl* and *ſnarl* in Eng. *birrio* in Latin, and the LXX γρυζειν in Greek. *To ſnarl*, or more ſtrictly as לשון the tongue is added, *To jar* the tongue like a dog. occ. Exod. xi. 7. Joſh. x. 21. Comp. Judith xi. 19, or 15.

IX. Chald. As a N. חרץ *The back* or *loins*, from the Heb. חלץ, ל being changed into ר by a Chaldaiſm. occ. Dan. v. 6. The Targum uſes it in the ſame ſenſe, Deut. xxxiii. 11, & al.

חרק

To grate, grind, gnaſh, or *craſh* the teeth (for it is always joined with שני, or שן), as in indignation or ſpite. It ſeems to be a word formed from the ſound, as the Greek βρυχω, by which the LXX conſtantly render it, and the Eng. *craſh, crack, creak*, &c. occ. Job xvi. 9. Pſ. xxxv. 16. xxxvii. 12. cxii. 10. Lam. ii. 16. So *Homer* of *Achilles*, arming to *revenge* the death of *Patroclus*, among other ſigns of *indignation* mentions the *grinding of his teeth*. Il. xix. lin. 365.

> Του και οδοντων μεν καναχη πελε——

Thus in *Virgil*, Æn. viii. lin. 228, 230, Hercules is deſcribed *furens animis*,—dentibus infrendens, raging in mind, and *gnaſhing his teeth*.

So Polyphemus, Æn. iii. lin. 664.

> Dentibus infrendens *gemitu*——

חרש

Denotes *ſilent thought* or *attention*.

I. In Kal and Hiph. *To contrive, deviſe ſecretly*, or *in ſilence*. 1 Sam. xxiii. 9. Prov. iii. 29. In the latter paſſage the LXX excellently explain it by τεκταινε *machinate*. Comp. Ecclus. vii. 12, where it is probable that the original Hebrew word was likewiſe חרש, which the tranſlator has rendered by αροτρια *plough*. See Senſe III.

II. As a N. חרש *A machinator, a mechanic, an artificer* or *workman* in braſs, iron, wood, ſtone, &c. Exod. xxxi. 5. 1 Chron. xxii. 15, & al. Alſo, *Work* or *ware* of the artificer. Gen. iv. 22. Particularly, *Potter's ware*. Lev. vi. 28. Job ii. 8, & al. freq. חדודי חרש *ſplinters* of potter's ware, Job xli. 21 or 30, ſeems to denote *fragments of ſtones* or *rocks* as ſharp as *potſherds*. On the general ſenſe of the N. comp. Ecclus. xxxviii. 27—30.

On 1 Sam. xiii. 19, the reader will not be diſpleaſed with the following judicious remark of Dr. *Jenkin* *. "† *Pliny* has furniſhed us with an inſtance of great partiality in the Roman hiſtories, which conceal that *Porſena* in his league with the people of *Rome* obliged them *to make no uſe of iron*, but for the tilling of the grounds: this, *Pliny* confeſſes, was an expreſs article of the league. And how unlike is the *Roman* to the *Jewiſh* hiſtory in this very inſtance! For in the Scriptures we find it twice mentioned that the Iſraelites were reduced to that condition, that they were permitted *to have no weapons of war*, Jud. v. 8. 1 Sam. xiii. 19. But the *Roman* hiſtorians had more regard to the honour of the *Roman* name than to truth."

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* Reaſonableneſs and Certainty of the Chriſtian Religion, vol. ii. Preface, p. vi.

† "Nat. Hiſt. lib. xxxiv. cap. 14."

On 2 K. xxiv. 16, obſerve that *Nadir Shah*, in like manner, after the taking of *Dehli*, "obliged 300 maſons and builders, 200 ſmiths, 200 carpenters, and 100 ſtone-cutters, to engage in his ſervice in order to go into *Perſia*." *Hanway*'s Hiſtory of *Nadir Shah*, p. 196.

III. *To plough*, either as that was one of the firſt and moſt *eminent works* in which men were employed; (ſo Εργον in Greek anciently denoted *agriculture* or *tillage*, ſee *Duport* on *Theophraſtus*, Ethic. Char. p. 269.) or from the particular *attention* required at that work. Deut. xxii. 10. Prov. xx. 4. As a N. חריש *A ploughing*, (in old Engliſh) *earing*. Gen. xlv. 6. 1 Sam. viii. 12. As a N. fem. in Reg. מחרשת *A ploughſhare*. occ. 1 Sam. xiii. 20, 21. There is a remarkable paſſage in *Heſiod*, which may throw ſome light on this application of the Hebrew חרש, where he is directing the *ploughman*.

Ὁς κ' εργου μελετων, ιθειαν αυλακ' ελαυνοι,
Μηκετι παπταινων μεθ' ὁμηλικας, αλλ' επι εργῳ
Θυμον εχων. ——

Εργ. & Ημ, lin. 441—3.

Let him *attend his charge, and careful trace*
The right-lin'd furrow, gaze no more around,
But have his mind intent upon the work.

Comp. Ecclus. xxxviii. 26. Luke ix. 62. 2 Tim. ii. 15. To illuſtrate the literal ſenſe of Deut. xxii. 10, we may obſerve that *Niebuhr*, Deſcription de l'Arabie, p. 137, tells us, that near Bagdad he twice ſaw an *aſs* put to a plough together with *oxen*.

חרש is ſometimes uſed in a *metaphorical* ſenſe, as *plough* in *Engliſh*, for *tearing*, *cutting*, *graving*, or the like. Pſal. cxxix. 3. Jer. xvii. 1.

IV. In Hiph. *To be deaf, dumb* or *ſilent*, as people *in deep thought*, or *great attention*. See Gen. xxiv. 21. xxxiv. 5. Num. xxx. 15. Jud. xviii. 19. 1 Sam. vii. 8. In Hith. *To make oneſelf ſilent, keep ſilence*. occ. Jud. xvi. 2. As a N. חרש *Deaf, not hearing*. Exod. iv. 11. Pſal. xxxviii. 14. Alſo adverbially, *Silently*. occ. Joſh. ii. 1; where *Theodotion* κρυφῃ, and another *Hexaplar* Verſion κρυβῃ, *ſecretly*; ſo Vulg. in abſcondito, *in ſecret*. As a N. fem. חרישית *Silent, ſtill*. So Targum שתיקא. occ. Jon. iv. 8, רוח קדים חרישית A ſtill, gentle *eaſt wind*; which would therefore be the more ſuffocating and intolerable; but this muſt be carefully diſtinguiſhed from the *ſamûm*, *ſamiel*, or *peſtilential wind* which kills almoſt inſtantly, and which, according to * *Niebuhr*, in thoſe countries always comes from the Great Deſert (i. e. of *Syria*, *Diarbekr*, *Irak*, and *Arabia*), and conſequently muſt at *Nineveh* blow not from the eaſt, but from the *ſouth-weſt*. Comp. Judith viii. 3.

V. The Verſions and Lexicons have given this word the meaning of a *wood*, *branch*, or the like; the following are the paſſages where they have ſuppoſed it to have this ſenſe. 1 Sam. xxiii. 15, 16, 18, 19. 2 Chron. xxvii. 4. Iſa. xvii. 9. Ezek. xxxi. 3. In Sam. it may be the name of a *place* or *diſtrict*, perhaps ſo called from having been lately *broken up* and *ploughed*, though in the wilderneſs of Ziph. So the LXX appear to have underſtood it by rendering it Καινην, Novale, *land newly broken up*. In Chron. חרשים may mean *ploughed lands*, for the defenſe of which Jotham built the caſtles. So in Iſa. xvii. 9. חרש means, I apprehend, *a ploughed field*. Laſtly, May not חרש מצל in Ezek. xxxi. 3, be beſt rendered, ſtill *with ſhade*. and ſo affording a *quiet covert* to birds and animals? comp. ver. 6. The LXX, according to the *Alexandrian* copy, render it πυκνος εν τῃ σκεπῃ, *thick in cover*. But to return to Iſa. xvii. 9, the learned Bp. *Lowth* on this text hath ſaid that "no one has ever been able to make any tolerable ſenſe of the words החרש והאמיר" (miſprinted in the Biſhop's note והאמיר החורש, which in the context where they are repreſented as ſtanding would, I apprehend, indeed be nonſenſe); and he thought that the LXX have preſerved the true reading by rendering the Hebrew words Ὁι Αμοῤῥαιοι και ὁι Ευαιοι *the Amorites and the Hivites*, whom he has accordingly adopted in his tranſlation. And yet it appears to me that the common Hebrew text is capable of a very plain and natural verſion, thus—*And his fortified cities ſhall be like the leaving*, or *what is left*, בעזובת, *of*, or *in*, a ploughed field, *or on* a branch, *which they leave before* (coram) *the children of Iſrael.* Theſe words ſeem a manifeſt alluſion to the Moſaic laws relative to the *not gleaning of their ploughed fields, vineyards and oliveyards*, but leaving, עזב, ſomewhat of the fruits for the poor of the land (Comp. Lev. xix. 9, 10. Deut. xxiv. 19—21, in the Heb.) And ſurely the image of *deſolation* thus preſented muſt to an *Iſraelite* have been a very ſtriking one. Comp. ver. 5, 6, and ch. xxiv. 13.

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* Deſcription de l'Arabie, p. 7.

From this root the ancient Greeks appear to have had the name of their God ΕΡΟΣ or ΕΡΩΣ, by which it is very evident they intended the *material light*, conſidered as poſſeſſed of a *plaſtic* or *formative power:* though, as uſual, they decorated this idol with ſome attributes ſtolen from the *ineffable* and *eternal light*. See Mr. *Spearman* on the Septuagint, letter ii. p. 107, & ſeq. and *Ariſtophanes*, in Grotii de Veritate Rel. Chriſt. lib. i. cap. 16, not. 5.

Der. *Earſh* (land that has been ploughed), Lat. *ars*, whence Eng. *art, artful, artificial, artificer*, &c.

חרת

To engrave. As a Participle paoul maſc. ſing. occ. Exod. xxxii. 16; where the LXX render it κεκολλαμμενη, *engraved*; ſo the Vulg. ſculpta. Comp. 2 Cor. iii. 7, where St. Paul expreſſes it, in like manner, by εντετυπωμενη *engraved*.

The Chaldee and Syriac uſe the Verb in the ſame ſenſe.

Der. The Greek χαραττω to engrave; whence *character, characteriſe*. &c. Lat. *charta*, whence *chart, chartel, cartel*. Alſo, *write*.

חש

I. *To haſte, haſten, make haſte.* Hab. i. 8. & al. Job xxxi. 5, *Or if my foot* hath haſted *to deceit*. Eng. tranſlat. "*To haſte* to deceit can ſignify nothing leſs than promptitude and eagerneſs to deceive; which is the effect of inveterate *habit*. But a vindication of himſelf from a *habit* of deceiving would be faint indeed. The tranſlation I apprehend ought to have been, *if my foot* hath gone in ſilence *to deceit*. The expreſſion *to go in ſilence* characteriſes the ſtill and private manner of executing ſchemes of fraud and ſeduction—חוחש *ſilenter ivit*, from חשה *ſilere*. *Mercer* well expreſſeth the meaning, *et furtivo et ſilenti pede ad fraudem ivi.*" *Scott*'s Note and Sub-Note. In Hiph. *To cauſe to haſte, to haſten.* It is uſed both intranſitively, as Jud. xx. 37; and tranſitively, as Iſa. v. 19. lx. 22, & al. In Iſa. v. 19, ſhould not the words be divided thus, יחיש המעשהו? and obſerve that the ה in חושה 1 Sam. xx. 38, & al. and in אחישה Pſ. lv. 9, is *paragogic*, not radical. As Ns. חוש *Haſte, hurry.* occ. Job xx. 2; where there ſeems a beautiful ellipſis after בעבור, either of שעפים his agitating *thoughts*, or rather of דין *judgment*, referring to ch. xix. 29, as לכן alſo does. חיש The ſame, but uſed adverbially, the particle ב being underſtood, as uſual, *In haſte, ſpeedily, haſtily.* occ. Pſ. xc. 10.

II. In Hiph. *To hurry, be confounded, hurry hither* and *thither*, as perſons in *confuſion*. Iſa. xxviii. 16, *He that believeth* לא יחיש ſhall *not* be confounded. So the LXX ου μη καταισχυνθη, which word is retained by St. Paul, Rom. x. 11, and by St. Peter, 1 Ep. ii. 6. Targum in Iſa. לא יזדעזען *ſhall not be moved* or *agitated*, Syriac לא נדחל *ſhall not fear*.

חשש occurs not as a V. but as a N. חשש *Chaff*, or the like, which is *hurried hither and thither* by the wind. occ. Iſa. v. 24. xxxiii. 11. comp. ch. xvii. 13. xxix. 5. Pſ. i. 4, & al.

Der. *Haſte.* Qu? Comp. under אץ.

חשב

To add, ſuperadd one thing to another, *to put together*. See Pſal. lii. 4. This ſeems nearly the idea of the Hebrew, but the Engliſh words do not fully come up to it.

I. In Kal, *To embroider, inſert figures* in *ſtuff*, whether when firſt woven or afterwards. Exod. xxxi. 4. xxxv. 32. As a N. חשב *Embroidery, embroidered, inwrought work.* Exod. xxvi. 1, 31. xxviii. 6, xxviii. 6, & al. freq. Comp. ch. xxxv. 33, 35. The LXX often render it by ὑφαντος *woven*, and by ὑφασμα *weaving*, *woof*, *texture*. As a N. fem. מחשבת Nearly the ſame. Exod. xxxi. 4. xxxv. 32.

II. *To count*, *reckon*, *compute*, *by adding* ſeveral things together. Lev. xxv. 27, 50, 52. xxvii. 18, 23, & al. As a N. חשבון *An account*, or *computation finiſhed*. Eccleſ. vii. 27.

III. *To reckon*, *think*, *to lay one's thoughts together*. Gen. l. 20. Pſal. x. 2. xxi. 12. As a N. מחשבה *A reckoning*, *meditation*, *contemplation*, *ſeries of thoughts*. Gen. vi. 5. Jer. xviii. 11. xlix. 30, & al. freq.

IV. *To impute*, *reckon to one* what does not properly belong to him. Gen. xv. 6. Lev. vii. 18. Num. xviii. 27, 30.

V. *To repute*, *reckon*, *account*. Gen. xxxi. 15. Deut. ii. 11, 20. 1 Sam. i. 13, & al. *

VI. *To make account of*, *eſteem*, *value*. Iſa. xiii. 17. xxxiii. 8. liii. 3. Comp. ch. ii. 22.

VII. *To make account*, *reckon as highly probable*. occ. Jon. i. 4, *And the ſhip* חשבה made account, i. e. was like, *to be broken*. The French apply their Verb *penſer* to think, in like manner, to things inanimate. So the French tranſlation of this very paſſage, *De ſorte que le navire ſe* penſa *rompre*.

VIII. *To contrive*, *deviſe*. (Comp. Senſe III.) Eſth. viii. 3. ix. 24. Pſ. xxi. 12. Amos vi. 5. As a N. חשבון, plur. fem. חשבנות *A device*. occ. Eccleſ. vii. 29. Alſo, *Military machines*, *engines*, which latter word is in like manner from the Lat. ingenium *genius*, *invention*. occ. 2 Chron. xxvi. 15, *And he made* חשבנות מחשבת חושב (Eng. Tranſl.) Engines, the inventions of cunning men, (French, *des machines de l'invention d'un ingénieur*; Diodati, *degl' ingegni, d'arte d ingegniere*) *to be on the towers and on the bulwarks, to ſhoot arrows and great ſtones withal*; ſuch as the Romans, in after times, called catapultæ and balliſtæ. As a N. fem. מחשבה, in Reg. מחשבת *A device*, *contrivance*. Eſth. viii. 3, & al.

חשה

With a radical, (ſee Pſ. xxviii. 1. Iſa. lxiv. 12.) but mutable or omiſſible, ה.

It denotes *forbearance of ſpeaking* or *action*.

I. In Kal, *To be ſilent*, as oppoſed to דבר *ſpeaking*. Eccleſ. iii. 7. In Hiph. The ſame. 2 K. ii. 3, 5. Pſ. xxxix. 3. Alſo, *To make ſilent*, *to ſtill*. Neh. viii. 11.

II. In Kal, *To be ſtill*, *inactive*. Pſ. xxviii. 1. cvii. 29. In Hiph. The ſame. Jud. xviii. 9. 1 K. xxii. 3.

Several texts which in the Lexicons are put under the former, ſeem to belong to this latter ſenſe.

Der. *Huſh*, *biſt!*

חשח Chald.

To have need or *occaſion for*. So *Theodotion*, χρειαν εχειν. occ. Dan. iii. 16. As a N. חשחן *Neceſſary*, *convenient*, *fitting*. occ. Ezra vi. 9; where LXX ὑστερημα *wanting*. Vulg. neceſſe *neceſſary*. As a N. fem. ſing. חשחות Nearly the ſame. occ. Ezra vii. 20; where LXX χρειας *need*, Vulg. quibus opus fuerit, *of what there ſhall be need*.

חשך

I. *To impede action* or *motion*, *to refrain*, *reſtrain*, *keep back*, *ſtop*. Gen. xx. 6. xxii. 12. 1 Sam. xxv. 39. Jer. xiv. 10, & al. freq. Pſ. lxxxviii. 19, מחשך Keeping back *my acquaintance*. Job xxi. 30, *The wicked* יחשך is preſerved, ſpared, withdrawn *in the day of deſtruction*, where *Symmachus* συντηρειται *is preſerved*, *Aquila* ὑπεξαιρεθησεται *ſhall be withdrawn*.

II. In Kal, *To be dark*, *obſcure*, *to become dark*, or *be darkened*. The connection of this with the former ſenſe will be evident from producing a paſſage or two. Iſa. xiii. 10, *The ſolar light* חשך ſtops, is ſtarkened, ſtagnate, become inactive, *in it's going forth*. Ezek. xxx. 18, *At Tehaphnehes* חשך היום *the day* or *daylight* ſhall be impeded, ſtagnate, Eng. Marg. reſtrained; ſo *Montanus* prohibuit. Joel iii. 4, *The ſolar light ſhall be turned* or *changed* לחשך to ſtagnation, darkneſs. Comp. Job iii. 9. xviii. 6. Iſa. v. 30. In Hiph. *To darken*, *ſtarken*, *make dark*, or *ſtagnate*. Amos v. 8, יום לילה החשיך *and* ſtarkens *the day-light (into) night* †. Alſo, *To darken* in a ſpiritual or moral ſenſe. Job xxxviii. 2. On Eccleſ. xii. 2, Mr. *Harmer* remarks that *the darkening of the ſun, moon, and ſtars, and the returning of the clouds after the rain*, afford a very exact delineation of an *eaſtern winter*. He therefore underſtands theſe circumſtances as deſcriptive not of *particular* ailments incident to old age, but of that *wintry* ſeaſon of life *in general*. Obſervations, vol. iv. p. 17, &c.

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* In the explanation of this word I am indebted to the learned Mr. *Bate's* excellent *Enquiry into the Similitudes*, p. 108, &c. which ſee.

† See *Hutchinſon's* Moſes' Princip. part ii. p. 119—124, and *Pike's* Philoſophia Sacra, p. 34, &c.

As a N. חשך *Darkneſs*, i. e. not a non-entity, but *the celeſtial fluid in a ſtagnate, inactive ſtate*. Gen. i. 2, 4, 5. Iſa. xlv. 7, *Forming the light*, ובורא חשך *and concreting* the darkneſs. freq. occ. As a N. fem. חשכה and Chald. חשוכא (occ. Dan. ii. 22.) The ſame. Gen. xv. 12. Iſa. viii. 22, & al.

As *light* is in ſcripture often expreſſive of *joy* and *comfort*, (ſee under נהר V.) ſo is *darkneſs*, of *ſorrow* and *miſery*. See inter al. 2 Sam. xxii. 29. Job v. 14. xv. 22, 23. Pſ. xviii. 29. cxii. 4. Eccleſ. v. 16, or 17. xi. 8. Iſa. v. 30. lix. 9. Jer. xiii. 16. Ezek. xxxii. 7, 8. Lam. iii. 2. The profane writers uſe the ſame image. Thus in *Æſchylus*, Perſ. lin. 300, *Atoſſa*, upon hearing the bad news of *Xerxes*' defeat, but that his perſon was ſafe, compares this intelligence to a *great light* and *bright day* after a *dark night*.

> Εμοις μεν ειπας δωμασι φαος μεγα,
> Και λευκον ἦμαρ νυκτος εκ μελαγχιμȣ.

So *Horace*, lib. iv. ode 4, lin. 38, &c. calls the diſtreſs of the Romans on *Aſdrubal*'s invaſion of Italy, in the ſecond Punic war, *darkneſs*, and likens *his defeat* to a *fine* day.

> ——*Aſdrubal*
> *Devictus*, & pulcher fugatis
> Ille dies *Latio* tenebris
> *Qui primus almâ* riſit adoreâ.

Where the old Commentator obſerves that he calls the Carthaginians *darkneſs* from the *terrour* and *ſorrow* they occaſioned. "Tenebras *Afros vocavit*, *propter* terrorem & mœrorem." See Livy, lib. xxvii. cap. 50, 51; and comp. under קדר II.

Ver. "Light *thickens*," ſays *Shakeſpeare*, Macbeth, Act 3, Scen. 2, towards the end. Again,

> ——"My luſtre *thickens*,
> When he ſhines by."

Ant. & Cleopatra, Act 2, Scen. 2, towards the end.

As a N. maſc. plur. חשכים *Obſcure*, *mean*, *perſons*. So Vulg. Ignobiles *ignoble*. occ. Prov. xxii. 29; where it is oppoſed to מלכים *Kings*. As a participial N. מחשך *The dark* or *darkneſs*. Iſa. xxix. 15. xlii. 16, & al.

Der. Greek Iσχω to hold, reſtrain, whence the Æolic Digamma being prefixed, Lat. *Viſcus* bird-lime, and Eng. *Viſcous*, *viſcid*, *viſcidity*. *Caſci*, the ancient inhabitants of Italy, dwelling in *caves* *.

חשל

I. *To wear out*, *ſpend*, *weaken with fatigue* or *labour*. It occurs not in Kal, but as a Participle in Niph. occ. Deut. xxv. 18; where LXX κοπιωντας, and Vulg. laſſi, *fatigued*, *tired*.

II. Chald. *To wear away*. So *Montanus* aterens, LXX δαμαζει, and Vulg. domat, *ſubdueth*. occ. Dan. ii. 40.

חשן

Occurs not as a V. in Heb. but in Arabic (with the initial *cha*) ſignifies *to be rough*, *rugged* (ſee *Caſtell*); and this I ſuſpect to be the radical idea of the Heb. and that thence the N. came to ſignify *a military cuiraſs*, or *breaſt-plate* made with *rows* or *ſcales of metal* placed over each other for the better defence of the warriour. *Homer* has deſcribed one of theſe *breaſt-plates* as uſed by the Greeks at the Trojan war, Il. xi. lin. 24, 25.

> Τȣ δ' ητοι δεκα οιμοι εσαν μελανος κυανοιο,
> Δωδεκα δε χρυσοιο, και εικοσι κασσιτεροιο.
>
> Ten *rows* of azure ſteel the work infold,
> Twice ten of tin, and twelve of ductile gold.
> Pope.

In another place, Il. xiii. lin. 439, he calls a *breaſt-plate*, χιτωνα χαλκεον *a veſt of braſs*; and *Virgil* comes ſtill nearer to the propriety of our oriental word in deſcribing *Turnus*, Æn. xi. lin. 487, 8,

> ——Thoraca *indutus abenis*
> Horrebat *ſquamis*.
> Clad in a *cuiraſs rough* with brazen ſcales.

The N. חושן in Arabic, according to *Giggeius*, (cited by *Le Clerc* on Exod. xxv. 7.) ſignifies the *breaſt*, alſo a *brigandine* or *coat of mail*, particularly the *forepart* of them; but חשן in Heb. is never uſed for a *military breaſt-plate*, but

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* See Note 4 on cap. 6. of *Salluſt* Bel. Catilir. edit. *Var.*

only for that *curious one* which was by divine direction made for the Jewiſh high-prieſt, and which was itſelf *rough* with the twelve precious ſtones ſet in it. It is particularly deſcribed Exod. xxviii. 15, &c. xxxix. 8, &c. The LXX have once rendered the word by *ϖεριϛηθιον a breaſt-plate*, but generally by *λογιον* or *λογειον the oracle*, as containing the oracular אורים, which ſee under אר IV.

חשף

To ſtrip, make bare. It is applied either to the thing *made bare*, or to the covering *ſtripped off.*

I. In Kal, *To ſtrip, make bare*, as trees of their bark or leaves, Pſ. xxix. 9.* Joel i. 7.—as the body or ſome part of it by ſtripping off the clothes, Iſa. xx. 4. xlvii. 2. So *making bare the arm*, Iſa. lii. 10. Ezek. iv. 7, alludes to the form of the eaſtern Hykes, which having no ſleeves and their arms being frequently wrapt up in them, it was neceſſary, when they propoſed exerting themſelves, *to make their arm bare.* Jer. xlix. 10, I have made *Eſau* bare, i. e. laid open all his hiding places. (See the context.) As a Participle in Hiph. מחשף *Making bare*, as the white of a twig by ſtripping off the bark. Gen. xxx. 37.

II. In Kal, *To ſtrip off* or *up*, as the ſkirts of a garment. Jer. xiii. 26.

III. *To draw off*, as wine covering the bottom of a veſſel. Hag. ii. 16.

IV. *To ſcoop up*, as a little water covering the bottom of a pit. Iſa. xxx. 14. Hence Eng. *Scoop.* Qu?

V. As a N. maſc. plur. in Reg. חשפי *Grazing flocks, flocks a grazing.* So LXX *ϖοιμνια*, which from *ϖοιω a flock*, and this from *ϖαω to feed.* Thus Βοσκηματα is in like manner another Greek name for *flocks* or *herds of cattle*, from Βοσκω *to feed.* occ. 1 K. xx. 27; where obſerve that the *children of Iſrael* are compared to two flocks of *goats* rather than of *ſheep*, becauſe, according to *Varro*'s obſervation (cited by *Bochart*, vol. ii. 621), the former are *much leſs numerous* than the latter. I would further remark, that חשפי ſeems more properly applicable to *ſheep* or *goats* than other cattle, becauſe in feeding they *bite the cloſeſt* of all.

The above cited are all the paſſages wherein the Root occurs.

חשק

I. In Kal, *To connect, join, link together.* occ. Exod. xxxviii. 28, וחשק *And* he connected *them*, i. e. the pillars by the rods. As a N. maſc. plur. in Reg. חשקי and חשוקי *The rods* which *connected* the pillars of the Court of the Tabernacle, and *were* themſelves *connected* with them, by means of the ווים or *hooks* on the tops of the pillars. Exod. xxvii. 10. xxxviii. 17, & al. freq. Hence as a Participle maſc. plur. Huph. מחשקים *Rodded, furniſhed with rods.* occ. Exod. xxvii. 17. xxxviii. 17.

II. As a N. maſc. plur. in Reg. חשקי *The ſpokes* of a wheel *connecting* the nave and felloe or ring-part *together.* occ. 1 K. vii. 33.

III. In Kal, *To be connected with*, or *attached to, in heart and affection*, with ב prefixed to the object. occ. Gen. xxxiv. 8, (where Vulg. adhæſit *hath cleaved to.*) Deut. vii. 7, (where *Aquila ϖροσεκολληθη*, Vulg. junctus eſt) x. 15. (where Vulg. conglutinatus eſt) xxi. 11. Pſal. xci. 14. Without ב, or tranſitively, occ. Iſa. xxxviii. 17. With ל and an infinitive, occ. 1 K. ix. 19. 2 Chron. viii. 6. As a N. חשק *The object of attachment, deſire.* occ. 1 K. ix. 1, 19. 2 Chron. viii. 6. Iſa. xxi. 4.

חשר

Occurs not as a V. in Heb. but in Arabic ſignifies *to collect, gather together,* " congregavit, collegit." *Caſtell.*

I. As a N. fem. in Reg. חשרת *Collection, Condenſation,* LXX *επαχυνεν be condenſed.* occ. 2 Sam. xxii. 12; where חשרת מים anſwers to חשכת מים Darkneſs, conſtipation, *of waters*, in the parallel text, Pſ. xviii. 12.

II. As a N. maſc. plur. in Reg. חשרי *The ſtocks* or *naves* of wheels, where their ſpokes are *collected*, as in a centre. So Vulg. modioli. occ. 1 K. vii. 33.

חת

I. In Kal, *To be broken, give way* or *diſſolve by being broken*, as images. Jer. l. 2.—as a bow, 1 Sam. ii. 4; where obſerve that by an Hebraiſm, of which ſee other inſtances, Gen. iv. 10. Neh. ix. 6, חתים agrees in gender and number with גברים the immediately preceding

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* Where, in the Eng. Tranſlat. "diſcovereth" for uncovereth, ſtrippeth, is obſolete.

ing N. though it certainly in ſenſe refers to קשת *the bow*. In Hiph. *To break*. occ. Iſa. ix. 3, or 4. As a N. fem. מחתה *A ruin, buildings broken down*. Pſal. lxxxix. 41. On 2 Sam. xxii. 35. Pſal. xviii. 35, ſee under נחת I.

II. *To crack* or *chap*, as the ground very remarkably does by drought in the eaſtern countries. See *Harmer*'s *Obſervations*, vol. ii. p. 208. occ. Jer. xiv. 4.

III. *To be broken*, in a general ſenſe, *to be quite diſabled*. 1 Sam. ii. 10. Iſa. vii. 8. viii. 9. xxx. 31. li. 7. Hence perhaps the Greek ἡτταω by which the LXX render it in ſeveral of the preceding and in other texts. As a N. fem. מחתה *Ruin, deſtruction*. Prov. x. 14, 15, 29, & al.

IV. In Kal and Niph. *To be broken in mind, daunted, diſmayed, diſpirited*. Animo frangi. See 2 K. xix. 26. Job xxxii. 15. Iſa. xx. 5. Jer. viii. 9. Mal. ii. 5; in which laſt paſſage it is for once uſed in a good ſenſe. In Hiph. *To cauſe to be diſmayed, to diſmay, daunt*. occ. Jer. xlix. 37. As Ns. חת *Diſmay, dread*. Gen. ix. 2. Job xli. 33, or 25. חתית Nearly the ſame. Ezek. xxxii. 23, & al. freq. The final ית ſeems formative, as in ברית from בר and many others.

V. נחת and חתת See under נחת.

חתת I. In Kal, *To be broken in pieces*. occ. Jer. li. 56.

II. As a N. חתת *A great ruin* or *deſtruction*. occ. Job vi. 21.

III. As a N. חתת *Great diſmay* or *dread*. occ. Gen. xxxv. 5.

חתחת *To be exceedingly* or *repeatedly diſmayed*. occ. Eccleſ. xii. 5; where the Vulg. formidabunt *ſhall fear*, and where חתחתים may either be a Participle maſc. plur. or a N. as the LXX render it Θαμβοι *Terrours*.

חתה

With a radical, but mutable or omiſſible, ה.

I. The three Hexaplar Verſions of *Aquila, Symmachus* and *Theodotion*, ſeem to have given nearly the ideal meaning of this Verb, in Prov. vi. 27, where they render it by Ὑποτυφειν, Suffumigare, which I know not how better to expreſs in Engliſh than, *To keep fire alive, lighted* or *in a ſmoke, by the conſtant acceſs of freſh air*. occ. Prov. vi. 27, היחתה *Can a man* keep *fire* lighted *in his boſom and his clothes not be burned?* Prov. xxv. 22, *For thou* חתה (art) keeping coals lighted *on his head*. Iſa. xxx. 14, *A ſhred* לחתות to keep (and ſo convey) *fire* lighted *from a hearth*. Hence the Ethiopic חתו *to be kindled* or *lighted*, and perhaps the Greek Αιθω *to burn* as fire, and Eng. *heat* and *hot*.

II. As a N. fem. מחתה and in Reg. מחתת *A cenſer, a veſſel particularly contrived for keeping the fire within it alive*, and thus *fuming the incenſe*. See Lev. xvi. 12. x. i. Num. xvi. 6, 7, 17, 18.

III. As a N. fem. plur. מחתות and in Reg. ſpeaking of the altar of burnt offerings, מחתתי *The fire-pans*, i. e. "A larger ſort of veſſel, wherein, probably, the ſacred fire, which came down from heaven (Lev. ix. 24.) was *kept burning* whilſt they cleanſed the altar and the grate from the coals and aſhes; and while the altar was carried from one place to another, as it often was in the wilderneſs. See *Patrick*'s Comment." Thus Dr. *Taylor* in his Concordance. Jer. lii. 19. Exod. xxvii. 3. xxxviii. 3, & al.

IV. As a N. fem. plur. in Reg. ſpeaking of the golden candleſtick, מחתתי ſeems to denote *The ſnuff-pans*, in which the ſnuffings of the lamps were received after they had been cut off by the tongs, and ſo were ſuffered to *continue lighted*, inſtead of being immediately extinguiſhed as by our ſnuffers. Exod. xxv. 38. xxxvii. 23.

חתך

In Niph. *To be decided, determined*. To this purpoſe one of the Hexaplar Verſions εδοκιμασθησαν *have been approved*, and another εκριθησαν *have been decreed*, and even *Theodotion*'s συνετμηθησαν, though miſtaken in the Vulg. probably meant the ſame thing. (Comp. συντετμημενȣ ver. 26.) Once, Dan. ix. 24; where, however, obſerve that נחתך ſeems to be not a Verb, but a Participle or Participial N. *What is decided* or *determined*, "deciſum, fatum," *Michaelis*, Supplem. p. 984; and that the ſenſe here aſſigned to this Verb is confirmed by the Targum on Eſth. iv. 5, which runs thus, *And Eſther called Daniel, who was named* חתך Hatach, *becauſe that according to the word of his mouth* מתחתכן were determined the *affairs of the kingdom*. See Bp. *Chandler*'s Vindication of Defence of Chriſtianity, vol. i. p. 285, &c.

חתל

I. *To ſwathe, ſwaddle,* or *be ſwaddled.* So LXX εν σπαργανοις ϑκ εσπαργανωθης. occ. Ezek. xvi. 4, twice.

II. As a N. חתול *A ſwathe, roller.* occ. Ezek. xxx. 21. As a N. fem. חתלה *A ſwaddling band.* occ. Job xxxviii. 9; where LXX ομιχλη δε αυτην εσπαργανωσα I ſwathed *her with foggy darkneſs.* Comp. Vulg.

Der. *Wattle,* Alſo, ש or *s* being prefixed, *ſwaddle.*

חתם

In general, *To cloſe, cloſe up,* as with ſome *glutinous* or *adheſive matter.*

I. In Hiph. *To be cloſed, ſtopped up,* as the affected part in a gonorrhœa. occ. Lev. xv. 3; to this purpoſe the LXX συνεϛηκε, *Symmachus* περιπηγνυται, and Vulg. concreverit.

II. And moſt generally, In Kal, *To ſeal, ſeal up, for ſecurity* or *teſtimony.* See Deut. xxxii. 34. 1 K. xxi. 8. Neh. ix. 38. Eſth. iii. 12. Job xiv. 17. xxxiii. 16. In Cant. iv. 12, *A fountain ſealed* (LXX Πηγη εσφραγισμενη) alludes, no doubt, to what was ſometimes practiſed in the Eaſt, in order to ſecure the water to the proper owners *. As Ns. חותם, חתם, and fem. חתמת *A ſeal, a ſignet.* Gen. xxxviii. 18, 25. Exod. xxviii 11. Job xxxviii. 14, *It (the earth) is changed* כחמר חותם *as clay (of* or *by)* the ſeal. "During the darkneſs of the night the earth is a perfect blank; in which ſtate it reſembles clay that has no impreſſion. By the morning light falling upon the earth, innumerable objects make their appearance upon it: It is then changed like clay which has received the ſtamp of the *Seal.*" *Scott,* whom ſee. So in the *Orphic* hymn to *Apollo,* or *the Sun,* he is addreſſed as poſſeſſing the *ſeal* which *ſtamps* the whole world.

——Παντος εχεις κοσμϑ ΣΦΡΑΓΙΔΑ ΤΥΠΩΤΗΝ.

Clay is ſtill ſometimes uſed in the eaſt inſtead of wax, as for inſtance in Egypt, where "the † doors of Joſeph's granary (in old Cairo) are kept carefully *ſealed,* but it's inſpectors do not make uſe of wax on this occaſion, but *put their ſeal upon an handful of clay,* with which they cover the lock of the door." Alſo "‡ *A jewel,* having the name or portrait of the beloved perſon *engraven* on it, and worn next the heart or on the arm. Cant. viii. 6." Comp. Jer. xxii. 24. Hag. ii. 23. Ecclus. xlix. 11.

III. *To ſeal up,* i. e. after having completed a ſum, as it were, of money or other goods. occ. Ezek. xxviii. 12.

IV. *To ſet,* as it were, *a ſeal upon, to mark,* as it were, *with a ſeal.* occ. Job xxiv. 16. So LXX εσφραγισαν, but Vulg. condixerant *had appointed.*

V. *To obſtruct* or *hinder from action, as if ſealed up.* occ. Job xxxvii. 7. So Dan. ix. 24, לחתם חטאות *to hinder, ſtop* ſins, if לחתם here be the true reading; for not only the *Keri,* but the *Complutenſian* Edition, and many more of Dr. *Kennicott*'s Codices have here להתם with a ה, *to finiſh*; the other reading with a ח ſeems to have ſprung from the following word לחתם before חזון.

VI. *To ſeal up* a book or roll (ſuch as the ancient Jewiſh books were, ſee under גל III.) is equivalent to *concealing* it's contents. occ. Iſa. xxix. 11. Comp. ch. viii. 16. Dan. xii. 4, 9; and ſee *Greek* and *Eng.* Lexicon under Σφραγιζω VI. and Σφραγις I.

VII. *To ſeal* the viſion and the prophet, Dan. ix. 24, is "to *confirm* and *put an end to* all the prophecies concerning the Meſſiah by the *accompliſhment* of them in himſelf. Mat. xi. 13." *Clark*'s note. Comp. *Wintle* on Dan. p. 140, 155.

VIII. Applied to the ſtars, Job ix. 7, ובעד כוכבים יחתם *And behind* or *above the fluxes of the ſtars,* he (God) ſetteth a ſeal, i. e. He fixeth as with his own ſignet, *the orbs of the ſtars* (*the* ראש כוכבים *head of the ſtellar fluxes,* as they are called, Job xxii. 12.); "ſo that the operation of the ſkies, which moves the earth and planets, ſhould not move them," ſays the excellent Mr. *Spearman* in his Enquiry after Philoſophy and Theology, p. 207.

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* See *Maundrell*'s Journey, at April 1; *Harmer*'s Obſervations, vol. i. p. 113, 114.

† *Harmer*'s Obſervations, vol. ii. p. 457, where ſee more.

‡ Dr. *Taylor*'s Concordance. In the pictures of the eaſtern Princeſſes and Heroines, "there is ſometimes a large ſquare *jewel* on the fore part of the arm a little below the ſhoulder." *Richardſon* on the Language, &c. of the Eaſtern Nations in Annual Regiſter for 1779, Characters, p. 47.

Edit. *Edinburgh*. See alſo Mr. *Pike*'s Philoſophia Sacra, p. 59. *Empedocles*, in like manner, taught, τȣς μεν απλανεις αϛερας συνδεδεσθαι τῳ κρυϛαλλῳ, τȣς δε πλανητας ανεισθαι, that the fixed ſtars were *confined* by the circumferential denſity, (comp. under עבה V.) but that the planets were not." *Plutarch* de Placit. Philoſ. lib. ii. cap. 13. tom. ii. p. 888. E. Edit. *Xylandri*.

חתן

Occurs not as a V. in Kal, but in Hith. ſignifies, *To contract affinity by marriage*. Gen. xxxiv. 9. Deut. vii. 3. Joſh. xxiii. 12, & al. Comp. 2 Chron. xviii. 1, with 2 K. viii. 18, 27. In Joſh. the LXX render it by ἐπιγαμιας ποιειν, *to make marriages*; ſo the Vulg. miſcere connubia. As a N. חתן *A male relation by marriage*, Affinis. See 2 K. viii. 18, 27. *A ſon-in-law*, Gen. xix. 14, & al. *A bridegroom*, Pſ. xix. 6. Iſa. lxii. 5, & al. But it never directly expreſſes the relation of the bridegroom to his bride, but to his bride's parents. *A father-in-law*, Exod. iii. 1, & al. Comp. ch. ii. 21. Exod. iv. 25, *And Zipporah took a ſharp ſtone, and cut off the foreſkin of her ſon, and laid it at his* (*Jehovah's*) *feet, and ſaid, Surely* חתן דמים a father-in-law by blood *art thou to me*, a Midianiteſs, and conſequently an Alien from the people of Jehovah, whom yet ſhe claims for her חתן *father-in-law by blood*, namely *by the circumciſion of her ſon*. And it is plain that Jehovah admitted her claim, and approved her faith and pious behaviour; for ver. 26, *He* (*Jehovah*) *let him* (*Moſes*, whom he ſought to ſlay ver. 24) *go: then ſhe ſaid* (*He, Jehovah, is*) חתן דמים למולה a father-in-law by blood *on account of the circumciſion*. See more in Mr. *Bate*'s Crit. Heb. As a N. fem. in Reg. חתנת *A mother-in-law*. occ. Deut. xxvii. 23. Alſo, *A wedding, a marriage*. occ. Cant. iii. 11.

חתף

To take away by violence. So *Symmachus* αναρπασει. occ. Job ix. 12. As a N. חתף *A robber, plunderer*. So Vulg. Latro. occ. Prov. xxiii. 28.

This Root is, both in ſenſe and ſound, nearly related to חטף which ſee.

חתר

I. *To dig, dig downwards*. occ. Amos ix. 2. Hence by tranſpoſition the Greek *ορυττω to dig*, by which or it's compounds the LXX generally render the Heb. word.

II. With ב following, *To dig in* or *through*. occ. Ezek. viii. 8. xii. 5, 7, 12. Alſo, tranſitively, *To dig through*. occ. Job xxiv. 16; where LXX διωρυξεν οικιας he diggeth through *houſes*. The Verb διορυσσειν is applied in like manner in the N. T. Mat. xxiv. 43. Luke xii. 39. Mr. *Harmer*, Obſervations, vol. i. p. 175—177, points out a peculiar propriety in this expreſſion in Job, by remarking that the *Egyptians* and *Arabians* ſtill build of *mud* and *ſlime*, or of *bad unburnt brick*, and that their walls are of a *great thickneſs*. As a N. fem. מחתרת *A digging*, or (as we ſpeak) *a breaking through*. So LXX διορυγμα. occ. Exod. xxii. 2, where ſee Le Clerc's Note. Jer. ii. 34, *Thou didſt not find them* (*in*) digging through, and ſo hadſt no right to kill them, alluding to the law, Exod. xxii. 2. And obſerve that in this view מצאתי may be the *ſecond* perſon fem. ſing. pret. with תי ſuffixed as in למדתי ver. 33. Or ſhould not the words be rather rendered *I have not found it* (i. e. דמים *the blood*) by digging (Eng. Marg.) or (according to LXX, and Vulg.) in a digged hole or pit? Comp. Ezek. xxiv. 7. And this Tranſlation ſeems beſt to ſuit the latter part of the verſe.

III. *To row hard*, q. d. *to dig hard in rowing*. occ. Jon. i. 13. Hence Gr. ερεττω *to row*.

PLURILITERALS in ח.

חבצלת

As a N. fem. *A roſe*, or more properly, *A roſe-bud, an opening roſe*. occ. Cant. ii. 1. Iſa. xxxv. 1. The word ſeems a compound of חבה *to hide*, and צל *to ſhade, overſhadow*. Accordingly *Aquila* appears to have rendered it with great accuracy, in both places where it occurs, in the former by καλυκωσις, in the latter by καλυξ, which words properly denote *a roſe-bloſſom not fully opened*, from καλυπτω, *to hide*. So St. Jerome explains καλυξ, *quam nos* tumentem roſam, & necdum foliis dilatatis *poſſumus dicere*. *Suidas*, in *Michaelis*, Καλυξ, ανθος ῥοδȣ μεμυκος, Καλυξ, *the roſe-flower, while cloſed*." The beauty of theſe flowers is too well known to be inſiſted on, and they are at this day much admired in the eaſt, where they are *extremely fragrant**. In what eſteem the *roſe* was among the ancient Greeks for it's beauty and fragrancy may be ſeen in the 5th and 53d Ode of *Anacreon*; and the compariſons in Ecclus. xxiv. 14, or 18. l. 8, ſhew that the Jews were likewiſe much delighted with it; and with regard to the *roſe-bud,* or *opening roſe* in particular, the Jewiſh ſenſualiſts in Wiſdom ii. 8, are introduced ſaying, *Let us crown ourſelves with* roſe-buds (ῥοδων καλυξι) *before they be withered.* Comp. *Harmer*'s Obſervations, vol. iii. p. 188.

חכלל See under חכל

חלכא

As a N. maſc. plur. חלכאים *Afflicted, dejected, fainting with miſery.* It is a very expreſſive word, compounded of חלה *to be faint, languid,* and כאה *to beat down, grieve.* The Targum renders it עניא *afflicted,* the LXX ϖενητων, ſo Vulg. pauperum, *poor,* and *Aquila* ασθενεσιν *weak.* Once, Pſ. x. 10.

חלכה

As a N. maſc. from חלה *to be faint, languid,* and נכה *to ſmite, afflict, Greatly afflicted, faint with affliction.* occ. Pſ. x. 8, 14. Comp. ver. 10, which ſhews that this word is nearly equivalent to the preceding חלכא. The Targum explains it by מסכניא *poor* and עני *afflicted,* the LXX by ϖενης and ϖτωχος, ſo Vulg. by pauper *poor,* and *Symmachus* by ασθενεις *weak.*

חלמיש

As a N. from חלם *to break off,* and משה *to recede, A hard ſtone,* whoſe parts when *broken recede* or *fly off* with great force. occ. Deut. viii. 15. xxxii. 13. Job xxviii. 9. Pſ. cxiv. 8. Iſa. l. 7. The LXX render it by ϛερεα *firm, hard,* (ſo Vulg. duriſſima *very hard*) Deut. xxxii. 13; and by ϛερεα ϖετρα *a firm rock,* Iſa. l. 7; where Vulg. Petra duriſſima *a very hard rock.* From Deut. viii. 15. Pſ. cxiv. 8, *Michaelis* (in Suppl. p. 780, which ſee) thinks that it particularly denotes the *reddiſh granite* or *porphyry,* which, as he ſhews from the teſtimony of eye-witneſſes, abounds in and about Mount Horeb and Sinai. He owns, however, that in Job xxviii. 9, it muſt be taken in a larger ſenſe, as the ſkilful metalliſts, whom he conſulted, could not recollect that metalline ores were ever found in *porphyry.*

Deut. xxxii. 13, *He made him to ſuck oil out of the* hard *rock*, i. e. to procure it from the *olive-trees* growing there. Comp. under סלע. Mr. *Maundrell* (Journey, at March 25), ſpeaking of the ancient fertility and cultivation of Judea, ſays, "The *moſt rocky* parts of all, which could not well be adjuſted for the production of corn, might yet ſerve for the plantation of vines and *olive-trees,* which delight to extract, the one it's *fatneſs,* the other its ſprightly juice, chiefly out of ſuch dry and *flinty* places." Comp. *Virgil,* Georgic ii. lin. 179.

חנמל

As a N. from חנה *to fix, ſettle, remain,* and מל to *cut off, Froſt,* or more properly perhaps, *A kind of freezing vapour which turning into ice, and fixing on trees, cuts off their buds and tender ſhoots; a rime.* So LXX ϖαχνη, which *Theophraſtus,* lib. v. De Cauſis, cap. 19, thus explains by comparing it with ſnow: Ἡ μεν ȣκ επιμενει, αλλ' αποτηκεται απο των κληματων και των βλαϛων, ἡ δε ϖαχνη (επιμενȣσα, for the oppoſition ſhews that that word ought to be ſupplied) ταυτ' αποκαιει. Snow, ſays he, does not remain, but melts off from the ſhoots and buds; whereas *rime remaining blights* them." And a little lower he adds, Τμητικωτερα δοκει ἡ ϖαχνη της χιονος ειναι. *Rime* is more *cutting* than ſnow †." Thus accurately does our Author's account of Παχνη agree with the derivation of the Heb. חנמל here propoſed. Once, Pſal. lxxviii. 47.

חספס

It occurs in the form of a Participle Hiph. or Huph. מחספס, once, Exod. xvi. 14. The modern Tranſlations and Lexicons, in conformity to the Rabbins, interpret it *round, ſpherical,* but not ſo the ancient verſions. The LXX ſuppoſed this word to anſwer in ſenſe to כזרע גד *like coriander-ſeed*, Num. xi. 7, and accordingly in Exod. explain it by ὡσει κοριον; but the Vulgate appears to have given the true meaning, by tranſlating it, *quaſi* pilo tuſum, as if *pounded by a peſtle*, and perhaps the *Chaldee* paraphraſe מקלף aimed at nearly the ſame idea. (See the uſe of the *Chaldee* קלף in the Targum on Pſal. lxxviii. 46.) And thus our *Hebrew* word חספס is plainly a compound of חסף *to beat, pound*, and פס *a piece, bit*, and ſignifies *ſmall* or *fine, as if beaten* or *pounded to pieces.*

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* See *Outlines of a New Commentary on Solomon's Song*, p. 146, &c. 162, &c. 236, &c. and *Jones* Poeſ. Aſiat. Comment. p. 102, &c. 113, &c. 136, 135, 187.

† See *Bochart*, vol. iii. 445, to whom I am indebted for theſe two paſſages from *Theophraſtus,* though he propoſes a different, and I think a leſs probable derivation of חנמל from נח *to reſt* (by tranſpoſition) and מל *to cut off.*

חצצר See under חצר

חרגל

As a N. A kind of *locuſt*. So the LXX Οφιομαχης, and Vulg. Ophiomachum, literally, *the Serpent-fighter*, from it's ſuppoſed enmity to ſerpents. The Hebrew name ſeems a derivative from חרג *to ſhake*, and רגל *the foot*, and ſo to denote the *nimbleneſs* of it's motions. Thus in Engliſh we call an animal of the locuſt kind *a graſhopper*, the French name of which is likewiſe *ſauterelle*, from the V. *ſauter* to leap. Once, Lev. xi. 22.

חרטם

As a N. maſc. plur. חרטמים, Chald. חרטמין and emphat. חרטמיא, A kind of *diviners*, mentioned very early among the Egyptians, Gen. xli. 8, 24; and in after-times among the Babylonians, Dan. i. 20, & al. freq. The LXX have rendered the word variouſly—Εξηγηται *Interpreters* or *explainers* of ſomewhat ſecret, Επαοιδοι *Inchanters*, Φαρμακοι *Conjurers by drugs*; nor do the Greek Hexaplar Verſions or the Vulg. by their tranſlations throw any more light upon the ſtrict and proper meaning of the word; which may perhaps be beſt conſidered as a compound of חרט *A pen* or *inſtrument to write or draw with*, and תם *to perfect, accompliſh* (the ת being dropped *after* another dental, as ד is *before* ת in אחת *one* fem. for אחדת). and ſo denote, *Thoſe who were perfect in drawing their ſacred, aſtrological and hieroglyphical figures or characters, and by means of them pretended to extraordinary feats* (as Exod. vii. 11, 22.), *among which was the interpretation of dreams*. (See Gen. xli. 8, 22. Dan. ii. 2, 7, 10, 11.) They ſeem to have been ſuch perſons as *Joſephus*, Ant. lib. ii. cap. 9, § 2, calls Ἱερογραμματεις, *Sacred Scribes*, or *Profeſſors of ſacred learning*; one of whom he ſays foretold Moſes' birth to the King of Egypt, και γαρ εισι δεινοι περι των μελλοντων αληθειαν λεγειν; for they are eminent, adds he, for truly predicting futurities.' So the Egyptian magicians, who reſiſted Moſes, and are in Exod. ch. vii. and viii. called חרטמים, are by *Numenius* the Pythagorean philoſopher, (cited in *Euſebius*'s Præparat. Evangel. lib. ix. cap. 8.) mentioned by their names *Jannes* and *Jambres*, and ſtyled Αιγυπτιοι Ἱερογραμματεις, ανδρες ουδενος ἡττους μαγευσαι κριθεντες ειναι, *Egyptian* hierogrammateis, eſteemed inferiour to none in the arts of magic." Comp 2 Tim. iii. 8. The curious reader may find a further account of theſe Ἱερογραμματεις in *Jablonſki*'s Prolegomena to his *Pantheon Egyptiorum*, § xxxix, xl, xli. See alſo *Michaelis* Supplem. p. 920.

חריונים See under חרה VI.

חרמש

As a N. from חרם *to ſeparate*, and משה *to remove, draw back, A ſickle*. So LXX δρεπανον, and Vulg. Falx. occ. Deut. xvi. 9. xxiii. 25.

חרצב

As a N. fem. plur. חרצבות, from חרץ *a lump*, and צבה *to ſwell, Knots, the complications of a cord* or *bond*. So (in Iſa.) LXX Συνδεσμον, and Vulg. Colligationes. occ. Iſa. lviii. 6, פתח חרצבות רשע *To looſe* the knots *of the oppreſſor*, i. e. uſurious and oppreſſive *contracts*. (Comp. Neh. v. 1—13.) Pſ. lxxiii. 4, אין חרצבות למו *There are no* knots, perplexing difficulties, *to them*; "*they have no knots* in their way; תם וברא אולם *their ſtrength is perfect and firm*." Thus Mr. *Bate* explains this very difficult paſſage; and before him *Moerlius* (cited by Bp. *Lowth* in *Merrick*'s Annotations on the Pſalms, Addenda, p. 341) had taken the ſame method. As to the dividing of למותם into two words, בלילו Job xxiv. 6, ישימות Pſ. lv. 16, מאפליה Jer. ii. 31, and מאשתם Jer. vi. 29, are inſtances where a ſimilar diviſion is neceſſary. But obſerve, after all, that in the Text of Dr. *Kennicott*'s Bible למו תם Pſ. lxxiii. 4. is printed as two words.

חרצן See under חרץ VII.

חשמל

As a N. חשמל occ. Ezek. i. 4, 27. and Fem. חשמלה occ. Ezek. viii. 2. The LXX render it throughout Ηλεκτρον, as *Theodotion* alſo does in Ezek. viii. 2 Now Ηλεκτρον ſignifies, 1. *Amber.* 2. *A mixed metal of gold* and *ſilver*, whether natural or factitious. 3. *Cryſtal.* From the LXX verſion of Ezek. i. 4, Και εν τῳ μεσῳ αυτȣ ὡς ὁρασις ηλεκτρȣ εν μεσῳ τȣ πυρος, *And in the midſt of it* (*the whirlwind*) *as the appearance of* electrum *in the midſt of the* or *a fire*, it appears that thoſe tranſlators by Ηλεκτρον could not mean either *amber* or *cryſtal*; the former of which grows dim as ſoon as it feels the fire, and ſhortly diſſolves into a reſinous or pitchy ſubſtance; the latter is ſcarcely ever put into a fire, and if it were, could hardly contract any thing from it but ſoot and dimneſs: it remains then that by Ηλεκτρον in Ezek. the LXX meant *the mixed metal* above-mentioned, which is much celebrated by the ancients for it's *beautiful luſtre*, and which, when expoſed to the fire, does, like other metals, *grow more bright and ſhining.* And by rendering חשמל Ηλεκτρον, the LXX appear to have come very near it's true meaning; for as Ezekiel propheſied among the Chaldeans *, after K. Jehoiachin's captivity, ſo here, as in other inſtances, he ſeems to have uſed a Chaldee word; and conſidered as ſuch חשמל may be derived from נחש *Copper* (dropping the initial נ), and Chald. מלל *Gold, as it comes from the mine*, and ſo denote either *a metal mixed of copper and gold*, ſuch as the Æs Pyropum mentioned in the ancient Greek and Roman writers, and thus called from it's *fiery colour*, and the noted Æs Corinthium *Corinthian Braſs*; or elſe חשמל may ſignify χαλκος χρυσοειδης *a fine kind of copper*, ſuch as *Ariſtotle* in Mirab. ſays was *in colour* and *appearance not diſtinguiſhable from gold*, and of which it is probable the cups of Darius, mentioned by the ſame Author, and *the two veſſels of fine copper*, (*yellow* or *ſhining braſs*, Marg.) *precious as gold*, of which we read Ezra viii. 27, were made. See more on this ſubject in the learned *Bochart*, vol. iii. 871, &c. to whom I am indebted for the explanation of this word. *Scheuchzer* †, who of the various interpretations of חשמל prefers that laſt mentioned, adds, that *this kind of fine copper* is ſtill known in the Eaſt-Indies by the name of *Suaſſa*, that it is uſed for making rings and cups for great men, and *compoſed of equal parts of gold, and of the reddeſt copper.* Comp. *Harmer*'s Obſervations, vol. ii. p. 490.

חשמן

As a N. maſc. plur. חשמנים, once, Pſal. lxviii. 32, חשמנים *ſhall come out of Egypt.* *Michaelis*, Supplem. ad Lex. Heb. p. 972, &c. after producing and rejecting the other interpretations which have been given of this word, takes it for a proper name. He remarks, that in Gen. x. 14, among the deſcendants of *Mizraim*, the father of the Egyptians, are reckoned כסלחים, or, as twelve of Dr. *Kennicott*'s Codices read, כסלוחים, and that for theſe the LXX have in their verſion Χασαμωνιειμ, " either, ſays *Michaelis*, becauſe in their copy of the Pentateuch they read חשמנים, or becauſe, being well acquainted with the geography of their own country, *Egypt*, they knew ſome province of it whoſe name was written with theſe very letters, and which they took for the כסלחים of Moſes. Who, I pray, can now doubt, ſince the *Chaſmonéans* are ſaid *to come out of Egypt*, but that thoſe very *Chaſmonéans*, whom the LXX knew to be *in Egypt*, are meant? Nor will a perſon moderately ſkilled in the *Egyptian* geography be long in ſeeking a city or nome of a correſpondent denomination. In *D'Anville*'s Maps of Egypt, longitude 48′, 35″, latitude 28′ 5″, in the midway between the Nile and Joſeph's Canal, you will find the city *Aſchmunein*, with a large, and, according to the tradition of the Egyptians, a very noble country of the ſame name."

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* See Ezek. i. 2, *Prideaux* Connect. vol. i. anno 594, p. 74, and anno 484, p. 89, 1ſt edit. 8vo.

† Phyſica Sacra on Ezek. i. 4.

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טא

Occurs not as a Verb in the ſimple form, but hence

טאטא *To ſweep, ſweep repeatedly.* The Verb in this reduplicate form expreſſes the *repetition* of the action *in ſweeping.* occ. Iſa. xiv. 23. As a N. מטאטא *A broom, a beſom, an inſtrument of ſweeping.* occ. Iſa. xiv. 23. So the Vulg. renders this paſſage, Scopabo *eam* in ſcopâ; but the LXX Και ϑησω αυτην πηλȣ βαραθρον, And I *will make* her *a pit* or *ditch of mud*; and this latter interpretation is * ſupported by the ſenſe of the V. טאטא in Arabic, namely *to dig* or *ſink a deep ditch*, and of the N. *a ditch* or *low ſunk ground, where any one may be covered.* Between theſe two interpretations let the reader judge for himſelf.

טאב Chald.

From the Heb. טוב, *Well-pleaſed, cheerful, glad.* occ. Dan. vi. 23.

טב

To be good, goodly, pleaſant, amiable, cheerful. Num. xxiv. 5. Cant. iv. 10. Jud. xvi. 25. Eſth. i. 10. In Hiph. *To do good* or *well.* 1 K. viii. 18. 2 K. x. 30. Ezek. xxxvi. 11. As a N. טוב *Good* in a very general ſenſe, *goodly, beautiful, grateful, uſeful, fit,* &c. freq. occ. It is firſt applied to the *light,* Gen. i. 4, which moſt glorious agent does, in the ſtrongeſt manner, furniſh us with the delightful ideas above-mentioned.

> Hail, *active* nature's watchful *life* and *health*!
> Her *joy*, her *ornament*, and *wealth*!
>
> COWLEY *of Light.*

Comp. under יטב.

טבח

To butcher, ſlay. Spoken of beaſts, Gen. xliii. 15. Exod. xxii. 1, & al.—of men, Pſal. xxxvii. 14. Lam. ii. 21. As a N. טבח *A cook, one who kills* meat *for food.* 1 Sam. ix. 23, 24. Fem. plur. טבחות *Female cooks.* occ. 1 Sam. viii. 13.

שר הטבחים, or—רב *Chief of the ſlaughter-men* or *executioners,* or *captain of the guards*; for princes anciently employed their own *guards* as *executioners.* See 1 Sam. xxii. 17. 1 K. ii. 25. (Comp. 2 Sam. xxiii. 23.) Thus we find, ſo late as the time of *Herod* the Tetrarch, that he ſent σπεκȣλατωρα (ſpeculatorem) *one of his guard* (Eng. marg.) to behead *John* the *Baptiſt,* Mark vi. 27†. See Gen. xl. 3. 2 K. xxv. 8, 10, 11. Chald. Dan. ii. 14.

טבל

I. *To dip, immerge, plunge.* See Gen. xxxvii. 31. Joſh. iii. 15. Ruth ii. 14. 1 Sam. xiv. 27. 2 K. v. 14. Job ix. 31.

II. *To tinge* or *dye with* a certain colour, which is uſually performed by *dipping.* It occurs as a Particip. paoul. Ezek. xxiii. 15. So LXX παραϐαπτα, or (according to the *Alexandrian* copy) βαπται, and Vulg. tinctas.

DER. *Dabble.*

טבע

I. In Kal, *To ſink,* as in water. Exod. xv. 4.—in mud, Pſal. lxix. 3, 15. Jer. xxxviii. 6. Comp. Pſal. ix. 16. In Hiph. *To cauſe to ſink.* occ. Jer. xxxviii. 22. In Huph. *To be cauſed to ſink* or *ſubſide.* occ. Prov. viii. 25, *At the time when the mountains* הטבעו were cauſed to ſubſide (i. e. the matter of which they were formed) from the תהו or primitive chaotic mixture of earth and water. See Gen. i. 2, 6—10.

II. In Kal, *To ſink, enter,* or *penetrate.* 1 Sam. xvii. 49. Lam. ii. 9. Comp. Job xxxviii. 6.

III. As a N. fem. טבעת, plur. טבעות, *A*

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* See *Michaelis*'s edition of Bp. *Lowth*'s Prælect. p. 578, 9, and Notes; and his Supplem. ad Lex. Heb. p. 995, 6; and *Caſtell* Lex. Heptag. in טאט.

† Comp. *Greek* and *Engliſh* Lexicon in Σπεκȣλατωρ.

ring, into which the finger, pole, or, *&c.* *enters*, or *is received*, "*in quem* immergitur *aut* infigitur *digitus aut vectis.*" *Avenarius.* Gen. xli. 42. Num. xxxi. 50. Exod. xxv. 12, & al. See *Bate*'s Crit. Heb. on this word, and comp. *Greek* and *Engliſh* Lexicon in Σφραγις. The very ancient cuſtom (ſee Gen. xli. 42. Eſth. iii. 10, 12. viii. 2, 8, 10.) of *ſealing* diſpatches with a *ſeal* or *ſignet* ſet in a ring, is ſtill retained in the Eaſt. Thus "in *Egypt*," Dr. *Pococke* [*] ſays, "they make the impreſſion of their name with their *ſeal*, generally of cornelian, *which they wear on their finger*, and which is blacked, when they have occaſion to *ſeal* with it." And Mr. *Hanway* [†] remarks that the *Perſian* ink "ſerves not only for writing, but for ſubſcribing with their *ſeal*; indeed many of the *Perſians* in high office could NOT write.—In their *rings* they wear agates, which ſerve for a *ſeal*, on which is frequently engraved their name, and ſome verſe from the *Koran*." So Dr. *Shaw* [‡], "As few or none either of the (*Arab*) *ſhekhs*, or of *Turkiſh*, and eaſtern kings, princes or baſhaws know to write their own names, all their letters and decrees are *ſtamped* with their proper *rings, ſeals*, or *ſignets* (1 K. xxi. 8. Eſth. iii. 12. Dan. vi. 17 or 18, &c.), which are uſually of ſilver or cornelian, with their reſpective names engraved upon them on one ſide, and the name of their kingdom or principality, or elſe ſome ſentence of the Koran, on the other." The art and practice of engraving *names* on a *ſignet* is as old as Moſes. See Exod. xxxix. 14.

It is evident from Exod. xxvii. 4—7, compared with Exod. xxxviii. 5—7, that the *rings* at the four corners of the brazen grate *paſſed through the* two *ſides* of the altar of burnt-offerings under the inner in-benching of the altar; and ſo the ſtaves going through thoſe rings, the whole altar, when it was carried, was kept tight together.

טבר

Occurs not as a V. therefore the ideal meaning is uncertain, but as a N. טבור *The navel.* So the LXX ομφαλος, and Vulg. umbilicus. occ. Jud. ix. 37. Ezek. xxxviii. 12; in both which texts it is applied to a land or country; and טבור הארץ *The navel of the land*, Jud. ix. 37, is plainly the ſame as ראשי ההרים *the heads of the mountains*, ver. 36, and therefore means the *higher* or *elevated* part of the country, which *height* or *riſing* perhaps may be the idea of the Heb. as of Tuber, the Latin word derived from it.

DER. *Tuberous, tubercle, extuberance.*

טבת

Tebeth. The Chaldee or Perſic name of the tenth month, nearly anſwering our *December* O. S. and perhaps ſo called from the Hebrew צבה *to ſwell*, (צ being changed into ט as uſual) on account of the *ſwelling* of the *waters* by the rains which fall in that ſeaſon. Once, Eſther ii. 16.

טהר

In Kal, *To be pure, clean, clear.* See inter al. Num. xxxi. 23, 24. In a tranſitive ſenſe, *To cleanſe, make pure*, or *clean.* Num. viii. 6, 15, & al. Alſo, *To pronounce clean*, Lev. xiii. 6, 23, & al. In Hiph. *To purify*, Iſa. lxvi. 17. As a participial N. טהר *Pure, clean, clear.* Alſo *Purity*, &c. freq. occ.

The word is applied not only to things ceremonially *pure*, but to the heavens, Exod. xxiv. 10. comp. Job xxxvii. 21.—to gold, Exod. xxv. 11, & al. freq.—to ſilver, Mal. iii. 3.—to the heart, Pſal. li. 12. Prov. xxii. 11.—to moral or ſpiritual purity, Job iv. 17. Ezek. xxiv. 13. As a N. מטהר "*Brightneſs, unſullied honour.*" *Bate.* occ. Pſ. lxxxix. 45.

טוה

With a radical, but mutable or omiſſible, ה.

To ſpin. So LXX and Vulg. occ. Exod. xxxv. 25, 26. As a participial N. מטוה *Somewhat ſpun.* So LXX νενησμενα. occ. Exod. xxxv. 25.

טות Chald.

As a N. *Faſting, ſupperleſs.* So LXX Αδειπνος, and Vulg. Incœnatus. Once, Dan. vi. 18, or 19; where the Syriac verſion likewiſe has טות.

טח

I. In Kal. *To overlay, cover over the ſurface*, as of a wall, with gold. occ. 1 Chron. xxix. 4. (Comp. under שנה V.) But generally, *To overſpread, daub over*, as with mortar or plaſter. Lev. xiv. 42. Ezek. xiii. 10,

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[*] Cited in *Harmer*'s Obſervations, vol. ii. p. 459, where ſee more.

[†] Travels, vol. i. p. 317.

[‡] Travels, p. 247, 8.

xiii. 10, & al. freq. In Niph. *To be thus daubed* or *plaſtered.* occ. Lev. xiv. 43, 48. As a N. טיח *Daubing, plaſter.* occ. Ezek. xiii. 12.

II. *To plaſter* or *ſeal up*, as the eyes. *Sealing up of the eyes*, ſtrange as it may ſeem to us, is ſtill ſometimes practiſed in the Eaſt on different occaſions. See *Harmer*'s Obſervations, vol. ii. p. 277, &c. occ. Iſa. xliv. 18; where obſerve that טח, which is ſtrictly applicable only to *the eyes*, is by the conſtruction referred alſo to the heart. Comp. under כרת V.

III. As a N. fem. טחות *The inner parts* of the human body, as the heart, liver, reins, &c. over all of which are *ſpread* membranes, fat or mucus, to protect and cheriſh them, and which, as ſympathizing with the mind or ſoul, are conſidered as the ſeat of the underſtanding and affections. occ. Job xxxviii. 36. Pſ. li. 8.

Der. *To thack* or *thatch, thick.* Gr. τεγος a roof. Latin *tego* to cover, whence the compounds *protego, detego,* and Eng. *tegumen, integument, protect, detect,* &c.

טחה

Occurs not as a V. in Heb. but in the Samaritan ſignifies *to impel, drive forward,* "impulit, immiſit." *Caſtell.* Hence as a participial N. maſc. ſing. מטחוי *The ſhot* or *range* of a bow. So the LXX render the Heb. כמטחוי קשת by *ώσει τοξȣ* ΒΟΛΗΝ, and Vulg. quantum poteſt jacere *arcus, as far as* a bow *can carry.* Once, Gen. xxi. 16.

טחן

I. *To comminute, reduce to powder* or *minute particles*, as Moſes did the golden calf. occ. Exod. xxxii. 20. Deut. ix. 21. How Moſes did this we are not told: but ſince the Egyptians were at that time well ſkilled in the fuſing and purifying of metals, it appears very likely (even without alledging the authority of St. Stephen, Acts vii. 22, in proof of *Moſes' being learned in* all *the wiſdom of that people*) that from them Moſes might have learned the art of *reducing gold to a powder capable of being ſwallowed.* The poſſibility of doing this by means of *ſalt of tartar* and *ſulphur* is well known to the modern chemiſt *. And it has been ſhewn that *natron*, which abounds in the Eaſt and particularly near the Nile, will have the ſame effect, and moreover give a deteſtable taſte to the water it is mixed with. Theſe circumſtances, joined with that of Moſes' making the Iſraelites *drink* of the water into which the powder of the golden calf had been ſtrowed, render it highly probable that *natron* was the menſtruum employed by him on this occaſion †.

II. *To grind, comminute by grinding*, as corn or the like. occ. Num. xi. 8. Jud. xvi. 21. Iſa. xlvii. 2. Lam. v. 13. Job xxxi. 10, *Then let my wife* grind *for another.* A decent expreſſion for her *committing adultery*, as many learned men have underſtood it. This ſenſe ſeems beſt to ſuit the context, and particularly the latter part of the verſe, in which, as uſual in Hebrew poetry, the ſame ſentiment is repeated in other words.

To grind the faces of the afflicted, is to make them by cruelty and oppreſſion look more *thin* and *meagre* than they did before. occ. Iſa. iii. 15.

III. As a N. fem. plur. טחנות *Grinders*, i. e. the teeth in general, ſo called from *grinding* or *comminuting* the food, though the Engliſh name is appropriated to the large broad teeth. "Dentibus molitur *cibus*, the food *is ground* by *the teeth*," ſays *Cicero*, de Nat. Deor. lib. ii. cap. 54, where ſee *Davies*'s Note. occ. Eccleſ. xii. 3. But

IV. As a N. fem. טחנה *Digeſtion* of food, including *the whole proceſs* from the *maſtication* by the teeth to the *ultimate elaboration* of the various animal fluids ‡. occ. Eccleſ. xii. 4, When the ſound of the grinding *is low.* This expreſſion alludes to the *noiſe* made by the *hand-mills*, in which the eaſtern nations daily *grind* their corn. Comp. Jer. xxv. 10. Rev. xviii. 22, and under רחם I.

Der. *Thin, tiny*; alſo Lat. *Tenuis*, whence

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* "Dr. *Stahl*—has ſhewn an eaſy method of diſſolving gold in water, by barely melting the gold with a ſuitable proportion of the liver of ſulphur, or brimſtone, and pot-aſh; powdering the maſs, and throwing it into water." Dr. *Shaw*'s Note (*y*) on *Boerhaave*'s Chemiſtry, vol. i. p. 14.

† See more in *Goguet*'s Origin of Laws, &c. Pt. II. Book II. Chap. IV. vol. ii. p. 153. edit. *Edinburgh*, and in the excellent *Lettres de quelques Juifs à* M. de Voltaire, p. 112, &c.

‡ See the learned Dr. *Smith*'s Solomon's Portraiture of Old Age, p. 67, &c. 91, &c.

Eng. *Tenuity*, *attenuate*, &c. Sax. ðpinan, Eng. *dwindle*.

טחר

Occurs not as a V. in Heb. but in Arabic ſignifies *To fetch one's breath deep*, "ex alto ſpiritum duxit." *Caſtell*; and in Syriac, *To pant under a burden, to ſtrain hard in diſcharging the fæces*, "anhelavit ſub onere, enixus eſt in exonerando ventre;" and as Ns. טחרא, and טחורא *The fundament*, "anus, podex." *Caſtell.* As a N. maſc. plur. in Reg. טחרי rendered in our tranſlation *emerods*, that is, *hæmorrhoidal ſwellings, piles*; but according to *Michaelis* in Supplem. (whom ſee) denotes, like the Syriac N. not the diſeaſe, but *the part affected, the* inteſtinum rectum. So the LXX render it throughout ἑδρας, and the Vulg. in 1 Sam. vi. 5, 11, 17, by anos, anorum, ani, and in the other texts by correſpondent expreſſions. occ. 1 Sam. vi. 11, 17, according to the common printed editions; but beſides theſe two texts, *M. de Calaſio*'s Concordance gives us Deut. xxviii. 27. 1 Sam. v. 6, 9, 12. vi. 4, as containing this N. which is likewiſe preſented to us not only by the *Keri* on all theſe latter texts, but alſo on each of them (and on 1 Sam. vi. 5.) by more or fewer of Dr. *Kennicott*'s Codices. So that in theſe laſt-cited paſſages טחרים or טחורים may be regarded as a real various reading.

טט

Occurs not as a Verb in Hebrew, but in Chaldee ſignifies in Aph. *To ſpot*. As a N. טיט *Mire, mud, clay*. So LXX, πηλος and βορβορος. 2 Sam. xxii. 43. Iſa. xli. 25. Jer. xxxviii. 6, & al. freq.

From this Root the Greeks ſeem to have derived the names of their marine goddeſſes, *Tethys* and *Thetis*. *Homer* * makes the former the wife of *Oceanus*, and the mother of the gods; the latter, the daughter of *Oceanus* or *Neptune*, and the mother of *Achilles*. (See Il. i. lin. 357, &c.) But *Ariſtotle* ſays that the moſt ancient of thoſe who theologized made *Ocean* and *Thetis* to be the *firſt authors* or *parents* of the generation of things †. The fact is, that we have here ſome broken traditionary ſcraps of the true, that is of the Moſaic, hiſtory of the creation and formation. *Tethys* and *Thetis* originally meant the *chaotic mud*, or *deep*, exiſting before the earth and the ſun, moon and ſtars, the gods of heatheniſm, were formed. See Gen. i. 2—18; and *Thetis*, from being afterwards conſidered as the *mud* at the bottom of the ſea, was perſonified into a goddeſs ſitting there by her aged ſire,

> Ἡμενη εν βενθεσσιν ἁλος παρα πατρι γεροντι.
>
> Il. i. lin. 358.

From the Heb. טיט the celebrated Τιτανες, *Titans*, alſo had their appellation. They were otherwiſe called by the Greeks Γιγαντες, *Heſiod*, Theogon. lin. 50, that is, Γηγενεις or Γηγενεες, as *Apollonius Rhodius* denominates them, Argonaut. i. lin. 994. So *Heſiod*, Theogon. lin. 697, ſtyles them *χθονιες earthy*; and *Callimachus* coming ſtill nearer to the ſtrict import of the Heb. טיט names them *Πηλογονων mud born*, Hymn. in Jov. lin. 3. No ſchoolboy, who has read the firſt book of *Ovid*'s Metamorphoſis, is ignorant of the fable of the *giants rebelling againſt Jupiter, and attempting to ſcale heaven*. This ſtory is by the different Greek and Latin poets related with different circumſtances; but upon the whole appears to be derived from ſome confuſed traditions, partly of the wickedneſs of the *apoſtates* (הנפלים) before the flood, whom the LXX call γιγαντες, and we from them *giants*, and partly of the rebellious attempt at Babel, Gen. xi.

אדם *man* was originally formed of אדמה *the ground* or *earth*. The *apoſtates* mentioned Gen. vi. were the deſcendants of the בנות האדם the daughters of *men* or *Adam*; and the builders of Babel are, Gen. xi. 5, expreſsly ſtyled בני האדם *ſons of men* or *Adam*, as contradiſtinguiſhed from *the ſons of God*. Such notices in the ancient *traditional* hiſtory of mankind might well give riſe to the fable of theſe *wicked and rebellious mortals* being *ſons of the earth*, and conſequently to their ſeveral appellations of τιτανες, πηλογονοι, γηγενεις, γιγαντες.

טטף

Occurs not as a Verb, but the idea ſeems to be, *To fix*, *faſten*, or the like; for the Targum throughout ſubſtitutes תפלין from תפל *to adhere*, *cauſe to adhere*: and the LXX, *Symmachus* and *Theodotion* unanimouſly render it, Exod. xiii. 16, by *ασαλευτον immoveable*; and to the ſame purpoſe, *Aquila* by *ατινακτα unſhaken*. So the LXX in Deut. vi. 8. xi. 18, *ασαλευτον*, and *Aquila* in Deut. vi. 8, *ατινακτα*. As a N. fem. plur. טוטפת or טטפת *Frontlets*, that is, *ſcrolls of parchment*, with portions of the law written upon them, which the *Jews* were enjoined to *bind* on their foreheads. occ. Exod. xiii. 16. (comp. ver. 9.) Deut. vi. 8. xi. 18. Some learned men have taxed the *Jews* with ſuperſtition for underſtanding theſe paſſages literally; but if Deut. vi. 8, be not a poſitive literal command, it will be hard to find one in the law. There is no doubt but theſe *outward* ſigns, like all the other legal ceremonies, had an *inward* and *ſpiritual* ſenſe: and what ſenſe is ſo natural, as that binding portions of the law upon their *hands* ſhould * remind them of *performing* it, and that binding them between their *eyes* ſhould denote the conſtant *regard* they ought to have to it? Our bleſſed Saviour, Matt. xxiii. 5, does not find fault with the Phariſees for wearing theſe טטפת or *phylacteries* †, any more than he does for wearing *fringes* or *taſſels* to their garments (which was another poſitive injunction of the law, Num. xv. 38, 40, and to which we learn from Matt. ix. 20. xiv. 36, & al. that Chriſt himſelf conformed); but he blames them for *making the one broad and the other large, to be ſeen of men* ‡; for thus they reſted in the *opus operatum*, and neglected the ſpiritual meaning of the law, not *laying up the words of the Lord their God in their heart, and in their ſoul*, which was commanded them, Deut. xi. 18, as well as *to bind them for a ſign upon their hand, and that they ſhould be as frontlets between their eyes. The former ought they to have done, and not to have left the latter undone.* See Matt. xxiii. 23.

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* Ωκεανον τε θεων γενεσιν, και ΜΗΤΕΡΑ ΤΗΘΥΝ.

Il. xiv. lin. 201, &c. See lin. 302.

† See *Leland*'s Advantage and Neceſſity of the Chriſtian Revelation, Part I. ch. xii. p. 252, 8vo ed.

Tillotſon, Serm. I. p. 8. fol. *Burnet*, Archæolog. Philoſ. p. 189.

Niebuhr, in his Deſcription de l'Arabie, p. 55, ſpeaking of the head-dreſs of the Arabs in *Yeman*, and particularly of their outermoſt cap, ſays, "I have *always* ſeen upon thoſe which my friends have ſhewed me theſe words, *La Allah illa Allah, Mohammed Reſul Allah* (there is no other God but God, Mahomet is the Apoſtle of God), or ſome other ſentence of the *Koran*." The *Mahometan* Arabians ſeem to have derived this cuſtom from the Jewiſh *frontlets*. Comp. *Shaw*'s Travels, p. 243.

טין See under טן

טל

I. In Kal, and Hiph. *To caſt* or *ſend forth*, or *out*, *to caſt down*. 1 Sam. xviii. 11. xx. 33. Jonah i. 4, 5. Ezek. xxxii. 4. Jer. xvi. 13, & al. In Niph. *To be caſt down*. Job xl. 28. or xli. 9. *To be caſt* or *toſſed about*. occ. Iſa. xl. 15, כדק יטול, *like the ſmall duſt* (*which*) is, or will be toſſed about, אשר being underſtood. So *Aquila*, *ὡς λεπτον βαλλομενον*. See *Vitringa*'s Comment. Comp. under יטל.

II. As a N. טל *Dew*, *a moiſt vapour*, which *drops*, or *is caſt down*, upon the earth. See Gen. xxvii. 28, 39. Num. xi. 9. Deut. xxxiii. 28. 2 Sam. xvii. 12. Prov. iii. 20. Job xxix. 19, *And* the dew *abode* בקצירי upon my branch. It is well known that in the hot eaſtern countries where it § rarely rains during the ſummer months, the copious ‖ dews which fall there during the night contribute greatly to the nouriſhment of vegetables in general. (Comp. Hag. i. 10. 1 K. xvii. 1. Zech. viii. 12.) And "this *dew*," ſays *Haſſelquiſt* ¶, ſpeaking of the exceſſively hot weather in Egypt, "is particularly ſerviceable to the *trees*, which would otherwiſe never be able to reſiſt this heat; but with this aſſiſtance they thrive well and bloſſom, and ripen their fruit." So Monſ. *Volney*, Voyage, tom. i. p. 51, Dans l'Egypte, outre la ſomme d'eau, dont la terre fait proviſion, lors de l'inondation, *les roſées*, qui tombent dans les nuits d'été, ſuffiſent à la végétation."

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* In Exod. xiii. 16, the Syriac verſion readers טוטפת by דוכרנא *a memorial*.

† See *Greek* and *Eng.* Lex. in Φυλακτηρια.

‡ There is a remarkable illuſtration of this point in the *Rabbinical Targum* on Cant. viii. 3, printed in *Walton*'s Polyglott, which runs thus, "*The congregation of Iſrael* hath ſaid, I am choſen above all people, becauſe I bind the *phylacteries* (תפלין) on my left hand and on my head."

§ *Ruſſel*'s Nat. Hiſt. of Aleppo, p. 13; *Shaw*'s Travels, p. 136, 438; *Harmer*'s Obſervations, vol. i. p. 5; *Haſſelquiſt*'s Travels, p. 451—4; and *Beloe*'s Note 27 on Herodot. II. 114. and *Herodot*. III. 10.

‖ See *Shaw*'s Travels, p. 440, and Preface, p. 11; *Niebuhr*, Deſcription de l'Arabie, p. 8.

¶ Travels, p. 455.

In Pſ. cxxxiii. 3, there ſeems an ellipſis before שירד of כטל, or of כ only. Comp. Iſa. xxxviii. 14. See Eng. Tranſlat. *Merrick*'s Annot. and *Lowth*'s Prælect. xxv. p. 336, edit. *Gotting*. Not. "We were ſufficiently inſtructed by experience," ſays *Maundrell*, "what the holy Pſalmiſt means by the *dew of Hermon*, our tents being as wet with it, as if it had rained all night." Journey, March 22. Hoſ. vi. 4 or 5. xiii. 3,—*as the morning cloud*, וכטל משכים הלך, *and as* the dew *forward to go off*. Dr. *Shaw*, Travels, p. 440, ſpeaking of the *miſts* and *dews* in *Arabia Petræa:* "The *dews* particularly (as we had the heavens only for our covering) would [in the night] frequently wet us to the ſkin; but no ſooner was the ſun riſen, and the atmoſphere a little heated, than *the miſts were quickly diſperſed*, and the copious moiſture, which the *dews* had communicated to the ſands, would be *entirely evaporated*." Comp. his Preface, p. 11.

טלל Chald. from the Heb. צלל, ט being ſubſtituted for צ as uſual, *To cover, ſhelter*, i. e. with an arch, porch, or ſomething of that kind. occ. Neh. iii. 15. So the LXX εςεγασεν, and Vulg. texit. Alſo, *To take ſhelter*. occ. Dan. iv. 9, or 13. So *Theodotion*, κατεσκηνεν.

טלטל In Hiph. *To caſt forth with great violence*. As a N. fem. טלטלה *A violent caſting forth*. occ. Iſa. xxii. 17, *Behold Jehovah* מטלטלך טלטלה *is* about to caſt *thee* forth with the utmoſt violence, (*as a*) *ſtrong man*. LXX, εκβαλει και εκτριψει *will caſt forth and daſh to pieces*.

Der. From the Chaldee, perhaps the Saxon **tylð**, and Engliſh *tilt*, ("any covering over head." *Johnſon*.)

טלא

I. *To ſpot with large ſpots* or *patches*. It occurs not as a Verb, but as a Participle paoul in Kal, טלוא *Spotted*, as cattle. So Vulg. maculoſus. occ. Gen. xxx. 32, 33, 35. Hence

II. As a N. טלא *A young lamb*, or rather, according to *Bochart*, vol. ii. 424, 5. *A young kid*, ſo called from it's being *ſpotted*. Thus *Virgil*, Eclog. ii. lin. 41,

> *Capreoli*, ſparſis *etiam nunc pellibus* albo.
>
> Young kids, with ſkins yet *ſpotted o'er with white*.

Which *Servius* on the place thus explains, "which have yet thoſe *ſpots* (maculas) that appear on them when *very young*; for in proceſs of time their colour changes." occ. Iſa. xl. 11.

III. As a Particip. fem. plur. in Huph. מטלאת *Patched*, ſpoken of old ſandals, which were therefore made of *ſkin* or *leather*. So LXX καταπεπελματωμενα, and Vulg. pittaciis conſuta. occ. Joſh. ix. 5.

IV. Joined with במות *high places*. occ. Ezek. xvi. 16, *And thou didſt take of thy garments, and madeſt thee high places* טלאות of divers colours (Eng. Tranſl.) or rather "*Spotted*, a dark ground with *large white ſpots* in it—ſuch as was the outermoſt covering of their tabernacle, reſembling evidently the ſky with the ſtars in irregular ſpots, ſome bigger, ſome leſs." *Bate*.

טלה

With a radical ה.

It occurs not as a V. in Heb. but ſeems nearly related to טלא *to ſpot* or *patch*, as חבה to הבא, חפה to חפא, טמה to טמא, &c. As a N. טלה *A young kid*, ſo called from it's *ſpots*. Comp. under טלא II. occ. 1 Sam. vii. 9, (where obſerve that טלה is conſtrued as a maſculine N. and therefore the ה is radical) Iſa. lxv. 25.

טמא

In Kal, *To pollute, defile*. Gen. xxxiv. 5, 13, 27. Jer. ii. 7. Ezek. v. 11. *To pronounce unclean*. Lev. xiii. 3, 8, & al. Alſo, *To be polluted, defiled, unclean*. Lev. xv. 5. Ezek. xxii. 4, & al. freq. So in Niph. Num. v. 13, 14. Hoſ. v. 3, & al. freq. As a N. טמא *Unclean, impure, polluted*. Lev. v. 2, & al. freq. Fem. טמאה *Uncleanneſs, pollution*. Lev. v. 3. Num. v. 19, & al. freq. The Tranſlation of Deut. xxiv. 1—4, ſhould run thus: *When a man hath taken a woman and married her*, THEN IT SHALL BE, *if ſhe find*, &c. AND (IF) *he write her*, &c. ver. 2. AND (IF) *ſhe go out of his houſe, and be another man's*, ver. 3. AND (IF) *the latter huſband hate her*, &c. ver. 4. (THEN IT SHALL BE THAT, as at ver. 1.) *her former huſband, who ſent her away, may not take her again to be his wife, after that* הטמאה (in Hiph.) he hath cauſed ed her to be polluted. How? by putting her away while the bond of her former marriage remained unbroken. And this exactly agrees with what our Lord teaches, Matt. v. 32, *I ſay unto you, That whoſoever ſhall put away his wife, ſaving for the cauſe of fornication*, cauſeth her to commit adultery. Comp. Rom. vii. 3.

On Num. xix. 11, &c. it may be obſerved, that we meet with a remarkable account of the notions of certain modern heathen concerning *pollution* by *the dead*, and of their ceremonies reſpecting it, in Captain Cook's Third Voyage, vol. i. p. 305. Speaking of a walk he took in *Tongataboo*, one of the *Friendly Iſlands* in the Pacific Ocean, he ſays, "In this walk we met with about half a dozen women, in one place, at ſupper. Two of the company, I obſerved, being fed by the others, on our aſking the reaſon, they ſaid *taboo mattee*. On further enquiry we found that one of them had, two months before, waſhed the *dead corpſe* of a chief, and that on this account ſhe was not to handle any food for five months. The other had performed the ſame office to the *corpſe* of another perſon of inferior rank, and was now under the ſame reſtriction; but not for ſo long a time. At another place, hard by, we ſaw another woman fed, and we learnt that ſhe had aſſiſted in waſhing the *corpſe* of the abovementioned chief." Is it not further remarkable that the words *taboo mattee* may be derived from the Heb. טמא מת the very terms uſed in Num. xix. 11, with leſs force than the learned Editor thinks it reaſonable to allow in other inſtances? See his Notes on p. 237, 258, 400, 413, of vol. i. and p. 158th of vol. ii.

At the expiration of the time the interdicted perſon *waſhes herſelf in one of their baths*, which are dirty holes, for the moſt part of brackiſh water. [Comp. Num. xix. 19.] She then waits upon the king, and after making her obeiſance in the uſual way, lays hold of his foot, and applies it to her breaſt, ſhoulders, and other parts of her body. He then embraces her on each ſhoulder, after which ſhe retires, *purified from her uncleanneſs*." Vol. i. p. 410.

This Root טמא is oppoſed to טהור *clean*, and to קדש *holy, ſet apart*.

DER. The old Latin *tamino* to pollute, whence *contamino*, and Eng. *contaminate*, &c.

טמה

With a radical, but mutable, ה.

It is nearly related to טמא (as טלה to טלא, &c.) though different from it. In Niph. *To be* or *become vile*, or *contemptible*. occ. Lev. xi. 43, *And ye ſhall not* תטמאו be defiled or defile yourſelves *with them*, and נטמתם become vile *by them*; where the Samaritan Pentateuch, and nine of Dr. *Kennicott*'s Hebrew MSS. read נטמאתם, and one more did ſo originally. Job xviii. 3, *Wherefore are we counted as beaſts?* נטמינו (*Why*) are we become (not unclean, but) vile *in thine eyes?*

DER. Latin *temno*, *contemno*, to deſpiſe, whence *contemn*, *contempt*.

טמן

To hide, cover up, as in the earth. Gen. xxxv. 4. Exod. ii. 12. Joſh. vii. 21. Job xl. 8, or 13. Comp. Pſ. ix. 16. xxxv. 7, 8.—or with other ſtuff. Joſh. ii. 6. Comp. Prov. xix. 24. נפל טמון *An abortive fœtus dying and hidden* in the womb, Job iii. 16. Comp. ver. 11. As a N. מטמון *Treaſure, which is uſually hidden* or *covered up*. Job iii. 21. Prov. ii. 4. Iſa. xlv. 3. Comp. Gen. xliii. 22. Jer. xli. 8, *But ten men—ſaid—we have* מטמנים treaſures *in the field, of wheat, and of barley, and of oil, and of honey*; i. e. *hidden* in one or more *mattamores* or ſubterranean repoſitories, which are common in the Eaſt to this day. Comp. under מגר III. But ſee more in *Harmer*'s Obſervations, vol. ii. p. 452.

טן

Occurs not in Heb. but as Ns. in Chald. טין and טינא *Mud, mire*. The former word is uſed in Targ. *Jonath*. on Iſa. lvii. 20, for Heb. טיט; the latter, in Dan. ii. 41, 43. The Syriac Verſion likewiſe uſes טינא in the ſame ſenſe. See *Caſtell*.

טנא

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. טנא ſeems to denote *a wicker* or *twig baſket*. So LXX καρταλλος, and Vulg. cartallus. occ. Deut. xxvi. 2, 4. xxviii. 5, 17, *Thy* baſket (i. e. of firſt fruits, comp. ch. xxvi. 2. Exod. xxiii. 19.) *and thy remainder, what remains for thy own uſe*.

טנף

To defile. So LXX *μολυνω*, and Vulg. inquinabo. Once, Cant. v. 3. The Verb is uſed in the ſame ſenſe both in Chaldee and Syriac.

טעה

With a mutable or omiſſible ה.

To err, deviate from a way. Thus uſed in Targ. *Jonath.* on Iſa. xxxv. 8, & al. In Hiph. *To cauſe to err, to ſeduce.* So Targ. אטעיאו, LXX *επλανησαν*, and Vulg. deceperint. Once, Ezek. xiii. 10. In which, as in other inſtances, Ezekiel, propheſying in Chaldea (comp. ch. xi. 24.) uſes a Chaldee word for the Heb. תעה, which ſee.

טעם

To taſte, and like the Greek *γευομαι*, and the Latin ſapio, it is transferred from the body to the mind.

I. *To taſte, reliſh* or *diſtinguiſh by the taſte*, or *palate.* 2 Sam. xix. 35. Comp. Job xii. 11. xxxiv. 3. As a N. טעם *Taſte, ſavour, the effect of ſomething ſapid on the palate.* Exod. xvi. 31. Num. xi. 8. Jer. xlviii. 11. As a participial N. maſc. plur. מטעמים *Sapid, ſavoury meats.* Gen. xxvii. 4, 7, & al. Fem. מטעמות The ſame. Prov. xxiii. 3, 6. Comp. *Harmer*'s Obſervations, vol. iii. p. 147, &c.

II. *To taſte, eat a little.* 1 Sam. xiv. 24, 29. 2 Sam. iii. 35. Jon. iii. 7. Comp. Dan. v. 2, and *Wintle.*

Chald. In Aph. *To cauſe to eat*, in general. occ. Dan. iv. 22, 29. v. 21.

III. *To taſte, try by experiment.* occ. Pſ. xxxiv. 9.

IV. *To taſte, diſcern, perceive mentally.* occ. Prov. xxxi. 18. As a N. טעם *Mental taſte, diſcernment, diſcretion, ſenſe.* 1 Sam. xxi. 13. xxv. 33. Job xii. 20. Pſ. cxix. 66. Comp. Prov. xxvi. 16; where being joined with משיבי *returning*, it imports *a judicious* or *diſcreet anſwer*; and is uſed in the ſame ſenſe in Chaldee, Dan. ii. 14. *Shakeſpeare*, Twelfth Night, Act iv. Scene 1, at the end—

> "What *reliſh* is in this?"———
>
> How does this *taſte*? What *judgement* am I to make of it?
>
> JOHNSON's Note.

V. It denotes the *judgement, will* or *pleaſure*, of a prince or ſuperiour, relative to the conduct of ſubjects or inferiours. occ. Jon. iii. 7. And hence

VI. Chald. As a N. טעם *A royal* or *authoritative decree* or *commandment.* Ezra iv. 19, 21. v. 3, 13. vi. 1. Dan. iii. 10, & al. בעל טעם *Maſter of the decrees*, a great officer, perhaps ſomewhat reſembling our *Lord High Chancellor*, or *Maſter of the Rolls.* Ezra iv. 8, 9, 17.

VII. Chald. As a N. טעם *Regard, reſpect*, q. d. *reliſh.* Dan. iii. 12. vi. 13 or 14.

VIII. Chald. As a N. טעם, emphat. טעמא, *An account* or *relation* of an affair, or truſt to a perſon in authority, q. d. *a taſte* of it. occ. Dan. vi. 2. Ezra v. 5.

טען

I. *To pierce, ſtab*, as with a ſword. The Verb has the ſame ſenſe both in Chaldee and Arabic, and is thus plainly uſed in the form of a Particip. maſc. plur. Huph. in Reg. Iſa. xiv. 19, מטעני חרב; ſo LXX *εκκεκεντημενων μαχαιραις*, ſtabbed *with ſwords.*

II. *To prick, egg on*, as beaſts with a goad. occ. Gen. xlv. 17; where after the LXX *γεμισαντες* and Vulg. onerantes, it has been uſually rendered *lade* or *load*; but this ſenſe of the Heb. word appears irreconcileable with that which it certainly has in Iſa. and ſeems to be taken from the uſual import of the word in Chaldee and Syriac.

Hence Greek *θεινω to prick*, as in Euripides, *Κεντρω θεινομενους πωλους*, Colts *pricked* with a ſpur.

טף

Occurs not as a V. in this ſimple form, but in Arabic ſignifies (inter al.) *to be nimble, active*, "agilis fuit." *Caſtell.* From the application of the reduplicate טפף in Heb. the meaning ſeems to be, *To move* or *walk with ſhort ſteps*, or *with a mincing tripping gait*, like young children. Hence as a collective N. טף *Young children*, a deſcriptive name from their manner of *walking.* Gen. xxxiv. 29, & al. freq.

טפף *To move with a mincing tripping gait*, from affectation and nicety. occ. Iſa. iii. 16, where Syriac Verſion מטרפן *tripping*, from טרף "tripudiavit." *Caſtell.* Comp. Deut. xxviii. 56.

DER. *To tip.* Alſo *r* being inſerted, as in the Syriac, *To trip.*

טפח

I. *To ſpread out, extend*, as with the hand. occ. Iſa. xlviii. 13. Lam. ii. 22, *Thoſe whom*

whom טפחתי I have ſtretched and laid ſmooth, namely, as mothers do the limbs of their young children, that they may grow ſtraight, without deformity.

II. As a N. טפח *A palm*, i. e. the tranſverſe meaſure of a man's four fingers laid flat, about four digits or three inches. Exod. xxv. 25, (where Vulg. quatuor digitis) & al. freq. Lam. ii. 20, עללי טפחים Parvuli palmorum, either *the children a hand's breadth long*, of whom women procured abortions to ſuſtain them in the ſiege; or rather *young children* who yet required the conſtant attendance of their mothers to *ſtretch out their limbs, and lay them ſmooth* (as above), comp. ver. 22. According to either ſenſe, the idea of the famine is very ſhocking.

III. As a N. fem. plur. טפחות applied figuratively to time, *Of a palm's length*. occ. Pſ. xxxix. 5, or 6.

IV. As a N. fem. plur. טפחות rendered *coping*, and may mean *the flat extended coping ſtones*, but rather I think imports *the roofing*. occ. 1 K. vii. 9.

V. As a N. fem. מטפחה *A kind of looſe garment worn by women*. occ. Ruth iii. 15. Iſa. iii. 22. By the circumſtances of the ſtory in Ruth, it muſt have been of a conſiderable ſize, and accordingly Dr. *Shaw** thinks it was no other than the *hyke* (of which ſee under שלמה); the finer ſorts of which, ſuch as are ſtill worn by the ladies and perſons of diſtinction among the Arabs, he takes to anſwer to the *πεπλος* or *peplus* of the ancient Greeks.

טפל

I. *To faſten* or *tie as with a thread*. occ. Job xiv. 17, *Sealing my tranſgreſſion* (i. e. the ſcroll or record of it) *in a bundle*, ותטפל על עוני *and thou* tyeſt *up my iniquity*.

II. *To faſten, tie* or *connect together*, as falſehood or lies. occ. Job xiii. 4. Pſ. cxix. 69. So the Greeks ſay ῥαπτειν δολους *to ſew together deceits*, δολοῤῥαφια *a ſewing together deceits*, &c. †

טפר Chald.

From the Hebrew צפר, צ being, as uſual, changed into ט. As a N. maſc. plur. in Reg. טפרי *The nails*. occ. Dan. iv. 30, or 33. vii. 19.

טפש

It occurs only Pſ. cxix. 70, *Their heart* טפש כחלב; where the LXX miſtaking חלב for *milk*, have rendered טפש by ετυρωθη *is coagulated*, ſo the Vulg. coagulatum eſt. *Aquila* tranſlates the words by ελιπανθη ως ϛεαρ, and *Symmachus* by εμυαλωθη ὡς ϛεαρ; but *to be fat*, or *marrowy, like fat*, ſeems but an odd, tautological, uninſtructive expreſſion. *Jerome* renders the Hebrew *Incraſſatum eſt* velut adeps cor eorum, *Their heart* is incraſſated *like fat*. But what clear ideas can one annex to theſe words? The Hebrew expreſſion ſeems to mean, *Their heart* is become groſs, ſtupid, inſenſible, *like fat*; for in the Chaldee Targum טפש is uſed not only for *being* or *making fat*, but alſo for *being ſtupid, fooliſh*, or the like, (ſee Targ. on 1 Sam. xiii. 13. Jer. x. 8, 21.) and it is well known that the *fat* of the human body is abſolutely *inſenſible* ‡. Or elſe, with *Cocceius* we may in כחלב ſuppoſe an ellipſis of the prepoſition ב and render the Hebrew accordingly, *Their heart* is become groſs, inſenſible, *as with fat*. As *Perſius*, Sat. iii. lin. 32,

> —Stupet *hic vitio*, & fibris increvit opimum
> Pingue.
>
> *Groſs fat involves each fibre of his heart,*
> Grows o'er the whole, and *deadens* every part.
>
> BREWSTER.

Comp. Iſa. vi. 10, השמן (Chald. Targ. טפש) Make fat *the heart of this people*; and ſee *Greek* and *Engliſh* Lexicon in Τρεφω III. and *Wetſtein*'s Note on Matt. xiii. 15.

טר

Denotes *order, regularity, regular diſpoſition*. It occurs not as a V. in Hebrew, but hence

I. As a N. טור *A row, range, orderly diſpoſition*. See inter al. Exod. xxviii. 17, 18. 1 K. vi. 36. 2 Chron. iv. 3, 13.

II. As a N. טירה, plur. טירות *A row* or *range*. occ. Ezek. xlvi. 23. Alſo, *A palace* or *caſtle*, ſo called from the *regularity* or *order* of its ſtructure. Pſ. lxix. 26. (comp. Matt. xxiii. 38.) Gen. xxv. 16.

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* Travels, p. 225. Comp. Note 9, p. 224.

† See *Duport* on *Theophraſt*. Ethic. Char. p. 468, 9.

‡ "The *fat* is both *inſenſible* and *unirritable*." *Haller*'s Phyſiology, Lect. II. § xxii. edit. *Mihles*.

On Cant. viii. 9, ſee *Harmer*'s Outlines of a New Commentary, p. 358.

III. Chald. As a N. טור *A mountain.* So the LXX *ορος*, and Vulg. mons. occ. Dan. ii. 35, 45. The Targums often uſe it in the ſame ſenſe.

Der. Lat. *Turris*, Eng. *Tower, a tier*, row; *to tire*, i. e. *dreſs, adorn.*

Hence likewiſe perhaps the words "*tref* and *tre*, a town, in the modern *Welſh*, and ſo in *Corn.* and *Armor.* But it ſignified anciently a houſe or home. Hence ſo many *tre*'s in the names of places in *Wales*; as, *Trebarried, Tredeger, Tregroſe, Tref-Ithel.* And the *tre*'s are very common alſo in *Cornwall*, which were for the moſt part but ſingle houſes, and the word ſubjoined to it only the name of a *Briton* who was once the proprietor, as *Tref-Erbin, Tref-Annian, Tre-Gerens, Tre-Lowndydd*, &c." *Richards's Welſh* and *Engliſh* Dictionary.

טרד

Occurs not as a V. in Heb. but in Syriac and Arabic ſignifies *to impel, propel, thruſt forward.* See *Caſtell* and *Michaelis.*

I. As a N. טרד Either *Impulſive, impetuous*, or *continual*, when one thing doth, as it were, continually *propel* or *thruſt forward* another. occ. Prov. xix. 13. xxvii. 15. In the former text *Symmachus* renders it by *κατασπευδουσαι haſtening, ruſhing down*; in the latter *Aquila* by *συντομος continual.*

II. Chald. *To drive* or *thruſt out* or *away.* occ. Dan. iv. 22, 29, 30. v. 21. It is uſed in the ſame ſenſe by the Targums.

Der. Lat. *trudo*, whence Eng. *truſion, intrude, obtrude, truſs, thruſt*, &c. Alſo, *tread, dread*, &c.

טרה

With a radical, but mutable, ה.

It denotes *newneſs, freſhneſs*, or *moiſture*, in both which ſenſes the word is uſed in Arabic. See *Caſtell* and *Michaelis.* It occurs not however as a V. in Heb. but as a N. fem. טריה is applied to the *freſh* jaw-bone of the aſs with which Sampſon ſlew the Philiſtines, and to a *moiſt running* wound. occ. Jud. xv. 15. Iſa. i. 6.

טרח

In Hiph. *To weary, tire, wear away, diſſolve.* occ. Job xxxvii. 11, *Alſo the pure bright ether* יטריח wearieth, or weareth away עב *the condenſed matter*; *his light ſcattereth the cloud.*

> "The burniſh'd ether ſheds a ſmarter day,
> And not a cloud endures the vivid ray."
>
> Scott.

And in order further to illuſtrate Job xxxvii. 11, comp. Wiſdom ii. 4, in the Greek, and *Lucretius*, lib. vi. lin. 512, &c.

> *Præterea, cum rareſcunt quoque* nubila *ventis*,
> Aut diſſolvuntur ſolis ſuper icta calore,
> *Mittunt humorem pluvium*———
>
> And when *the clouds* are rarefied by winds,
> *Or are diſſolv'd, ſmit by the ſolar rays*,
> They looſe their wat'ry ſtores———

As a N. טרח *Wearineſs, fatigue.* occ. Deut. i. 12. Iſa. i. 14.

Der. Gr. Τειρω, Lat. *Tero*, Eng. *To tire*, weary, *to tear.*

טרם

Occurs not as a V. in Hebrew, but in Arabic ſignifies *to fill, fill up*, and from this oriental Root ſeems to be derived the Greek Τερμα, and Lat. *Terminus*, a bound, limit, whence Eng. *Term, terminate, termination, determine.* And I apprehend that our Eng. Verb *To terminate*, and the N. *A term*, very nearly expreſs the idea of the Hebrew טרם, which is always applied to *time.* I muſt explain myſelf by inſtances, which will, at the ſame time, illuſtrate the texts. It is then once uſed in the form of a Participle paoul, טרום *Time terminated, defined* or *preciſe.* occ. Ruth iii. 14, (where obſerve that many of Dr. *Kennicott*'s Codices read בטרם) *And ſhe lay at his feet* עד הבקר *till the morning, and ſhe aroſe* בטרום יכיר at the preciſe time when (*a man*) *would know his friend.* The time preceding this was now *juſt terminated*, and the fact of knowing his friend was *future* to that point of time, wherefore the V. יכיר is in the *future.* So after בטרם, 2 K. ii. 9, *Aſk what I ſhall do for thee* בטרם אלקח in the time *I am yet hereafter to be taken from thee*, i. e. *before* I am taken from thee. So Jer. i. 5, ובטרם תצא *And in the time thou wert yet to come out of the womb*, i. e. *before* thou cameſt. Comp. Pſ. xc. 2. Prov. xviii. 13. Job x. 21. And thus טרם is often applied by itſelf, ב being underſtood as uſual, as Exod. xii. 34, *The people took the dough* טרם יחמץ in the time when *it was yet to be leavened,* i. e. *before* it was ſo. Iſa. lxv. 24, טרם יקראו At the time when *they are yet to cry,* i. e. before *they cry, I will anſwer.* Thus alſo where it is by ſome rendered *not yet*; as Joſh. ii. 8, *And as for them* טרם ישכבון at the time *they were yet to lie down,* or before *they did lie down.* Exod. x. 7; where the expreſſion is elliptical—*Send away the men*—הטרם תדע (*wilt thou ſend them away*) at the time when *thou ſhalt be about to know that Egypt is deſtroyed?* Exod. ix. 30, *And as for thee and thy ſervants, I know that* טרם תיראון (*it is*) the time, or (*ye are in*) the time (*in which*) *ye are yet to fear God,* i. e. your fear of him is yet *future* or *to come.* 1 Sam. iii. 3, *And as for the lamp of God* טרם יכבה (*it was*) the time *when it was yet to be extinguiſhed,* i. e. before *it was ſo.* Comp. ver. 7.

I meet with but one *undoubted* inſtance where בטרם is uſed before a Verb *preter,* namely Prov. viii. 25, בטרם הרים הטבעו At the time when *the mountains were ſubſiding* or *cauſed to ſubſide*; *before the hills I was* (*had been*) *brought forth* (comp. Pſ. xc. 2.); and but one, where טרם, without the ב, is thus applied, Gen. xxiv. 15, *And it was* הוא טרם כלה at the time when *he had* juſt *done ſpeaking.* בטרם is once uſed before a N. Iſa. xxviii. 4, בטרם קיץ at the initial term of, juſt at the beginning of, *ſummer*; and once before an infinitive mood, Zeph. ii. 2, בטרם לדת חק at the time when *the decree is bringing forth,* and in the following verſe it is twice joined very remarkably with a V. future preceded by לא, בטרם לא יבוא at the time *there ſhall not be come upon you,* &c.

מטרם with a V. infinitive. occ. Hag. ii. 15, מטרם שום From the time *of placing a ſtone upon a ſtone* [*].

טרף

I. *To tear* or *pluck off,* as a leaf or ſhoot. It occurs as a Participle paoul Gen. viii. 11. As a N. maſc. plur. in Reg. טרפי *Shoots* or *twigs plucked off.* occ. Ezek. xvii. 9; where טרפי צמחה the ſhoots *of it's* (*the vine's*) *produce* plucked off, ſymbolically denote the children of Zedekiah who were *cut off* by a violent and untimely death. See 2 K. xxv. 7.

Hence Eng. *Turf,* and perhaps (ש being prefixed) *a ſtrap,* and *ſtrip.* Alſo Gr. Τροπαιον, Lat. *Tropæum,* and Eng. *Trophy,* a monument conſiſting of *ſpoils taken* or *ſtripped off* from an enemy.

II. *To tear to pieces, ravin,* as a wild beaſt. See Gen. xlix. 27. Exod. xxii. 12. Pſal. xvii. 12. xxii. 14. Ezek. xxii. 27. Mica v. 7, or 8. Hence applied to God, Pſ. l. 22. Hoſ. v. 14.—or to men, Deut. xxxiii. 20. Pſ. vii. 3. Jer. v. 6. As a N. טרף *Prey, ravin.* Gen. xlix. 9. Num. xxiii. 24. Job xxxviii. 39.

Hence Gr. Θρυπτω *to break in pieces,* and Τριβω *to wear away.*

III. As a N. טרף *Food, what is torn to pieces by the human teeth in eating.* occ. Prov. xxxi. 15. Mal. iii. 10. As a V. in Hiph. *To give to eat* or *tear to pieces with the teeth, to feed.* occ. Prov. xxx. 8. Hence Gr. Τρεφω *to feed, nouriſh.*

טש See under נטש

טת See under מות

PLURILITERALS in ט.

טאטא See under טא

טפסר Chald.

As a N. (from the Chaldee טפס *To make quiet, reduce into order,* and כר *a ruler,* comp. 1 Chron. xv. 22.) *A captain, commander.* occ. Jer. li. 27. Nah. iii. 17. The former prophet threatening *Babylon,* and the latter *Nineveh,* they both uſe a *Chaldee* or *Aſſyrian* word.

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[*] In the explanation of the above Root I am greatly indebted to the notes in the *Jena* edition of *Noldius*'s Particles.

י

יאב

To desire earnestly. So the LXX επεποθουν, and Vulg. desiderabam. Once, Pſal. cxix. 131.

יאה

To be suitable, fit, to become. So the LXX ϖρεπει. occ. Jer. x. 7; where יאתה may be the third perſon *fem.* ſing. *preter.* from יאת (as גלתה from גלה) agreeing with יראה *Fear* underſtood. But Dr. *Blayney* tranſlates כי לך יאתה *When* he ſhall approach *unto thee,* i. e. "in the way of worſhip and ſupplication, as the V. is uſed ch. iii. 22."

יאל

I. In Kal, *To will, reſolve, determine, undertake.* occ. 1 Sam. xvii. 39. (where fifteen of Dr. *Kennicott*'s Codices read ויאל) Job vi. 9. In Hiph. Nearly the ſame. See Gen. xviii. 27. Exod. ii. 21. Deut. i. 5. Joſh. vii. 7, *And O that* הואלנו we had reſolved, *and ſtayed on the other ſide Jordan!* Hoſ. v. 11, *Ephraim is broken in* (or *by*) *judgement, becauſe* הואיל הלך he willed, determined *to walk after the commandment,* i. e. "of *Jeroboam,* to worſhip his calves. 1 K. xii. 28, &c." *Clark*'s Note.

Hence perhaps the Latin *volo, velle,* and Eng. *to will.* Alſo Gr. λαω *to will,* and λιλαιω *to deſire.*

II. In Niph. נואל *To be wilful, ſelf-willed, obſtinate,* and conſequently *fooliſh.* occ. Num. xii. 11. Iſa. xix. 13. (Comp. ver. 11.) Jer. v. 4. l. 36. In which laſt text if נאלו be of this Root, the ו, for י, is dropped before the א, as in ſome other inſtances; but eighteen of Dr. *Kennicott*'s Codices read נואלו; ſee however under נאל.

III. As a N. אויל See under אול II.

יאר See under אר II.

יאש

I. In Kal, *To renounce, give over, bid adieu.*

So the LXX αποταξασθαι, and Vulg. renunciavit. Eccleſ. ii. 20, *And I went about* ליאש את לבי *that my heart might* renounce, (or to cauſe *my heart* to renounce) *all the labour which I had laboured under the ſun.*

II. In Niph. נואש with מ following, ſpoken of Perſons, *To be deſperate concerning, deſpair of, abandon as deſperate.* occ. 1 Sam. xxvii. 1; where LXX ανῃ απ' — *may ceaſe from, abandon*; *Aquila* απογνωσεται *will renounce*; *Symmachus* αποσχηται *may abſtain.* As a Participle in Niph. or participial N. נואש *Deſperate.* occ. Job vi. 26, *Have ye deviſed to cavil at words,* ולרוח אמרי נואש *and at the breath of the words of him who is* deſperate? ſays Job, meaning himſelf. Alſo, Abſolutely of things, *To be deſperate, hopeleſs.* occ. Iſa. lvii. 10. Jer. ii. 25. xviii. 12.

The Root occurs only in the paſſages above quoted.

יאת

To conſent, agree, acquieſce. occ. 2 K. xii. 9. Gen. xxxiv. 22, and with the ו inſerted before the ת, Gen. xxxiv. 15, 23; in which laſt text it occurs alſo with ה final, נאותה. And as the V. is never found with a *radical* י, this laſt-cited form makes me ſuſpect that the true Root in all the above paſſages is אתה *to come together, approach,* ſo *to agree, come into terms* with each other, as convenio is uſed in Latin. For Jer. x. 7, ſee under יאה.

יבב

To cry out aloud, exclaim. Vulg. ululabat, *yelled, cried out.* Once, Jud. v. 28. The Chaldee and Syriac uſe the word in the ſame ſenſe. In 2 K. iii. 24, it occurs, according to the printed text, in the ſimple form, ויבו בה and they ſhouted *againſt it,* i. e. the army of Moab. And this ſeems a better reading than that of the *Keri,* and about twenty of Dr. *Kennicott*'s Codices, ויכו *and* they ſmote. But our Tranſlators, after the LXX and Vulg.

take ויבו for ויבאו, and render it accordingly, *and* they went forward.

Der. *Hubbub.* Qu?

יבל

I. In Hiph. *To bring* or *carry along* from one place to another, the word implying *length* or *diſtance.* Pſ. lx. 11. Jer. xi. 19. xxxi. 9, & al. freq. In Niph. *To be* thus *brought* or *carried.* Pſ. xlv. 15, 16. Job x. 19. Iſa. liii. 7, & al.

II. As a N. יבל or יובל *A ſtream* or *current of water, a water-courſe.* occ. Iſa. xxx. 25. xliv. 4. Jer. xvii. 8.

III. As a N. אובל *A river.* occ. Dan. viii. 2, 3, 6. In the two latter texts very many of Dr. *Kennicott*'s Codices read האובל.

IV. As a N. יבול *The produce* of the earth, *the fruit brought forth* from it. Lev. xxvi. 4. Jud. vi. 4, & al. freq. Alſo, *The ſhoot* or rather *fruit* of a vine. So the LXX, *γεννηματα*. Hab. iii. 17.

V. As a N. יבל *The blaſt* of a trumpet, i. e. the air *carried along* it in ſound. Exod. xix. 13. Comp. ver. 16, 19. Hence

VI. As a N. יבל, and יובל *The jubilee,* ſo called from the *blaſt* of the trumpet with which it was proclaimed. It was to be celebrated after *ſeven times ſeven* years, (comp. under שבע) even every fiftieth year, and was a moſt lively and animating prefiguration of that *grand conſummation* of time which was to be introduced in like manner by the *trump* of God (comp. 1 Cor. xv. 52. 1 Theſſ. iv. 16.); when *the children and heirs of God* ſhould be delivered from all their forfeitures, and reſtored to the *eternal inheritance* allotted to them by their *Father,* and thenceforth reſt from their labours, and be ſupported in life and happineſs by what the field of God ſhould ſupply. See Lev. xxv. 8, & ſeq.

Joſh. vi. 4, 13, שופרת היובלים *The trumpets of the jubilees.* So Vulg. Buccinas quarum uſus eſt in jubileo, *Trumpets uſed in the jubilee.*

Joſh. vi. 5, קרן היובל *The jubilee horn,* ſo the LXX (according to the *Oxford* copy, and that which *Kircher* made uſe of) *τη σαλπιγγι τȣ ιωβηλ.*

I cannot find that the word ever ſignifies *a ram*; neither have the LXX, Vulg. or other ancient verſions ever ſo rendered it; Exod. xix. 13, is plain againſt this *rabbinical* ſenſe of the word. Comp. ver. 16.

VII. As a N. fem. יבלת A kind of *tetter* or *ſpreading eruption.* occ. Lev. xxii. 22; where the LXX render it, as if it were a Participle, by *μυρμηκιωντα affected with the μυρμηκιαι,* i. e. *eruptions reſembling thoſe occaſioned by the bites of piſmires.* But the Vulg. tranſlates it papulas, and *Ainſworth* explains papula by "*a kind of pimple* or *ſwelling with many reddiſh pimples that* eat and ſpread."

Der. Latin *Jubilum, jubilo, jubilatio,* and Eng. *Jubilee, jubilant, jubilation.*

יבם

To marry, or *take to wife, by right of affinity.* The Vulg. once renders it by ſociare *aſſociate,* the LXX by *συνοικησει cohabit,* and more accurately by *επιγαμβρευω.* occ. Gen. xxxviii. 8. Deut. xxv. 5, 7. As a N. maſc. יבם *A huſband's brother.* occ. Deut. xxv. 5, 7. As a N. fem. יבמת *A brother's wife.* occ. Deut. xxv. 7, 9. Ruth i. 15.

It appears from the book of Ruth, that the law (Deut. xxv. 5, &c.) concerning a man's *taking the widow of his deceaſed brother, and raiſing up ſeed unto his brother,* extended farther than to the huſband's brother, namely, to ſuch kinſman as had the right of redemption. See Ruth iii. 12, 13. iv. 5, 10.

It is alſo evident from Gen. xxxviii. 8, that the cuſtom of marrying the deceaſed brother's wife was far more ancient than the *Moſaic* law; and from this ancient cuſtom, or rather from the Moſaic inſtitution, the *Athenians* appear to have had that remarkable law, that "* *no heireſs* muſt marry out of her kindred, but ſhall reſign up herſelf and her fortune to her *neareſt relation*; and *by the ſame law, the neareſt relation was obliged to marry her.*"

Among the modern eaſtern nations we *ſtill* meet with the law or cuſtom of *marrying the brother's widow.* Thus *Olearius,* in *The Ambaſſadors Travels into Perſia* (p. 417, Engliſh edit.), informs us concerning the *Circaſſians:* "When a man dies without iſſue, his brother is obliged to marry the widow, to raiſe up ſeed to him." So Complete Syſtem of Geography, vol. ii. p. 168, col. ii. In the Annual Regiſter for 1779, Characters, p. 45, we read, "Marrying a brother's widow, if childleſs, is ſtill cuſtomary in ſome parts of *Tartary*, particularly *Circaſſia*." And Monſ. *Volney* (Voyage en Syrie, tom. ii. p. 74. French edit.) obſerves, that "the *Druzes* retain, to a certain degree, the cuſtom of the Hebrews, which directed a man to marry his brother's widow; but this is not peculiar to them, for they have this as well as many other cuſtoms of that ancient people, in common with the inhabitants of Syria, and with the Arabians in general." But *Niebuhr* (Deſcription de l'Arabie, p. 61, French edit.) ſays, "It does indeed happen among the *Mahometans* that a man marries his brother's widow, but ſhe has no right to compel him ſo to do."

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* Lex eſt, ut orbæ, qui ſint genere proxumi,
Iis nubant: & illos ducere eadem hæc lex jubet.
Terent. Phormio, Act i. Sc. 2, lin. 75, 6.

See alſo Archbiſhop *Potter*'s Grecian Antiquities, vol. i. p. 159, 1ſt edit. *Grotius* de Verit. Rel. Chriſt. lib. i. cap. 15, not. 2.

יבש

Cocceius has juſtly obſerved, that this word is ſpoken both of the moiſture itſelf, and of the thing which was moiſt.

I. In Kal, *To dry, dry up*, or *become dry*, as waters. 1 K. xvii. 7. Job xiv. 11. Joel i. 20, & al. In Hiph. *To dry, make dry.* Joſh. ii. 10. iv. 23. In Hoſ. xiii. 15, ſeventeen of Dr. *Kennicott*'s MSS. and one ancient printed edition read ויבש, which agrees with the LXX *και αναξηρανει*, and with the Vulg. et ſiccabit *and ſhall dry up*; ויבוש would moſt properly ſignify *and ſhall be aſhamed.*

II. In Kal, *To be dry, dry up, become dry, wither.* It is ſpoken of the earth after the flood, Gen. viii. 14.—of the bones, Prov. xvii. 22. Ezek. xxxvii. 4, 11.—of the miraculous *withering* of *Jeroboam*'s hand, 1 K. xiii. 4. (comp. Zech. xi. 17. Luke vi. 6, 8.)—of the *withering* of vegetables, Job xviii. 16. Pſ. xc. 6. Iſa. xv. 6. Ezek. xvii. 9. Joel i. 12, & al. In Hiph. *To make dry, dry up*, as green wood, Ezek. xvii. 24.—as fruit, Ezek. xix. 12.—as herbs, Iſa. xlii. 15, 16. *To be* or *become dry.* Joel i. 10, 12, 17. Alſo, *To wither* or *blaſt*, the countenance of others, as with chagrin and grief. occ. 2 Sam. xix. 6. Comp. under בש. As a N. יבש *Dry.* Num. vi. 3. xi. 6. Joſh. ix. 5. Iſa. lvi. 3. As a N. fem. יבשה *The dry, the dry land*, Gen. i. 9, 10, & al. freq. So LXX *ξηρα.*

יגב See under גב

יגה

With a radical, but mutable or omiſſible ה.

In Kal and Hiph. *To afflict, grieve.* Job xix. 2. Lam. i. 5, 12. iii. 32, 33, & al. freq. The LXX frequently render it by *ταπεινουν to humble, bring down.* In Niph. As a Participle, *Afflicted.* occ. Lam. i. 4. Zeph. iii. 18, נוגי, a Participle Niph. maſc. plur. in Reg. with י *my* poſtfixed, *And I will gather* my afflicted ones, thoſe of my people who are afflicted, ממועד *for*, i. e. *for want of* (as מ ſometimes ſignifies) *the ſolemn aſſembly.* As Ns. יגון *Affliction, grief.* Gen. xlii. 38. xliv. 31. תוגה Nearly the ſame. Pſ. cxix. 28, & al.

יגע

I. In Kal, *To labour.* Joſh. xxiv. 13. Prov. xxiii. 4. Lam. v. 5, & al. As a N. יגיע *Labour, effect* or *produce of labour.* Gen. xxxi. 42. Deut. xxviii. 33.

II. *To be weary* or *fatigued with labour.* 2 Sam. xxiii. 10. Iſa. xl. 28, 30, 31, & al. In Hiph. *To weary, fatigue.* Iſa. xliii. 23. Mal. ii. 17. As a participial N. יגע *Weary, fatigued*, Deut. xxv. 18. 2 Sam. xvii. 2.

יגר

I. *To ſhrink* or *draw back for fear, be afraid of.* It is frequently followed by מ *from*, or מפני *from the face of*, as Num. xxii. 3. Deut. ix. 19. xxviii. 60. Pſal. xxii. 24. This word ſeems in ſenſe nearly to anſwer the Greek *ὑποστελλω*, by which the LXX tranſlate it, Deut. i. 17. As a N. מגור *A ſhrinking for fear.* Iſa. xxxi. 9. As a N. fem. מגורה *The object of fear, cauſe of ſhrinking.* Prov. x. 24. Iſa. lxvi. 4.

II. This word in Gen. xxxi. 47, is generally ſuppoſed to be a Chaldee or ancient Syriac N. ſignifying *a heap*, as the LXX and Vulg. render it; the former by *βουνος*, the latter by tumulus; and it is certain that יגר is ſo uſed in Chaldee. See *Caſtell.* It may however be juſtly doubted whether it had this ſenſe in the age and country of *Laban*, whoſe words יגר שהדותא we may render with the learned Mr. *Bate*, in his *New and Literal Tranſlation*, "*May the witneſs of the appointed bounds* be a terrour (to us) i. e. from paſſing theſe bounds to each other's hurt.

See ver. 52." And accordingly, at ver. 48, 49, Laban calls the heap not only by the name Jacob had given it, i. e. גלעד *the heap of witneſs*, but he adds the word מצפה, i. e. *the watch, for he ſaid Jehovah* יצף watch *between me and thee*; where יצף correſponds to יגר in the former appellation יגר שהדותא.

ידה

With a radical, but mutable or omiſſible, ה.

That the ה in this V. is radical appears from it's forming the infinitive in ות, ידות Zech. i. 21, and from the following Hiph. form הודה in which the final ה is often retained. This V. ידה ſeems nearly related to הדה which ſee, and in general ſignifies, *To put forward, hold*, or *thruſt forth*, proferre, protendere.

I. *To caſt, caſt forth, caſt out.* It is applied to arrows. occ. Jer. l. 14.—to lots. occ. Joel iii. 8. Obad. ver. 11. Nah. iii. 10.—to horns. occ. Zech. i. 21. or ii. 4.—to a ſtone *caſt* on the mouth of a pit or dungeon. Lam. iii. 53. Comp. Dan. vi. 17, or 18.

II. As a N. fem. plur. ידות *Public profeſſions* or *confeſſions*, namely of Jehovah, which were as great and eſſential a part of the Jew's, as they are now of the Chriſtian's, duty. See Rom. x. 10. Mat. x. 32, 33. Mark viii. 38. occ. Neh. xii. 8; where Vulg. Hymnos *Hymns*. Comp. ch. xi. 17.

III. In Hiph. הודה *To put* or *hold forward* or *forth*, either *by the voice* or *ſome overt act, to profeſs, confeſs, openly* and *freely*, whether as an object of praiſe or worſhip; ſee Gen. xxix. 35. 2 Sam. xxii. 50. 1 K. viii. 33, 35. 1 Chron. xvi. 4; or of ſorrow and repentance, as ſin or tranſgreſſion; ſo Pſ. xxxii. 5, אודה עלי פשעי ליהוה *I will* confeſs *concerning my tranſgreſſions to Jehovah.* Prov. xxviii. 13; where obſerve מודה *confeſſing* is oppoſed to מכסה *covering, cloaking*, as indeed אודה is to כסיתי in the Pſalm. And in this latter view it is moſt commonly uſed with words expreſſive of guilt.

In Hiph. the formative ה is retained after a ſervile in three paſſages, Pſ. xxviii. 7. xlv. 18. Neh. xi. 17; as in יהושיע which ſee under ישע. In Hith. התודה *To confeſs.* Lev. v. 5. xvi. 21. xxvi. 40. As a N. תודה *Open confeſſion*, or *profeſſion.* See Joſh. vii. 19. Ezra x. 11. Pſ. xlii. 5. lvi. 13. lxix. 31. Plur. תודת ſeems to be uſed in Neh. xii. 31, for *companies* or *choruſes* of perſons *confeſſing*. So Vulg. choros laudantium, and *Montanus*, choros. זבח תודה, or ſimply תודה, *Sacrifice of confeſſion.* See Lev. vii. 12, 13, 15. 2 Chron. xxix. 31. Pſal. l. 14, 23. Jer. xvii. 26. xxxiii. 11.

Hence Gr. ὕδω *to celebrate, ſing*, whence the N. ὕμνος *a hymn*, and the Verb ὑμνεω *to hymn*, which in the LXX twice anſwers to Heb. הודה, Iſa. xii. 4. xxv. 1. Alſo Greek Αδω, and αειδω *to ſing*, and the Nouns Αοιδη and Ωδη, *A Song, an Ode*.

IV. Partly from this Verb הודה, the Patriarch *Judah* had his name. Gen. xxix. 35, *This time* (ſaith *Leah* on his birth) אודה את יהוה I will confeſs *Jehovah: therefore ſhe called his name* יהודה Jehudah. So this name יהודה is a plain compound of יה (or יהוה) and הודה *to confeſs*. And *Jacob*, in the ſpirit of prophecy, obſerves, Gen. xlix. 8, יהודה אתה *Thou* (*art*) Jehudah, *thy brethren* יודוך ſhall confeſs, attribute the ſuperiority to, *thee*;—*thy father's children ſhall bow down to thee.* But the prefixing the divine name יה in the name of *Jehudah*, and the great things foretold of him, ſhew that *Jehudah* or *Judah* according to the fleſh, is to be conſidered only as a type of the true *Jehudah*, even of Chriſt, who did, in the moſt eminent manner, *confeſs* and *glorify Jehovah*, and to whom *every knee muſt bow and every tongue* confeſs *that he is Lord.*

From this name יהודה we have, after the defection of the ten tribes, as a N. maſc. יהודי *A Jew*, one who belonged to the *kingdom* of *Judah*, 2 K. xvi. 6. xxv. 25. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11. " But after the Babyloniſh captivity the appellation יהודים or *Jews* was extended to all thoſe who retained the *Jewiſh religion*, whether they belonged to the two tribes of *Judah* and *Benjamin*, or to the ten revolting tribes, whether they returned to Judea (as no doubt * ſome of the ten, as well as of the two, tribes did) or not. For, as the learned Biſhop *Newton* on the Prophecies (vol. i. p. 212.) has well obſerved, "it appears from the Book of Eſther, that there were great numbers of Jews (יהודים) in all the hundred twenty and ſeven provinces of *Ahaſuerus*, or *Artaxerxes Longimanus* King of Perſia, and they could not all be of the two tribes of Judah and Benjamin, who had refuſed to return to Judea with their brethren; *they muſt many of them have been the deſcendants of the ten tribes* whom the kings of Aſſyria had carried away captive; but yet they are all ſpoken of as one and the ſame people, *and all without diſtinction are denominated Jews*" (Heb. יהודים, Chald. יהודיא Ezra iv. 12, 23. v. 5. LXX Ιȣδαιοι). See Eſth. iii. 6, 13. iv. 3. viii. 5, 9, 11, 17. ix. 2, and following verſes, and *Greek* and *Eng.* Lexicon in Ιȣδαιος. Hence

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* See Ezra vi. 17, *Witſii* Δεκαφυλον, cap. 5; *Prideaux* Connect. Part I. book iii. towards the beginning and the end; *Whitby* on Jam. i. 1; and Biſhop *Newton*'s 8th Diſſertation on Prophecies, vol. i. p. 212.

In Hith. *To judaize, become a Jew as to religion.* It occurs once as a Participle maſc. plur. ו being dropped *, מתיהדים Eſth. viii. 17; where LXX Ιȣδαΐζον. As a N. fem. יהודית (uſed adverbially and elliptically for בלשון יהודית) *Jewiſhly, in the Jewiſh language*, ſo LXX Ιȣδαϊϛι. 2 K. xviii. 26. Iſa. xxxvi. 11. Neh. xiii. 24. In which paſſages the fem. Ns. ארמית and אשדודית are in like manner applied to ſpeaking *in the language of Aram* (which by the way is the ſame as what we call *Chaldee*, ſee Dan. ii. 4.) *and of Aſhdod.* So LXX Συριϛι and Αζωτιϛι.

V. As a N. fem. יד, plur. ידים

1. *The hand* of man, ſo called from it's being naturally capable of being *protended* or *thruſt forth* from the body; (comp. under זרע II.) ſo in Heb. it is very frequently joined with שלח *to put* or *thruſt forth*, as Gen. iii. 22. viii. 9, & al. freq. And ſince the *hand* of man is the † chief organ or inſtrument of his *power* and *operations*, hence the Heb. יד is uſed in a very extenſive manner, for *power*, *agency*, *ability*, *means*, *inſtrumentality*, *dominion*, *poſſeſſion*, *aſſiſtance*, *cuſtody*, and the like. See Exod. iv. 21. Prov. xviii. 21. Jud. i. 35. Lev. v. 7. xxvii. 8. Exod. ix. 35. xxxv. 29. Gen. ix. 2. Exod. iii. 8. 1 Sam. ix. 8. 2 Sam. xiv. 19. 1 K. x. 29. Eſth. ii. 3.

Hence we ſee the propriety of *ſtretching forth* or *lifting up the hands towards heaven in prayer*, which was practiſed both by believers (ſee Job xi. 13. 1 K. viii. 22. 2 Chron. vi. 12, 13. Pſal. lxiii. 4. Iſa. i. 15.) and by the ‡ heathen. What was this but emblematically acknowledging the *power*, and imploring the *aſſiſtance* of their reſpective Gods? Comp. Pſal. xliv. 21, 22. lxviii. 32. xxviii. 2. See *Harmer*'s Obſervations, vol. iii. p. 350.

Hence alſo we may account for that very ancient ceremony of *lifting up the hand in ſwearing*. See Gen. xiv. 22, and comp. Dan. xii. 7. In man this was confeſſing and invoking the *power of the Deity* to puniſh in caſe of perjury; in God, it was appealing to or ſwearing by *his own power*. See Exod. vi. 8. Num. xiv. 30. Comp. Deut. xxxii. 40. We find this ſignificant ceremony practiſed by the ancient Greeks and Trojans. Thus *Agamemnon* ſwears in *Homer*, Il. vii. lin. 412,

> ——το σκηπτρον ανεσχεθε ϖασι Θεοισιν·
>
> To all the Gods his ſceptre he *uplifts.*

And *Dolon* requiring an oath of *Hector*, Il. x. lin. 321,

> ——μοι το σκηπτρον ανασχεο, και μοι ομοσσον·
>
> But firſt *exalt* thy ſceptre to the ſkies,
> And ſwear.——— Pope.

So in *Virgil*, Æn. xii. lin. 196, we find *Latinus*, when ſwearing, looking up to heaven, and *ſtretching his right hand* towards the ſtars,

> *Suſpiciens cœlum*, tenditque *ad ſidera dextram.*

And we even meet with traditionary

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* One of Dr. *Kennicott*'s Codices, however, reads fully מתיהודים.

† *Quàm vero aptas, quàmque multarum artium miniſtras* manus *Natura homini dedit!* ſays *Balbus* the Stoic in *Cicero* De Nat. Deor. lib. ii. cap. 60; and then proceeds to illuſtrate the important offices of the *human hand*, by an induction of particulars. The Reader may alſo find ſome ingenious obſervations on the wonderful powers of the *human hand* and *arm*, in *Nature Diſplayed*, vol. v. p. 29. &c. Eng. edit. 12mo. See alſo *Galen* De Uſu Partium, cited in *Stillingfleet*'s Orig. Sacr. B. III. ch. i. § 16; and *Derham*'s Phyſico-Theol. B. V. ch. ii.

‡ See *Homer*, Il. i. lin. 450. iii. lin. 318. vi. lin. 257, 301. vii. lin. 177. xviii. lin. 75; and *Virgil*, Æn. i. lin. 97. iv. lin. 205. ix. lin. 16. x. lin. 667. xii. lin. 196. Comp. *Wetſtein* on 1 Tim. ii. 8.

traces of their *Gods ſwearing in like manner.* Thus *Apollo* in *Pindar*, Olymp. vii. lin. 119, 120, orders *Lacheſis*, one of the *Fates*, "*χειρας αντειναι, Θεων δ' ὁρκον μεγαν μη παρφαμεν, to lift up her hands*, and not violate the great *oath* of the Gods." On Iſa. xlix. 22, *Vitringa* obſerves, that "whereas *the lifting up of the hand* is uſed in *ſwearing*, threatening, ſtriking, ſhewing one's power; none of theſe are intended in this text; but it only means *to command* or *denounce* ſomething to another *with the hand lifted up, to give a ſign* or *token* of one's *will*, as is plain from the following member of the ſentence." Comp. Ezek. xx. 5. "Where, ſays my Author, let no one think about *ſwearing*. When God ſwears, *he lifts up his hand to heaven*, Deut. xxxii. 40." Thus my Author. Yet in ver. 15 of Ezek. xx. God's *lifting up his hand* refers to his *ſwearing*, as is plain from Num. xiv. 28. Pſ. xcv. 11. Comp. Pſ. cvi. 26. *Giving one's hand under*, or *to, another* was a token of *ſubmiſſion.* It was acknowledging his own *power* ſubject to that of the other. In this manner *all the Princes* ſubmitted *to Solomon*, 1 Chron. xxix. 24 (comp. Ezek. xvii. 18. 2 K. x. 15, and *Harmer*'s Obſervations, vol. iii. p. 330); and Hezekiah commands the children of Iſrael, 2 Chron. xxx. 8, *to give* the hand *to Jehovah*, that is, to *ſubmit* themſelves and aſcribe the *power* (LXX *δοξαν the glory*) to him. Comp. Jer. l. 15. Lam. v. 6. *Homage* is ſtill performed in many places by the homager's *kneeling down, and putting his hands between thoſe of his lord*, then taking an oath of fealty to him; after which they kiſs each other in token of friendſhip and fidelity *.

Giving the hand was alſo a token of *promiſing*; it was a kind of *ſtaking their active powers* for the performance of ſomething. See Ezra x. 19.

יד ליד Prov. xi. 21. xvi. 5, *Though* hand *join* in hand—ſay our Tranſlators, meaning, I ſuppoſe, in ſign of *confederacy*. (Comp. under תקע V.) But the reader will conſider for himſelf, whether *Michaelis*'s manner of ſupplying the *ellipſis* (Supplem. ad Lex. Heb. p. 1056) be not preferable. "Manu in manum inſertâ tibi promitto, *Joining my hand to yours, I promiſe you.*" This latter ſenſe may be illuſtrated by *Homer*'s expreſſion, Il. xxi. lin. 286, where Neptune and Minerva appear to Achilles in a human form, and *confirm their promiſe by taking his hand in theirs*,

ΧΕΙΡΙ δὲ ΧΕΙΡΑ λαβοντε; ΕΠΙΣΤΩΣΑΝΤ' επεεσσιν.

So Il. vi. lin. 233, Glaucus and Diomed *took hold on each other's hands, and plighted their faith*,

ΧΕΙΡΑΣ τ' αλληλων λαβετην και ΠΙΣΤΩΣΑΝΤΟ.

On which verſe *Euſtathius* remarks πιϛιν αλληλοις εποιησαν δια της συνηθες δεξιωσεως· πιϛωσεως γαρ δηλοτικον των δεξιων ἡ συμβολη. *They plighted their faith* to each other by the accuſtomed ceremony of *joining their right hands.*" Comp. Il. xxiv. lin. 672.

2. In condeſcenſion to our capacities the *almighty power* of God is expreſſed by his *hand*. Gen. xlix. 24. Exod. ix. 3. Num. xi. 23. Job x. 8. xii. 9, 10, & al. freq. And particularly, *A divine agency* or *impulſe on the mind.* 2 K. iii. 15. Ezek. i. 3, & al. *Pindar*, Olymp. x. lin. 25, has the expreſſion—*Θεῳ συν παλαμᾳ* by the *hand* of God, i. e. ſays the Scholiaſt *δυναμει και βοηθειᾳ* by the *power* and aſſiſtance.
3. Since the *hands* are placed on each *ſide* of the body, hence יד ſignifies, *A ſide, border, extremity*, as *hand* ſometimes does in Engliſh. See Exod. ii. 5. 1 Sam. iv. 13, 18. Deut. xxiii. 12, or 13. Ezek. xlviii. 1. Hence an *extenſive country* is ſaid to be רחבת ידים *wide of* hands, i. e. *wide on all* hands or ſides, as we ſay. Gen. xxxiv. 21. Jud. xviii. 10.
4. יד is uſed for a *trophy* or *monument* of victory, probably becauſe made in the ſhape of a large *hand* (the emblem of *power*) erected on a *pillar*. Thus Saul, after ſmiting the Amalekites, in the pride of his heart, מציב לו יד *erected to*, or *for, himſelf* (not for Jehovah) a hand, 1 Sam. xv. 12, where LXX *χειρα a hand*; and David ſmote Hadadezer king of Zobah, when he was going להציב ידו *to erect his hand* or *trophy* by the river Euphrates, 2 Sam. viii. 3. 1 Chron. xviii. 3. And

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* See *Martinii* Lexic. Etymol. in *Homagium*, and *Rapin*'s Hiſt. of England by *Tindal*, folio, vol. i. p. 600, at the year 1464.

this appears to be the moſt ancient uſe of theſe *memorial hands*; whence Abſalom ſeems to have taken the hint of erecting one merely *to keep his name in remembrance*, 2 Sam. xviii. 18; where obſerve that this monument is expreſsly called not only יד *a hand*, but מצבה *a pillar*, which, together with the uſe of the Verb הציב in the above texts, ſhews that the *hand* was wont to be put on a *pillar*. See more in *Bate*'s Crit. Heb. and comp. *Joſephus*, Ant. lib. vii. cap. 10, § 3. *Niebuhr* (Voyage en Arabie, tom. ii. p. 211, French edit.) ſpeaking of *Ali*'s moſque at *Meſched Ali*, ſays, that "at the top of the dome, where one generally ſees on the Turkiſh moſques a creſcent, or only a pole, there is here *a hand ſtretched out*, to repreſent that of *Ali*." And another writer informs us, that, at the *Alhambra* or red palace of the *Mooriſh* kings in Grenada, "on the key-ſtone of the outward arch [of the preſent principal entrance] is ſculptured the figure of an *arm*, the ſymbol of *ſtrength* and *dominion*." Annual Regiſter for 1779, Antiquities, p. 124.

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VI. As a N. fem. plur. ידות and ידת

1. *Hands*, *handles*, or *tenons* of wood, to be received into ſockets. occ. Exod. xxvi. 17, 19. xxxvi. 22, 24.
2. *Stays*, *props*, perhaps in the ſhape of hands, ſupporting a ſeat; or elſe it may mean, according to Mr. *Bate* in his *New and Literal Tranſlation*, &c. *Arms* like thoſe of an *arm-chair*. occ. 1 K. x. 19. 2 Chron. ix. 18.
3. *Handles*, though rendered *ledges*. occ. 1 K. vii. 35, 36.
4. *Axle-trees*, q. d. *Handles* for wheels. occ. 1 K. vii. 32, 33.
5. *Parts*, *portions*, or *ſhares*, q. d. *Handfuls*, *what* are *handled* or taken into the *hand* at once. Gen. xliii. 34. xlvii. 24. 2 Sam. xix. 43, 44, & al. Comp. Neh. xi. 1.

VII. As a N. with a formative א, אד *An exhalation*, *vapour*, *miſt*, *thruſt forth* or *ejected* from the earth or waters. occ. Gen. ii. 6. Job xxxvi. 27. In Gen. two of Dr. *Kennicott*'s Codices now have, and another had originally, ואיד; and in Job no fewer than fifty-one have לאידו with the י.

VIII. As a N. איד, *Calamity*, *affliction*. In the ſecond edition of this work, I thought this ſenſe of the word was to be derived from that of *miſtineſs*, *cloudineſs*, *gloomineſs*, as from *thick vapours*. But though it is certain that *calamity* or *affliction* is in the Heb. Scriptures often denoted by words expreſſive of *cloudineſs* or *gloomineſs*; yet from the application of the N. איד it ſeems rather to imply *violence*, *impetuoſity*, and ſo from ידה *to project*, ſhould be rendered *violent* or *impetuous calamity*. See Job xviii. 12. Prov. i. 26, 27. vi. 15. xxiv. 22. The LXX render it in Job xviii. 12, by πτωμα *a fall*, *ruin*; in Job xxi. 17, by καταϛροφη *an overturning*; ſo Jer. xlix. 32, by τροπην; and very frequently by απωλεια *deſtruction*.

IX. As a N. אוד *A fire-brand*, or rather, according to the nature of the eaſtern fuel, *a ſmall twig on fire*, *emitting* flame or ſmoke. occ. Amos iv. 11. Zech. iii. 2. Iſa. vii. 4. On this laſt text, "How lively the image!" ſays Mr. *Harmer*. "The *remains* of two *ſmall twigs*, burning with violence at one end, as appears by the *ſtrong ſteaming* of the other, ſure therefore ſoon to diſappear, reduced to aſhes: ſo ſhall theſe two kings ſoon be no more." See *Harmer*'s Obſervations, vol. i. p. 263, 4.

X. As a N. fem. plur. אודות, אודת and ארות, *Propelling*, or *impelling cauſes*, *motives*. Theſe words are generally preceded immediately by the Particle על, and the phraſe may be rendered, *On account of*, *by reaſon of*. Gen. xxi. 11, 25. xxvi. 32, & al. freq. Jer. iii. 8, על כל ארות אשר *For all* the cauſes *that*, i. e. *becauſe that*, Pro eo quòd, as the Vulg. rightly expreſſes the ſenſe. אודת is once preceded by אל, 2 Sam. xiii. 16, *And ſhe ſpake to him* אל אודת on account *of this great* מאחרת

ſucceeding evil which (*ſays ſhe*) *thou haſt done to me in ſending me away.* Comp. Acts i. 4. In 2 Sam. twelve of Dr. *Kennicott*'s Codices for אל now read על, as one more did originally.

ידע

I. *To perceive* or *feel* by the *body* or *outward ſenſes.* Gen. xix. 33. Prov. xxiii. 35. In a Hiph. ſenſe, *To cauſe to feel, make feel*, as we ſay for *putting to pain.* Jud. viii. 16; where many of Dr. *Kennicott*'s Codices read fully in Hiph. ויודע, and where LXX has ηλοησεν *threſhed*, or, according to the *Alex.* MS. κατεξανεν *tore*, and the Vulg. contrivit and comminuit expreſs the general ſenſe, but not the ideal meaning, of the Hebrew; unleſs they read differently, וידש, comp. ver. 7. In Huph. *To be made to feel.* Prov. x. 9.

II. *To know carnally.* Gen. iv. 1, 17. xix. 5. 8, & al.

III. *To know* with the mind or underſtanding. It occurs very frequently, and in this view has as great variety of applications, as the V. *to know* in Engliſh, which however it ſeems unneceſſary particularly to enumerate. Alſo in a Hiph. ſenſe, *To cauſe to know.* Job xxxviii. 12; where it is applied figuratively to the dawn. As a N. fem. דעת *Knowledge.* Deut. iv. 42. Job xxxv. 16. xxxviii. 2, & al. freq. As Ns. דע and דעה Nearly the ſame. See Job xxxii. 6, 10, 17. Pſ. lxxiii. 11. Alſo, fem. in Reg. דעת *Acquaintance.* occ. Ruth iii. 2. As Ns. מדע *Knowledge, ſcience.* 2 Chron. i. 10, 11, & al. מידע or מודע *A perſon known, an acquaintance.* So LXX γνωριμος. occ. Ruth ii. 1. Prov. vii. 4.

In Prov. xxiv. 14, דעה may be not a N. but a V. 2d perſon ſing. maſc. imperat. anſwering to אכל in the preceding diſtich, and may be tranſlated, *Feel, taſte*, i. e. mentally. LXX render it αισθηση *thou ſhalt perceive.*

For מידעת Iſa. xii. 5, not only the *Keri*, but very many of Dr. *Kennicott*'s Codices have מודעת, the Participle fem. Huph. *made known*; and perhaps the proper word to be ſupplied is תהי—*this* ſhall be, or, let *this* be *known.* To this purport LXX αναγγειλατε ταυτα, *declare theſe things*, and Vulg. annunciate hoc, *declare ye this.*

To know (ידע) *good* and *evil*, evidently means *to diſcern* or *diſtinguiſh* the one from the other. Deut. i. 39. Comp. Iſa. vii. 15. 2 Sam. xiv. 17. Heb. v. 14. Hence *the tree* הדעת of the knowledge *of good and evil* (Gen. ii. 9, 17.), was ſo named by God, not from any *natural power* which it had of conferring this knowledge, but from it's being appointed by God as the *moral cauſe* of teaching it; inaſmuch as, by the divine precept of *abſtaining* from it, though *good for food, pleaſant to the eyes, and* (as Satan afterwards aſſerted) *a tree to be deſired to make one wiſe*, Gen. iii. 6. (comp. ver. 5.), it inſtructed our firſt parents, and through them all mankind, in that grand article of all true *underſtanding, prudence*, or *diſcretion*, (בינה) namely *the departing from*, or *avoiding* of, *evil*, Job xxviii. 28; or, in other words, *the mortifying all inordinate and forbidden concupiſcence*, even *the luſt of the fleſh, the luſt of the eye*, and *the pride of life* (1 Joh. ii. 16.), to which the above-mentioned qualities of the tree reſpectively correſponded. But for further ſatisfaction on this highly intereſting ſubject, I with pleaſure refer to *Vitringa*'s Obſervationes Sacræ, lib. iv. cap. 12, 13.

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V. As a N. ידעני *A wizard, a cunning man, a pretended conjurer* or *diviner.* Lev. xix. 31. xx. 6, 27. & al. The LXX ſeveral times render it by γνωστης, q. d. *a knowing one.*

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Der. Greek ειδω and ειδεω to know, ſee, whence Eng. *idea, ideal*; Latin *video, viſum*, to ſee, whence Eng. *viſion, viſual*, and by compoſition *provide*, &c. *evident*. Alſo Saxon ƿitan to know, whence Old Eng. Verb *to weet* or *wit*, and the Ns. *wit, witneſs*.

יה See under היה XI.

יהב

To give, ſupply. It is uſed in Chaldee, Dan. ii. 21, 23. Ezra iv. 20, & al. and in Syriac, in this ſenſe; but as a V. in Hebrew it occurs only in the Imperative Mood. הב occ. Prov. xxx. 15. הבה Gen. xi. 3, 4, & al. הבי occ. Ruth iii. 15. in plur. הבו Gen. xlvii. 15, 16, & al. freq. It denotes a *deſire* of having ſome *want ſupplied*. When another Verb follows, as Gen. xi. 3, it may be tranſlated, *Come come, pray, prithee*; otherwiſe, it includes both Verbs, and ſhould be rendered, *Come give, pray give, pray bring, pray put, ſet*, or the like. See Gen. xxix. 21. xxx. 1. Deut. i. 13. 2 Sam. xi. 15. As a N. יהב *A gift, allotment*. occ. Pſ. lv. 23, *Caſt* יהבך thy allotment, whatever is allotted thee, or rather, thy ſupply, i. e. the care of ſupplying thee, *upon Jehovah*. Comp. 1 Pet. v. 7.

יהבהב occurs not as a V. but hence, as a N. maſc. plur. in Reg. הבהבי *My continual* or *frequently repeated offerings*. So *Symmachus* excellently, Θυσιας επαλληλȣς, q. d. *Sacrifices offered one upon another*. occ. Hoſ. viii. 13.

יהד

As a Participle in Hith. מתיהד, ſee under ידה IV.

יהר See under הרה

יום See under ים

יון See under ינה

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יזע See under זע

יחד

To unite, make one. occ. Gen. xlix. 6. Job iii. 6. Pſal. lxxxvi. 11. Iſa. xiv. 20. As a N. יחיד *Only, ſingle, ſolitary*. Gen. xxii. 2. Pſal. xxv. 16. lxviii. 7, & al. As a Particle יחד *Together*, q. d. *united together*. 1 Sam. xi. 11. xvii. 10, & al. So with the ו collective poſtfixed, יחדו *Together, all together*. Gen. xiii. 6. xxii. 6, & al. freq. Pſ. iv. 9, "יחדו, επι το αυτο, LXX *at once*; I lay me down and *immediately* ſleep. I ſee no difficulty that ſhould force one to have recourſe to correction with Hare and Houbigant." Dr. (afterwards Bp.) *Lowth* in *Merrick*'s Annotations. Alſo, *Compactly, firmly, wholly*, Uniter. Pſ. iv. 8, or 9. cxxii. 3. יחדיו *Together*. occ. Jer. xlvi. 12, 21. xlix. 3. As a N. fem. in Reg. with י *my* poſtfixed, יחידתי *My united one* ſeems uſed for the *humanity* of Chriſt in *union* with the divinity. Pſ. xxii. 21. xxxv. 17. (Comp. Zech. xiii. 7.) The Targum interprets יחידתי by רוחא דגושמי *the ſpirit of my body*.

II. As a N. אחד *One, the firſt, a certain one*. Gen. xi. 6. i. 5. xxi. 15, & al. freq. *Geddes* renders Deut. vi. 4. "The Lord, the Lord only, is our God." But the Heb. text will not bear this ſenſe, to expreſs which the Heb. ſhould be, יהוה יהוה לבדו אלהינו. The LXX has, Κυριος ὁ Θεος ἡμων, Κυριος ἑις εϛι. The Greek Tranſlation lately publiſhed by *Ammon* from the *Venetian* MS. Ο οντωτης ὁ Θεος ἡμων ὁ οντωτης εἱς. Fem. אחת (for אחדת, the ד being dropped before another dental) *One*, &c. Exod. xxvi. 6, & al. freq. Plur. אחדים *Alike, the ſame* (q. d. *ones*). Gen. xi. 1. Alſo, *A few*. Gen. xxix. 20. כימים אחדים *like* a few (or units of) *days*. So ch. xxvii. 44. אחד and fem. אחת repeated, *One*—and *another*. Exod. xvii. 12. xviii. 3, 4. 1 K. xviii. 6. Ezek. xxxvii. 16, 17. Zech. viii. 21, & al. freq. So *one*—and *one* are often applied in Engliſh. It once occurs as a V. in Hith. ſpoken of a ſword. Ezek. xxi. 16, התאחדי Unite *thyſelf*; i. e. collect *thyſelf*, unite or collect *all thy force*. But I almoſt ſuſpect that the four firſt words of this verſe are military terms of command, addreſſed, by a lively poetical proſopopœia, to the ſword; as thus, Cloſe, *To the right, charge, to the left*.

III. Chald. חד, Fem. חדא and חדה The ſame as the Heb. אחד, *One, a*, French *Un*. See Dan. ii. 9, 31. iv. 16. vi. 2. חד is once uſed for אחד in the *Hebrew* Scriptures. Ezek. xxxiii. 30. כחדה *Together*, q. d. *as one thing*, Lat. Una. occ. Dan. ii. 35.

יחל

I. In Kal and Hiph. *To remain, abide, ſtay, wait*,

wait, expect. freq. occ. See Jud. iii. 25. 1 Sam. x. 8. xiii. 8. 2 Sam. iii. 29. 2 K. vi. 33. Job xxx. 26. Mic. v. 6, The LXX have rendered the word inter al. by *μενω to remain*, and by ϖροσμενω and υπομενω *to wait, expect*. In Niph. *To wait, expect patiently*. occ. Ezek. xix. 5. As Ns. חילה (occ. Job vi. 10 Qu?) and תוחלת *Patient expectation, lingering hope*. Pſal. xxxix. 8. Prov. xiii. 12, & al.

II. As a N. חיל *Perſevering ſtrength, firmneſs* of body or mind, *ability, virtue*. So *Cocceius*, Not. Lexic. "Μενος, vis μενετα." 2 Sam. xxii. 40. Exod. xviii. 21, 25. *Strength* of ſubſtance, wealth, Gen. xxxiv. 29. Job xxxi. 25.—of an army, Exod. xiv. 4, 9, & al. freq.—of trees, Joel ii. 22. It is printed without the י חל Obad. i. 20; where, however, three of Dr. *Kennicott*'s Codices have החיל.

III. As a N. חול *Sand* of the ſea, which by its weight *remains* in its place. "Arena *gravitate ſuâ* manens," *Cocceius*. See Prov. xxvii. 3. Job vi. 3. Jer. v. 22.

It is foretold of the two tribes of Zabulon and Iſſachar, Deut. xxxiii. 19, that *they ſhould ſuck*, i. e. enjoy, not only *the abundance of the ſea*, an extenſive maritime traffic, but alſo *the treaſures hid* בחול in the ſand, which latter words *Scheuchzer*, in his Phyſica Sacra on the place, refers to the river *Belus*, which ran through the tribe of Zabulon, and which, according to *Strabo*, *Pliny*, and *Tacitus*, was remarkable for furniſhing the *ſand of which they anciently made glaſs*. But it ſeems much more natural with Mr. *Bate**, to explain the *treaſures hid in the ſand* of thoſe highly valuable murices and purpuræ, or *purple fiſhes*, which were found on the ſea-coaſt near the country of Zabulon and Iſſachar, and of which thoſe tribes partook in common with their heathen neighbours of Tyre, who rendered the curious dyes made from thoſe ſhell-fiſh ſo famous among the Romans, by the names of *Sarranum oſtrum*, *Tyrii colores*, &c.†

יחם

I. In Kal, *To conceive, admit into the womb*, as a female. So the LXX conſtantly render it by κισσαω or εγκισσαω, and the Vulg. generally by concipio. occ. Gen. xxx. 38, 39. xxxi. 10. Pſ. li. 7. On Gen. xxx. 38, obſerve that יחמנה (on which Dr. *Kennicott*'s Bible furniſhes no various reading) is the third perſon plur. fut. *fem.* with the י prefixed inſtead of ת. ישרנה 1 Sam. vi. 12, and יעמדנה Dan. viii. 22, are Verbs of the ſame form. As a N. or a V. infinitive uſed as a N. יחם *Conceiving, conception*. occ. Gen. xxx. 41.

II. As a N. fem. חמה See under חם.

Der. Saxon ƿamb, Old Eng. *Wemb*, Eng. *Womb*.

יחף

Occurs not as a V. in Heb. but in Arabic the cognate Root חפי ſignifies *To have the hoof* or *feet ſmooth and worn by walking*, as a beaſt, or even as a man, "Lævem, attenuatam, tritamque ungulam habuit *jumentum*; *vel* pedes ex inceſſu, *etiam homo*." *Caſtell*. And in Chaldee יחף ſignifies *To be worn away*, or *waſted by attrition*, and is particularly applied to *ſhoes* or *ſandals* by *Onkelos* on Deut. viii. 4, ומסנך לא יחיפו *And thy ſandals* were *not* worn away or out, "*attrita ſunt*." *Walton*. As a participial N: in Heb. ſpoken only of the feet, יחף *Foot-worn, having the feet ſore* or *tender by walking barefoot*. Iſa. xx. 2, *At the ſame time ſpake Jehovah, ſaying, Go*—and put off thy ſhoe or ſandal from thy foot: *and he did ſo, walking*—יחף foot-worn. It occurs alſo in this ſenſe, ver. 3, 4, and 2 Sam. xv. 30. The LXX having in all theſe paſſages rendered it by ανυποδετος *unſhod*, and the Vulg. either by diſcalceatus *unſhod*, or nudis pedibus *barefoot*, have given the general ſenſe, but not the preciſe idea, of the word. Jer. ii. 25, *Keep thy foot* מיחף, Vulg. *a nuditate*, from nakedneſs, LXX απο ὁδȣ τραχειας from the rough road; but it ſeems ſtrictly to mean, from wearing, or being worn, away.

יחר

In Kal, *To delay, tarry*, ſo LXX εχρονισεν and Vulg. moratus eſt. Once, 2 Sam. xx. 5. It is evidently of the ſame import as אחר.

יחש

To reckon up, number or *diſtribute, according to families* or *genealogies*. It occurs not as a V. in Kal, but in Hith. *To be reckoned by genealogies.* 1 Chron. v. 7, 17, & al. freq. As a N. יחש *A genealogy, regiſter of families.* occ. Neh. vii. 5. 1 Chron. v. 1, Reuben's *birthright was given to the ſons of Joſeph*, or (as ſix of Dr. *Kennicott*'s Codices read) *to Joſeph*, ולא לחתיחש לבכרה, *but not ſo as* to be reckoned in the genealogy *as firſt-born*, and conſequently to have the title and *all* the rights of promogeniture. *For* (ver. 2.) *Judah prevailed above his brethren, and of him came the chief ruler*; *but the* birthright (i. e. the *double portion* of the inheritance allotted to Ephraim and Manaſſeh, Joſeph's two ſons) *was Joſeph*'s. See more on this ſubject in *Vitringa*'s Obſervationes Sacræ, lib. ii. cap. 3, 3d edit.

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* See the Note in his *New and Literal Tranſlation*, &c.

† See *Goguet*, Origin of Laws, &c. Part II. book ii, chap. ii, art. 1, vol. ii. p. 95, *Edinburgh* edit.

This Root occurs only in the Books of *Chronicles, Ezra*, and *Nehemiah*.

יטב

It is nearly related to טב, which ſee. *To be good, well, right, agreeable, cheerful*, or the like. Gen. xii. 13. xl. 14. 1 Sam. xxiv. 4. Jud. xix. 6. In Hiph. *To do* or *make good.* Gen. xii. 16. Deut. viii. 16. Prov. xxx. 29. Followed by ל and a V. in the Infinitive mood, it denotes *to do* that action which is expreſſed by the latter Verb, *well, rightly* or *thoroughly*, as Jer. i. 12, היטבת לראות *thou haſt done well* for ſeeing, i. e. *thou haſt* ſeen *rightly*. Comp. 1 Sam. xvi. 17. With על and a V. infin. Mic. vii. 3, (*They are wont*, ſee under ל 21.) להיטיב to prepare, make ready כפים (*both*) *hands* to *do evil.* So LXX, Επι το κακον τας χειρας αυτων ετοιμαζουσιν, They prepare *their hands for evil.* But ſometimes the ל between the Verbs is omitted, as Iſa. xxiii. 16. Followed by a N. *To make* the thing expreſſed by the N. *good* or *goodly.* See Prov. xvii. 22. Hoſ. x. 1; or, if an action be meant, *To do* it *well.* See Prov. xxx. 29. Ruth iii. 10. היטב and היטב are often uſed adverbially, for *well, rightly, thoroughly*, as Deut. ix. 21. xvii. 4. 2 K. xi. 18. As a Participial N. מיטב *The good, the beſt.* occ. Gen. xlvii. 6, 11. Exod. xxii. 4, or 5. 1 Sam. xv. 9, 15.

יטל

The ſame as טל, which ſee, *To caſt, caſt down.* See Pſal. xxxvii. 24. Prov. xvi. 33. But obſerve that יוטל in both theſe paſſages may be in Huph. from טל, as הוטלו Jer. xxii. 28, may be likewiſe. For Iſa. xl. 15, ſee under טל I.

יין See under ינה

יכח

To be plain, manifeſt, evident. It occurs not as a V. in Kal, but

I. In Hiph. *To make manifeſt, ſhew, ſhew plainly, point out* by facts. occ. Gen. xxiv. 14, 44; in the former of which texts *Symmachus* has given nearly the idea of the word by rendering it *απεδειξας thou haſt ſhewn.* See Gen. xxxi. 42. (comp. ver. 29.) Hab. i. 12.

II. *To make manifeſt, ſhew, demonſtrate* by words. See Job xiii. 3, 15. xix. 5. xxxii. 12. Iſa. ii. 4. i. 18, where Eng. Tranſlat. *Let us reaſon*; but Dr. *Taylor* in Concordance, *let us ſettle*, and *determine* the affair; you repent, ver. 16, 17; I forgive, ver. 18, 19. Gen. xxxi. 37, ויוכיחו בין שנינו *And* let them ſhew, make manifeſt (the truth), i. e. as the Eng. Tranſlat. let them judge *between us.* So as a Participle or participial N. מוכיח *An umpire* between parties, q. d. *a demonſtrator* of what is right. Job ix. 33. In Niph. נוכח *To be ſhewn, proved* by words. occ. Job xxiii. 7. נכחת alſo Gen. xx. 16, has been ſuppoſed to be of this Root, but it belongs to Root נכח, which ſee. In Hith. *To make oneſelf manifeſt, produce one's cauſe* or *reaſons, lay oneſelf open*, as we may ſay. occ. Mic. vi. 2. As a N. fem. תוכחת, plur. תוכחות *A proof, a reaſon.* Job xiii. 6. xxiii. 4. The LXX have generally rendered this V. הוכיח by ελεγχειν, whoſe primary ſenſe ſeems to be, *to demonſtrate, ſhew by evident* or *convincing reaſons* or *arguments.* See *Greek* and *Engliſh* Lexicon in Ελεγχω.

III. Becauſe *ſhewing* or *reaſoning* by words is often in the way of *reproof* (as Prov. ix. 7, ומוכיח לרשע מומו *And* he who ſhews *to a wicked man his faults*—ſupply from the former part of the verſe, *getteth to himſelf ſhame*; hence the Verb הוכיח ſignifies *To reprove, rebuke*, in words. Gen. xxi. 25. Lev. xix. 17. Prov. xxiv. 25. As Ns. fem. תוכחה *Reproof, rebuke.* 2 K. xix. 3. Iſa. xxxvii. 3. תוכחת Nearly the ſame. Prov. x. 17. xii. 1, & al.

IV. *To rebuke* by action, *to correct, chaſtiſe.* 2 Sam. vii. 14. 2 K. xix. 4. Pſ. xxxviii. 2. In Huph. *To be corrected.*

occ. Job xxxiii. 19. As a N. fem. תוכחה *Correction, chaſtiſement.* Hoſ. v. 9. Pſal. lxxiii. 14.

יכל

Denotes almoſt any kind of *power* or *ability.*

I. In Kal and Hiph. followed by a V. infinitive with or without ל prefixed, *To be able* to do a thing; it may often be rendered by *can* or *could* See Gen. xiii. 6, 16. xxxvi. 7. xliv. 1. Deut. xiv. 24. As a V. infinitive with the י uncommonly prefixed, or rather as a N. fem. יכלת *A being able.* occ. Num. xiv. 16. Deut. ix. 28.

II. *To be able* conſiſtently with cuſtom or duty, ſo it may often be rendered *may, might*, or *muſt.* See Gen. xliii. 32. Deut. xii. 17. xvi. 5. xvii. 15. 1 K. xiii 16. Lam. iv. 14; which laſt text may perhaps be beſt rendered, *what they* might not, *they touched with their garments.* See *Cocceius.*

III. In Kal and Hiph. *To prevail.* Gen. xxx. 8. xxxii. 28. Alſo, Tranſitively or with ל following. *To prevail over, overcome.* Pſ. xiii. 5. Gen. xxxii. 25. Jud. xvi. 5, & al. So with אלי Hoſ. xi. 4, which ſee under אמש I.

IV. *To endure, be able to bear,* whether tranſitively, Pſ. ci. 5. Iſa. i. 13. Amos vii. 10.—or with ו and another V. following, Eſth. viii. 6.

V. In Hiph. *To be able to attain.* Hoſ. viii. 5; where the LXX *ȣ μη δυνωνται καθαρισθηναι, can in no wiſe* be cleanſed. So Vulg. non poterunt *emundari.*

VI. As a N. מיכל, joined with המים *water,* ſeems to denote *ſhallow* water which *may be* paſſed through, q. d. a *practicable* water. occ. 2 Sam. xvii. 20; where the LXX *παρηλθον μικρον τȣ ὑδατος, they paſſed over a* little *water.* Here *μικρον* expreſſes the general ſenſe, though not the preciſe idea, of the Heb. מיכל. From this form and application of the Heb. Root the Arabs appear to have derived their Verb מכל, which is by them often applied to a channel or well *having but little water*; and from this uſe of the Arabic word *Schultens* in his MS. Origines Hebraicæ makes מכל a Hebrew Root of the ſame import, and conſequently the מ in מיכל to be radical; but the former interpretation ſeems the truer.

יכלכל in Kal and Hiph. *To be fully able to ſupport* or *ſuſtain.* (Comp. Senſe IV. of יכל above.) occ. Prov. xviii. 14; where Vulg. ſuſtentat *ſuſtains.* Mal. iii. 2; where LXX *ὑπομενει will ſupport.*

יכת See under כת

יל

To cry or *ſhriek out,* as a woman in labour. occ. 1 Sam. iv. 19, הרה ללת *Big with child* (for) to cry out; the firſt ל in ללת being conſidered as ſervile, and the infinitive לת being formed, as uſual in Verbs with י for the firſt radical.

ילל I. *To cry out, ſhriek* or *howl violently* or *repeatedly.* It occurs not as a V. in Kal, but as a Participle ילל *Howling violently, yelling.* occ. Deut. xxxii. 10; and frequently as a V. in Hiph. but it never changes the initial י into ו. See Iſa. xiii. 6. Jer. xlvii. 2. Hoſ. vii. 14; and for הילל Iſa. xiv. 12, ſee in הלל III. Alſo in a tranſitive ſenſe, *To cauſe to howl violently.* occ. Iſa. lii 5; where obſerve, that in the Hiph. Verb יהילילו the formative ה is retained after a ſervile י, as in יהושיע from ישע, יהודו from ידה.

As a N. fem. יללה and in Reg. יללת *A howling* or *yelling.* Zeph. i. 10. Jer. xxv. 36, & al.

Hence Greek Ολολυζω, Lat. *Ululo,* Eng. *howl, wail, yawl, yell,* Lat. *ulula,* Eng. *owl*; if all theſe words ſhould not, as well as the Heb. יל and ילל, be rather conſidered as formed immediately from the ſound, let the reader judge.

II. תוללי Pſ. cxxxvii. 3, is by ſome referred to this Root, and conſidered as a N. maſc. plur. in Reg. from ילל, and תוללינו שמחה is accordingly tranſlated *our ejulations of joy.* But 1ſt, There is no other inſtance where a deflection from ילל aſſumes a ו inſtead of the י; nor, 2dly, is there any other inſtance where a word of that Root is uſed in a good ſenſe; and 3dly, the ſtructure of the ſentence in the Pſalm requires, according to the uſual ſtyle of the poetic parts of Scripture, that תוללינו ſhould correſpond with שובינו, *our captivators, thoſe who took us captive*; and it is accordingly rendered by the LXX *οἱ απαγαγοντες,* and by the Vulg. qui abduxerunt nos *thoſe who led us away*: I cannot therefore help thinking, with the learned *De Dieu,* that the interpretation which makes תוללינו to be put by a *Chaldaiſm* for שוללינו *thoſe who ſpoiled us*, is by no means contemptible; eſpecially ſince the Pſalmiſt is here ſpeaking of the *Babylonians*, and ſince the Chaldee Paraphraſt explains it by בוזנא *they who ſpoiled us*. It muſt however be confeſſed that I do not meet with the V. תלל uſed for שלל elſewhere either in the Biblical Chaldee or in the Targums.

III. As a N. fem. לילית See under לל.

ילד

To procreate or *breed* young, *to beget* or *bear*; for, like the Greek γενναω and Latin gigno, it is ſpoken both of the male and female. It is alſo applied both to man and beaſts. See Gen. iv. 1, 2, 16, 18. xxx. 39. xxxi. 8. Alſo, *To cauſe to bring forth, to deliver of a child*, as a midwife. occ. Exod. i. 16. In Niph. נולד *To be born*. Gen. iv. 18. Lev. xxii. 27. 1 K. xiii. 2, & al. freq. Alſo, *To be born again*, as it were, *to become by a total* or *great change*. Eccleſ. iv. 14. Job xi. 12, *That vain hollow man* (glancing at Job) *may become wiſe, and the wild aſſe's colt* אדם ילד may become, be regenerated *a man*. This uſe of the V. is beautifully expreſſive, and is common in Arabic. See *Schultens'* Comment. and *Scott*, and comp. John iii. 3. In Hiph. הוליד *To beget*. Gen. xi. 27. xxv. 19, & al. freq. *To bring forth*, but in a figurative ſenſe. Pſ. vii. 15. Iſa. lix. 4, & al. Comp. Prov. xxvii. 1. Alſo, *To cauſe to bring forth*. Iſa. lxvi. 9. Applied to the earth. Iſa. lv. 10. In Huph. *To be born*. occ. Gen. xl. 20. Ezek. xvi. 4, 5. In Hith. התילד *To reckon one's deſcent, declare one's genealogy* or *pedigree*. occ. Num. i. 18. As a N. fem. לדה *A bringing forth, birth, parturition*. Hoſ. ix. 11. As a N. ילד *A ſon, a child, a young man, a lad*. See Exod. i. 17. ii. 6, 7. Gen. iv. 23. xxi. 8, 14, 15, 16. And from this N. may be deduced the ſenſe of the V. in Gen l. 23. *The children of Machir* ילדו על ברכי * were brought up, dandled, treated as children or boys, *upon the knees of Joſeph*: a pleaſing picture of an old man's fondneſs for his deſcendants! So in *Homer*, Odyſſ. xix. lin. 401, the nurſe places *Ulyſſes*, then lately born, on his maternal grandfather *Autolycus*'s knees,

> Τον ῥα οἱ Ευρυκλεια φιλοις επι γουνασι θηκε.

And on the other hand, Il. ix. lin. 455, *Amyntor* imprecates it as a curſe upon his ſon *Phœnix*, that he might have no ſon *to ſit upon* Amyntor's *knees*:

> Μηποτε γουνασι οἷσιν εφεσσεσθαι φιλον υἱον
> Εξ εμεθεν γεγαωτα.

As Ns. fem. ילדה *A girl, a damſel*. occ. Gen xxxiv. 4. Joel iii. 8. or iv. 3. Zech. viii. 5. ילדות, *Youth, time of being young*. occ. Eccleſ. xi. 9, 10. As a N. maſc. ולד *A child, offspring*. occ. Gen. xi. 30, and (according to the *Keri*, and more than forty of Dr. *Kennicott*'s Codices) 2 Sam. vi. 23. יליד *One born*. Gen. xvii. 12. Lev. xxii. 11. As Ns. fem. ילדת *Offſpring, progeny*. occ. Pſ. cx. 3. מילדת *A midwife, an aſſiſtant in bringing forth*. Gen. xxxv. 17. xxxviii. 28. Exod. i. 15, & al. Fem. in Reg. מולדת *Nativity*. Gen. xi. 28. xxiv. 4, 7, & al. *Kindred*. Gen. xliii. 7. *Offspring*. Gen. xlviii. 6. As a N. fem. plur. תולדות *Generations, ſucceſſive productions*, or *occurrences*. See Gen. ii. 4. vi. 9. xxxvii. 2. Num. i. 20.

From this Root is derived the Greek Ειλιθυια, in plur. Ειλιθυιαι, uſed in Homer as the name of a *Goddeſs* or *Goddeſſes* who preſided over *child-birth*. See Il. xvi. lin. 187. Il. xix. lin. 103, 119. Il. xi. lin. 270. In this laſt paſſage *Homer* makes the Ειλιθυιαι the daughters of *Juno*, or *the air*; but in the *Orphic* Hymn to Προθυραια (which ſee under פלט IV.) that goddeſs alſo is herſelf called Ειλιθυια and Αρτεμις, i. e. *the moon*. Hence alſo Eng. *to yield*, i. e. produce. Alſo, *A lad*, and perhaps, by prefixing ש, *Child*.

ילך

It has the ſame ſignification as הלך, but is uſed only in the future, imperative, and infinitive of Kal, and in Hiph.

In Kal, *To walk, go*, in almoſt any manner, *to come, go away, depart*. Mic. i. 8, & al. freq. *To go*, as a ſhip or veſſel on the water. Gen. vii. 18. 1 K. xxii. 49. *To go*, or *be let down*, as a corpſe into a grave, a grave, 2 K. xiii. 21. *To go forward, grow* as a plant, Jer. xii. 2. Hoſ. xiv. 7. *To flow*, as rivers with water, Joel iii. 18, or 23. *To act, behave, lead one's life*, Exod. xvi. 4. Deut. viii. 6. x. 12. xxix. 18. Prov. ii. 13, & al. freq. In Hiph הוליך and הילך *To cauſe to go, to lead, carry, bring, take away*. Deut. viii. 2. Exod. ii. 9, & al. freq.

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* See Engliſh Tranſlat. of 2 Sam. xxi. 8; but obſerve that in this text one of Dr. *Kennicott*'s MSS. omits מיכל one for that name reads מירב, and another מרב See 1 Sam xviii 19. But comp. Targum on 2 Sam xxi. 8, and *Glaſſii* Philol. Sacr in loc. col. 93, edit. Lipſ. 4to, 1743.

ילף

Occurs not as a V. in Heb. but in Arabic the cognate Root ולף ſignifies *to ſtick faſt, adhere*. So as a N. fem. ילפת ſeems to ſignify *An obſtinate eruption* or *ſcabbineſs, adhering* to the ſkin, *a tetter*. So LXX Λειχην, and Vulg. Impetigo. occ. Lev. xxi. 20. xxii. 22.

ילק See under לק

ים

This word is nearly related to הם, which ſee, (if indeed it ought to be reckoned a different Root,) as ידה to הדה, ילך to הלך, and, like הם, it denotes *Tumult, tumultuous motion*. It occurs not as a V. but hence

I. As a N. יום *The* or *A day*, from the *tumultuous motion* or *agitation of the celeſtial fluid*, while the ſun is above the horizon. Gen. i. 5, 18. viii. 22. Pſal. cxxxvi. 8, & al. freq. "A good teleſcope," ſays an excellent and pious Philoſopher*, "will ſhew us—what a *tumult* ariſes in the air from the *agitation* of the ſun-beams in the heat of the noon-day. The heaven ſeems tranſparent and undiſturbed to the naked eye; while a ſtorm is raiſed in the air by the impulſe of the light, *not unlike what is raiſed in the waters of the ſea by the impetuoſity of the wind*. It increaſes with the altitude of the ſun; and when the evening comes on, it ſubſides almoſt into a calm."

יומו *His day*, means *the day of his birth*. Job iii. 1. comp. ver. 3, 4, 8. Hoſ. vii. 5.

ביום *In the day*, is often uſed for *at the time*, for our time is meaſured principally by *days*, and ſo, אשר *which* being underſtood, is equivalent to *when*. See Gen. ii. 4, 17. Iſa. xi. 16. Lam. iii. 57.

היום, with the ה emphatic prefixed, *The day*, is uſed for *this day, to-day*. Exod. xiv. 13. 2 K. vi. 28. Alſo, *At the time, now*, Lat. Jam. Deut. xxxi. 21. 1 Sam. ix. 9. Neh. i. 6, & al. Alſo, *In the day time*. Neh. iv. 22. Hoſ. iv. 5. כיום *At this day* or *time*. Gen. xxv 31 1 Sam. ii. 16. ix. 27. 1 K. i. 51. Iſa. lviii. 4, *Ye faſt not* at this day (ſee marg.), or, at this time, *ſo as to make your voice to be heard on high*, i. e. by Jehovah. See *Vitringa*.

Plur. ימים and fem. ימות (occ. Deut. xxxii. 7. Pſ. xc. 15.) *Days*. Gen. viii. 10, 12, & al. freq. *Some days*. Num. ix. 22. Neh. i. 4. Alſo, *A certain period of days, a year*. See Exod. xiii. 10. Lev. xxv. 29. Jud. xvii. 10. xxi. 19. 1 Sam. i. 3. (comp. ver. 7.) xxvii. 7.

יומים *Two days*, as this word always ſignifies, when the ו is inſerted. occ. Exod. xvi. 29. xxi. 21. Num. xi. 19.

As a Particle formed with ם poſtfixed, יומם *By day, in the day time*. Exod. xiii. 21, 22, & al. freq. Alſo, *Daily, every day*. Pſ. xiii. 3. (ſo *Symmachus* καθ' ἡμεραν) Ezek. xxx. 16.

II. As a N. ים *The* or *A ſea*, from it's *tumultuous motion* by winds or tides. freq. occ. It is uſed more extenſively than our Eng. word *ſea* uſually is, as for *any large collection of waters, a lake*. See Num. xxxiv. 3. Joſh. iii. 16. xii. 3;—for a *large river*, as the Euphrates, Jer. li. 36. Zech. x. 11. comp. Iſa. xxi. 1.—the Nile. Nah. iii. 8. Ezek. xxxii. 2, 3. Iſa. xix. 5. xxvii. 1. Job xli. 22, or 31. See *Vitringa* on Iſa. xix. 5. "As the Nile in ſummer overflows the country of Egypt, the inhabitants from the moſt ancient times have called and ſtill call that river the ſea." *Michaelis*, Supplem. p. 1083, who proves the latter part of his aſſertion from the Arabic writers.—For the *large brazen* or *molten veſſel* in Solomon's Temple for the *Prieſts to waſh in*. This ſea was emblematical of thoſe *ſufferings* and *afflictions* (comp. under פקע) whereby *Chriſt the great High Prieſt* was *made perfect* or *conſecrated to his office*, (Heb. ii. 10.) and alſo of thoſe by which his faithful ſervants, who in an inferiour ſenſe are *Prieſts* alſo, (comp. 1 Pet. ii. 5. Rev. i. 6. v. 10,) are *baptized* (ſee Mat. xx 22, 23.) and *purified*. See 1 K. vii. 23—25. 2 Chron. iv. 2—4. It is further evident that in Gen. i. 10.

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* The Rev. Mr. *William Jones*, in his *Eſſay on the Firſt Principles of Natural Philoſophy*, p. 241. And ſee more in his *Phyſiological Diſquiſitions*, p. 91, 558.

Job xxxviii. 8. Pſ. xxiv. 2, ים and plur. ימים comprehend not only *the ocean* or *ſea* as we call it, but alſo תהום רבה *the great abyſs*, or *vaſt collection of waters in the bowels of the earth.*

Since the Mediterranean or *Great Sea* (as it is ſtyled Joſh. i. 4,) lay all along the *weſtern* coaſt of the Holy Land from north to ſouth, hence ים often denotes *the weſt.* Gen. xxviii. 14. Exod. x. 19. xxvi. 22. Iſa. xlix. 12, & al.

III. As a N. maſc. plur. with a formative מ, מים and in Reg. מי, the final ם being dropped in Reg. as it is in all other plurals which in their abſolute form end in ים.

1. *Water*, or *waters* in general, thus denominated like ים *the ſea*, from their being ſo ſuſceptible of, and frequently agitated by, *tumultuous motions.* Gen. i. 2, 6.

2. Spoken of *tears*, Pſ. cxix. 136. Jer. ix. 1. Lam. i. 16.

3. *Water* having always been, as it ſtill is, the *principal drink*, as *bread the principal food* (ſee under לחם II.) of the eaſtern nations, (ſee 1 K. xiii. 8, 9, 16, 17, 18, 22.) hence *bread* and *water* denote in general *the neceſſaries of life.* Iſa. iii. 1. xxxiii. 16, & al.

4. It ſignifies *the gifts* and *graces of the Holy Spirit through the preaching of the Goſpel, or the doctrine of the Goſpel attended by the influence of the Holy Spirit.* See Iſa. xliv. 3. xxxv. 7. xli. 18. lv. 1. xii. 3. Ezek. xlvii. 1. Zech. xiv. 8. Comp. John iv. 10, 14. vii. 38, 39. Rev. xxi. 6. xxii. 1, 17.

5. *Waters* denote *a numerous and powerful nation* or *nations*, eſpecially as hoſtilely invading a country. Iſa. viii. 7. Jer. xlvii. 2. Comp. Iſa. xvii. 12, 13. Ezek. xxvi. 3, 19.

6.—*Inevitable and overwhelming calamities* or *afflictions.* 2 Sam. xxii. 17. Pſ. xviii. 17. lxix. 2, 3, 15, 16. cxxiv. 4, 5. cxliv. 7. Iſa. xxviii. 17. xliii. 2. Lam. iii. 54.

7.—*Poſterity ſpringing*, as it were, *from a common ſource.* Num. xxiv. 7. Iſa. xlviii. 1. Comp. Deut. xxxiii. 28. Pſal. lxviii. 27.

IV. As a reduplicate N. maſc. plur. in Reg. מימי *Waters, numerous* or *abundant waters.* Exod. vii. 19. viii. 6, or 2. Joſh. iv. 7, & al. freq.

V. As a N. maſc. plur. ימם or, as more than ſixty of Dr. *Kennicott*'s Codices read, ימים Gen. xxxvi. 24. The *Rabbins* explain this by *mules*; the Vulg. renders it aquas calidas, *warm waters*; but the interpretation of the learned *Bochart* ſeems far better, namely, that ימם here is the name of a *people*, probably the ſame as the gigantic אימים *Emim*, mentioned Gen. xiv. 5; of whom ſee under אים. Accordingly the Samaritan Pentateuch here reads האימים; and the Targum in Gen. xxxvi. 24, renders the word by גבריא *giants*; and *Aquila* and *Symmachus* retain the *Hebrew* name τες Ιαμειμ *the Emim*; ſo that the paſſage אשר מצא את הימם במדבר ſhould be rendered, *who found*, or *lighted upon*, the Emim *in the deſert.* מצא, when ſpoken of enemies, is uſed for *lighting upon them*, or even *attacking them ſuddenly.* See Jud. i. 5. 1 Sam. xxxi. 3. 2 Chron. xxii. 8. Pſal. xxi. 9; and *Bochart*, vol. ii. 238, & ſeq.

Der. *Jumble*, from יום and בל to mix, tumultuous mixture. Saxon ȝelioma, light, and Engliſh *gleam*, from גלה to reveal, appear, and יום; whence alſo, perhaps, *Glimmer, glimpſe.*

ימך

In Hiph. *To enlarge, amplify, make large, roomy*, or *ſpacious.* Once, Pſ. xvi. 5, *Thou* תומיך ſhalt enlarge *my lot.* Vulg. reſtitues *ſhalt reſtore.*

This Root is not to be found in the common Lexicons, and תומיך in the Pſalm is uſually referred to the Root תמך *To ſuſtain, ſupport*, as if it were the Participle Benoni in Kal from that Verb; but ſince on this ſuppoſition תומיך with the י inſerted would be a very irregular, and, I believe, unexampled form, and ſince the Root ומך in Arabic ſignifies *To be large, ample, ſpacious*, whence the N. ומכה in *Golius* and *Caſtell*, *Spaciouſneſs, freedom*, "amplitudo ſpatii, libertas," I have with *Schultens* in his manuſcript Origines Hebraicæ ventured to reſtore this Root; and very readily ſubmit this interpretation of it, which a little differs from his *, to the Reader's judgement. Thus far I had written in the ſecond edition. I muſt now add, that in Pſ. xvi. 4, two of Dr. *Kennicott's* MSS. read תמך, and nineteen of his MSS. and four ancient editions תומך, either of which words may be conſidered as the Participle maſc. ſing. Benoni, in Kal, from תמך *to hold up, ſupport.*

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* "*Tu ſortem meam* facies laxiſſimam, omni *ſcilicet* amplitudine bonorum auctam." *Schultens.*

ימן

Occurs not as a V. in Kal, but ſeems to have nearly the ſame radical meaning as אמן *to be ſteady, firm.* Thus the V. יחר is of the ſame import as אחר, and יחר as אחר.

I. As a N. ימין *The right hand*, with or without יד, from it's *ſteadineſs* or *conſtant employment* in work, comparatively with the left hand. See Gen. xlviii. 13, 14, 17, 18. Jud. iii. 15, 16. So in Greek the *right hand* is called Δεξια from δεξασθαι *to receive, take*, on account of it's aptitude for this purpoſe, and I ſuppoſe is in Engliſh denominated *right* from it's fitneſs or *rightneſs* to perform our various works.

The right hand figuratively denotes *power* or *agency* of God or man *ſteadily and effectually exerted.* See inter al. Exod. xv. 6, 12. Job xl. 9, or 14. Pſ. lxxiv. 11. lxxvii. 11. lxxxix. 43. cxviii. 15, 16. So the *right hand* is the place of *dignity* or *honour.* See 1 K. ii. 19. Pſ. xlv. 10. lxxx. 18. cx. 1. But on this laſt text ſee *Vitringa*, Obſerv. Sacr. lib. ii. cap. 4. Eccleſ. x. 2, *The heart* (underſtanding or ſenſe) *of a wiſe man is at his* right hand, i. e. ready to be employed with *dexterity* and *effect.*

From the hand, ימין and ימני, fem. ימינית are applied to the ear, the foot, the eye, the ſhoulder of a beaſt, the finger, a pillar. See Exod. xxix. 20, 22. Zech. xi. 17. Lev. vii. 32. 1 K. vii. 21. 2 Chron. iii. 17.

In Hiph. *To uſe the right hand.* occ. 1 Chron. xii. 2. Alſo, *To go* or *turn to the right hand.* occ. Gen. xiii. 9. 2 Sam. xiv. 19. Ezek. xxi. 16. Iſa. xxx. 21, כי תאמינו וכי תשמאילו *When* ye ſhall turn to the right hand, *and when ye ſhall turn to the left.* In this laſt text the א is plainly ſubſtituted for the י which is uſed in the three others, and this manner of ſpelling confirms the near relation between the Roots ימן and אמן above obſerved.

II. As a N. ימין is uſed for the *ſouth*, or *ſouthern* part, and in this ſenſe oppoſed to צפון the *north*, Pſ. lxxxix. 13. Comp. Ezek. xvi. 46. Job xxiii. 8, 9. It is highly probable from Gen. i. 27, compared with Gen. ii. 18—22, that *Adam* was formed on the *morning* of the ſixth day, and ſo would naturally turn himſelf firſt to the *eaſt*, where the ſolar light firſt appears; and thus the *ſouth* would be at his *right hand*, and might therefore be denominated from it. *Milton* has finely touched upon this circumſtance, where *Adam* is giving *Raphael* an account of himſelf, and the objects around him at his firſt formation:

> Strait toward *Heav'n* my wond'ring eyes I turn'd,
> And gaz'd awhile the ample *ſky.*— — —
> ————Thou *Sun*, ſaid I, fair *Light*——
> While thus I call'd and ſtray'd I knew not whither,
> From where I firſt drew air, and firſt *beheld*
> *This happy Light.*
> Par. Lost, B. viii. lin. 257, 8, 273, 283, &c.

But is it not more probable that the *ſouth* was denominated ימין, becauſe, taking קדם *the eaſt* for the *fore-part* of the earth, the *ſouth* would be to the *right hand?* Comp. under קדם III.

III. As Ns. תימן *The ſouth*, Joſh. xii. 1, & al. freq. Alſo, *The ſouth wind.* occ. Pſ. lxxviii. 26. Cant. iv. 16. Comp. Zech. ix. 14. תמן *The ſouth.* occ. Job ix. 9.

ימר

I. In Kal and Hiph. *To change, alter, exchange.* Pſ. xv. 4. Jer. ii. 11. (where the firſt י in ההימיר is plainly radical; very many, however, of Dr. *Kennicott's* read ההמיר without it) Lev. xxvii. 10. Mic. ii. 4, & al. freq. In Niph. נמר *To be changed.* occ. Jer. xlviii. 11. In Hith. *To change* or *alter oneſelf*, or *one's condition.* Qu? occ. Iſa. lxi. 6. Compare the context. As a N. fem. תמורה *An exchange, commutation.* Lev. xxvii. 10. 33. Ruth iv. 7. Comp. Job xv. 31. xx. 18, and *Scott* on theſe texts.

II. As a N. נמר *A Leopard*, ſo called perhaps from this Root, on account of his *variegated* ſkin. But ſee Root נמר.

ימש

To feel, grope. It occurs in Hiph. Jud. xvi. 26. והימשני *And let me feel.* And if this word be the true reading, we muſt ſay, that the Roots ימש and מש are of the ſame import as יטב and טב, ירע and

רע. But ſeven of Dr. *Kennicott's* Codices, and among them the *Complutenſian* edition, read והמשני and about twenty of his Codices, together with the *Keri*, have והמישני. Comp. under מש.

ינה

With a radical, but mutable or omiſſible, ה.

I. *To preſs, ſqueeze, oppreſs, depreſs.* So the LXX frequently render it by Θλιϐω. It occurs as a Verb in a natural ſenſe. Pſal. cxli. 5, *Let the righteous ſmite me kindly,* or (*it ſhall be*) *a kindneſs, and reprove me,* (*it ſhall be*) *oil to my head,* or *a moſt excellent oil,* (ſee Exod. xxx. 23.) אל יני ראשי *it ſhall not* depreſs *me* (i. e.) *my head,* (comp. Gen. iii. 15) it ſhall not make me *hang down* my head, as perſons in great ſorrow or dejection do; ſee Iſa. lviii. 5; to which is oppoſed הרים ראש *lifting up the head,* Pſal. iii. 4. Comp. Prov. xxvii. 6. In Pſal. cxli. 5, thirty-two of Dr. *Kennicott's* MSS. and one ancient printed edition, for יני read יניא. But by the other applications of the Root נא (which ſee) יני ſeems the truer reading.

II. As a N. ין (with the firſt י radical, and formed as קין from קנה, כים from כסה, עין from ענה, &c.) *Wine,* which is made by *ſqueezing* the grapes, *the expreſſed juice* of grapes. Gen. ix. 21. xlix. 11, & al. freq. It ſeems worthy of remark, that the Heb. name for *wine* has been retained with little variation in many other languages, as in the Greek Οινος, Lat. *Vinum,* whence Italian and Spaniſh *Vino,* and French *Vin*; in the Celtic or Welſh *Gwin*; in the Cimbric *Uin,* Gothic *Wein,* Old German *Uuin,* Daniſh *Vien,* Dutch *Wiin,* Saxon þin, and Eng. *Wine* and *Vine* *.

III. As a N. ין (formed as חוץ from חצה and כוס from כסה, &c.) *Mud, mire overwhelming* or *oppreſſing* one on all ſides. occ. Pſ. xl. 3. lxix. 3.

IV. As a V. in Kal, *To oppreſs, afflict,* or the like, in a moral ſenſe. occ. Pſal. lxxiv. 8, נינם We will oppreſs *them.* Comp. הונו Jer. xxii. 3. As a Participle Benoni in Kal, or as a participial N. maſc. or fem. יונה *Oppreſſing,* or *an oppreſſor.* occ. Jer. xxv. 38. xlvi. 16. l. 16. Zeph. iii. 1, & al. In Hiph. הונה *To oppreſs.* Ezek. xviii. 12, 16, & al.

V. As a N. יונה *The pigeon* or *dove,* becauſe particularly *defenceleſs,* and *expoſed to rapine* and *violence.* See Pſ. lv. 7. Hoſ. vii. 11. xi. 11. It is evident, that according to this interpretation יונה in the form of a Particip. active, is uſed in a *paſſive* ſenſe; and it requires but a ſlight acquaintance with the Hebrew language to know that not only the Participles active of ſome Verbs, but alſo the Verbs themſelves in Kal have a *paſſive* as well as an active ſignification, eſpecially in thoſe inſtances where the Hiph. conjugation is uſed as Kal, or in an active ſenſe, as in this Root.

The poets, who are often the beſt deſcribers of nature, forget not to paint the dove as the *object of rapine.* Thus *Homer,* Il. xxi. lin. 493, &c.

———————————ὥςε ϖελεια
Ἡ ῥα θ' ὑπ' ἰρηκος κοιλην εισεπτατο ϖετρην
Χηραμον· ουδ' αρα τη γε αλωμεναι αισιμον ηεν.

So when the falcon wings her way above,
To the cleft cavern ſpeeds the gentle *dove,*
(*Not fated yet to die.*)————

Pope.

Again, Il. xxii. lin. 139, &c.

Ηΰτε κιρκος ορεσφιν ελαφροτατος ϖετεηνων
Ῥηϊδιως οιμησε μετα τρηρωνα ϖελειαν·
Ἡ δε θ' ὕπαιθα φοβειται· ὁ δ' εγγυθεν οξυ λεληκως
Ταρφε' επαΐσσει, ελεειν τε ἑ θυμος ανωγει.

Thus at the panting *dove* a falcon flies,
(The ſwifteſt racer of the liquid ſkies)
Juſt when he holds or thinks he holds his prey,
Obliquely wheeling through th' aërial way
With *open beak* and ſhrilling cries he ſprings,
And *aims his claws,* and ſhoots upon his wings.

Pope.

So *Virgil,* Æn. xi. lin. 721, &c.

Quàm facile accipiter ſaxo ſacer ales ab alto
Conſequitur *pennis ſublimem in nube* columbam,
Comprenſamq; tenet, pedibuſque eviſcerat uncis:
Tum cruor & vulſæ labuntur ab æthere plumæ.

Not with more eaſe the falcon from above
Shoots, *ſeizes, gripes,* and *rends* the trembling
dove;
All ſtain'd with blood the beauteous feathers fly,
And the looſe plumes come fluttering down
the ſky.

Pitt.

ינח See נח and נחה

ינק

In Kal, *To ſuck.* Job iii. 12. Joel ii. 16. Iſa. lx. 16. lxvi. 11. Comp. Deut. xxxiii. 19. As a participial N. יונק or ינק *A ſuckling, a ſucking child.* Num. xi. 12. Jer. xliv. 7. In Hiph. *To give ſuck, to ſuckle.*

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* See *Junius's* Etymol. Anglican. in *Wine.*

Gen. xxi. 7. Exod. ii. 9. As a participial N. fem. מינקת or מנקת *A woman who gives*, or *has given ſuck, a wet nurſe.* Gen. xxiv. 59. xxxv. 8*. Exod. ii. 7.

II. Applied to plants. As a N. יונק *A young twig*, ſhooting from a ſtock, *a ſucker.* occ. Iſa. liii. 2. As a N. fem. in Reg. יונקת The ſame. Job viii. 16. Pſ. lxxx. 12. So Plur. in Reg. יניקות. occ. Ezek. xvii. 4.

Der. *Young*, *younker*, &c.

יסד

I. *To found, lay the baſis* or *foundation.* See inter al. Joſh. vi. 26. Pſ. civ. 5. 2 Chron. xxxi. 7. As participial Ns. יסוד *A foundation, baſis.* Exod. xxix. 12. 2 Chron. xxiv. 27, & al. מוסד Nearly the ſame. Deut. xxxii. 22. Iſa. lviii. 12, & al. In Hiph. *To lay for a foundation.* 2 Chron. iii. 3, *And theſe* (meaſures namely) *Solomon* הוסד laid as a foundation *for building.* In Huph. *To be founded, have the foundation laid.* Ezra iii. 11.

מוסדות השמים 2 Sam. xxii. 8, *The foundations of the heavens* are *thoſe foundations which were made by the heavens*, when they divided the waters from the waters, by forming the ſhell or hollow ſphere of earth between the two ſpheres of water. In the parallel place, Pſal. xviii. 8, theſe are called מוסדי הרים *the foundations of the mountains*, and elſewhere מוסדי ארץ *the foundations of the earth*, Pſ. lxxxii. 5. Prov. viii. 29. Iſa. xxiv. 18. Comp. Job xxxviii. 4. Pſ. xviii. 16. xxiv. 2. civ. 5. Prov. iii. 19.

II. As a N. יסד, or, according to twenty-four of Dr. *Kennicott*'s MSS, יסוד *A beginning.* occ. Ezra vii. 9.

III. In Kal, *To found*, as a nation or people. Iſa. xxiii. 13. In Niph. *To be* thus *founded.* Exod. ix. 18. comp. ver. 24.

IV. *To found, ſettle, eſtabliſh.* Iſa. xiv. 32

V. *To eſtabliſh, ordain, decree.* Pſ. viii. 3. civ. 8. 1 Chron. ix. 22. Eſth. i. 8. מטה מוסדה *The decreed rod.* occ. Iſa. xxx. 32.

VI. In Niph. *To be founded, firmly fixed*, or *reſolved.* occ. Pſ. ii. 2. xxxi. 14.

VII. As Ns. סד and סוד See under סד.

יסך

This Root is nearly related to סך (which ſee) as יטב to טב, &c. *To ſmear over, anoint.* Once, Exod. xxx. 32; but obſerve that for ייסך fifteen of Dr. *Kennicott*'s Codices read יסך, and the Samaritan Pentateuch יוסך; both which words may be conſidered as the 3d perſ. maſc. ſing. fut. in Huph. from the Root סך. As a N. מיסך See under סך I.

יסף

I. In Kal and Hiph. *To add, increaſe.* See Lev. v. 16. vi. 5. Pſ. cxv. 14. Iſa. xxvi. 15. xxxviii. 5. Jer. xlv. 3. Job xlii. 10. Prov. i. 5.

II. With the infinitive mood following, with or without ל, or with another Verb connected with יסף by ו, *To repeat, do again.* See Gen. iv. 2, 12. xxv. 1. 2 K. xxiv. 7. freq. occ. It is ſometimes followed by another Verb in the ſame form without ו intervening, and then alſo denotes a *repetition* of the action expreſſed by the latter Verb. See Prov. xxiii. 35. Iſa. lii. 1. Hoſ. i. 6. Comp. Iſa. xlvii. 1.

In two paſſages, namely, Exod. v. 7. 1 Sam. xviii. 29, it is ſuppoſed to be uſed with א inſtead of י; but in Exod. for תאספון not only the Samaritan text, but likewiſe three of Dr. *Kennicott*'s Heb. MSS. read תוסיפון, and four others תסיפון. And in ויאסף 1 Sam. xviii. 29, the א is wanting in the text of ſeven MSS. and in the margin of one more. (Comp. ver. 12, 15.) And with theſe various readings agree the Chaldee Targ. and the Syriac, LXX, and Vulg. Verſions.

יסר

It is in ſenſe, as well as ſound, nearly related to אסר. Comp. under ימן.

I. In Kal, *To reſtrain, check, diſcipline.* See Iſa. viii. 11. Jer. xxxi. 18. Lev. xxvi. 18, 28. Deut. iv. 36. viii. 5. xxi. 18. 1 K. xii. 11. 2 Chron. v. 14. Pſal. xciv. 10. In Niph. *To be reſtrained, diſciplined, to receive diſcipline* or *correction.* Lev. xxvi. 23. Pſ. ii. 10. Jer. vi. 8.

II. As a N. מוסר In general, *Reſtraint, ſomewhat reſtraining.*

1. Plur. in Reg. מוסרי and fem. מוסרות *Bands* or *bonds.* Pſ. cxvi. 16. Iſa. lii. 2. Jer. v. 5. xxvii. 2. Job xxxix. 5; in which laſt cited paſſage, as well as in others, it is oppoſed to פתח *opening, looſing.* The LXX frequently render מוסרות by δεσμους *bonds.*

2. *Reſtraint, diſcipline.* Deut. xi. 2. Job v. 17, & al. freq. Job xii. 18, מוסר פתח

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* See *Harmer*'s Obſervations, vol. iv. p. 517.

מלכים פתח *He looſeth* the bond *of kings*, "He deſtroys their * *binding power*, their authority, by dethroning them. The expreſſion may allude to the royal *belt*, one of the inſignia of majeſty. Comp. Iſa. xlv. 1." *Scott*, whom ſee. As a N. fem. in Reg. מסרת *Diſcipline, correction.* occ. Ezek. xx. 37.

יעד

I. In Kal, *To appoint, conſtitute.* occ. Jer. xlvii. 7. Mic vi. 9. 2 Sam. xx. 5, *And he tarried* מן המועד אשר יעדו *beyond* the ſet time *which he had* appointed (*to*) *him*. So in Hiph. *To appoint, fix*, particularly as *time.* occ. Job ix. 19, *Who* will or can appoint me a time? for trial namely. Who can ſit *as judge* between me and God?—"Who ſhall be *the judge* of God?" *Scott*. Jer. xlix. 19,—מי יעידני, or, according to the fuller reading of forty of Dr. *Kennicott*'s Codices, יועידני, *Who* will appoint me the time? i. e. to fight or contend with me. So Jer. l. 44, where twenty-eight of the Doctor's Codices read יועידני. As a N. maſc. מועד plur. מועדים and (2 Chron. viii. 13,) מועדות *A ſet regular time, a ſeaſon.* Gen. i. 14. xvii. 21. xxi. 2, & al. freq. Pſ. civ. 19, *He made the lunar light* (not for ſeaſons or ſet times in the ſenſe of ſacred ſeaſons or periodical feaſts, comp. under חדש II. but) according to (it's) ſeaſons, or periodical returns of continually increaſing or waneing light; ſo it follows in the text, *the ſolar light knoweth* מבואו his going off, or ſetting. As a N. fem. מועדה *Appointment.* occ. Joſh. xx. 9.

II. Spoken of a woman, *To betroth, to appoint* her *for a wife.* occ. Exod. xxi. 8, 9. The word implies the *ſolemn recognition* of the contract. So LXX καθομολογησηται.

III. In Niph. *To be convened, to meet* or *aſſemble by appointment.* See Num. x. 4. xiv. 35. Joſh. xi. 5. Amos iii. 3, *Can two* men *walk together, except* נועדו they be agreed, or meet by appointment? As a N. מועד *A meeting.* Hence אהל מועד *the tabernacle of meeting*, ſo called becauſe God promiſed there הועד *to meet with* Moſes and the children of Iſrael. See Exod. xxv. 22. xxix. 42, 43. xxx. 36. In Pſ. lxxiv. 8, we read of *All the* מועדי *of God*, which the learned *Prideaux* (Connect. vol. i. p. 387, &c. 8vo.) whom ſee, thinks were rather *proſeuchæ* than *ſynagogues*, i. e. rather *open courts where the people met to pray each man for himſelf*, than *covered buildings, where a public ſervice was performed, reſembling that of our pariſh churches, and conſiſting in a form of common prayers, and in reading and expounding the law and the prophets to the congregation there aſſembled*†. But *Vitringa* (De Synagog. Vet. tom. i. p. 403, &c.) thinks כל מועדי אל means, agreeably to Exod. xxv. 22, *all thoſe places where God had formerly* met with *the Patriarchs*, and where ſome *monuments* or *memorials* of thoſe divine appearances had been erected. Comp. *Michaelis*, Supplem. p. 1111.

In Job xxx. 23, the grave is called בית מועד *the houſe* of appointment, or rather, of meeting, *to all living*. Comp. ch. iii. 18, 19.

IV. As a N. fem. עדה (formed as לדה from ילד) in Reg. עדת *An aſſembly met by previous appointment.* Thus it is applied not only to the *regular meeting* of Iſrael, Exod. xii. 3, 6, 19, 47, & al. freq. but to the *ſeditious aſſembly* of Korah and his aſſociates. See Num. xvi. 5, 6, 11, 16. xxvi. 9, 10. xxvii. 3. So it differs from קהל, which denotes any *aſſembly* whether regular or irregular. freq. occ. In Jud. xiv. 8, עדת דברים is uſed for *a ſwarm of bees*, whoſe wonderful and *regular polity* or *economy* in their works, it is well known, reſembles that of human ſociety, *Virgil* particularly obſerves, Georg. iv. lin. 153, 5,

> *Solæ communes natos*, conſortia tecta
> *Urbis habent, magnis agitant ſub legibus ævum*;
> *Et* patriam *ſolæ*, & *certos novere penates.*
> They, they alone, a *general intereſt* ſhare,
> Their young committing to the publick care,
> And all *concurring* to the *common* cauſe,
> Live in fix'd cities under ſettled laws.
> WARTON.

And again, lin. 215, 216, ſpeaking of their king, or, as the moderns call it, their queen,

> ——————————*Omnes*
> *Circumſtant* fremitu denſo *ſtipantq;* *frequentes.*

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[*] Comp. 1 K. xii. 11, 14. Pſ. ii. 3.

† See *Greek* and *Engliſh* Lexicon to New Teſt. in Προσευχη and Συναγωγη, and the Authors there quoted.

> ———————With awe they him *ſurround*,
> And *crowd* about him with triumphant ſound.
> WARTON.

Comp. under דבר IV.

יעה

I. It is rendered *to ſweep away*, but, as it is ſpoken of hail, ſeems rather to ſignify *to overturn*; ſo the Vulg. ſubvertet, *Theodotion* ταραξει *ſhall diſturb*. occ. Iſa. xxviii. 17; where obſerve that the ſtructure of the ſentence proves that יעה is the third perſon maſc. preter. and conſequently that the י and ה are both radical.

II. As a N. maſc. plur. יעים *Shovels*, for *turning up* the aſhes of the brazen altar of the tabernacle or temple *on a heap*. See Exod. xxvii. 3. 1 K. vii. 45.

יעז

It ſeems nearly related to עז (which ſee) as יטב to טב, &c.

To ſtrengthen. It occurs not as a V. but hence, as a Participle Niph. נועז *Strong, robuſt*. So Targ. תקיף Once, Iſa. xxxiii. 19. *Symmachus* renders the word αναιδη *impudent*, and the Vulg. in like manner, impudentem. Comp. Deut. xxviii. 50.

יעט

I. *To cover*. It occurs, according to ſome, Iſa. lxi. 10. But ſee under עטה.

II. Chald. from the Heb. יעץ *To counſel, adviſe*, צ being, as uſual, changed into ט. In Hith. *To conſult one another, to conſult together*. occ. Dan. vi. 7, or 8. As Ns. עטא *Counſel*. occ. Dan. ii. 14. יעט *A counſellor*. occ. Ezra vii. 14, 15.

יעל

I. In Hiph. *To profit, benefit, advantage*. 1 Sam. xii. 21. Job xv. 3, & al. freq. In Job xxx. 13, does it not ſignify, *To eſteem* or *reckon again*, in lucro ponere, lucro apponere, and ſo *to rejoice, triumph in?* See *Scott*.

Hence perhaps, Eng. Adjective *Well*, alſo *weal* and *wealth*.

II. As a N. יעל *The ibex*, a ſpecies of *wild goat*. See under עלה XI.

יען See under ענה

יעף

To diſſolve, melt, diſſipate. This ſeems the idea of the word; accordingly the LXX frequently render it by εκλυω, as 1 Sam. xiv. 28. 2 Sam. xvi. 2, 14. xvii. 29, and (according to the *Alexandrian* MS.) Jud. viii. 15. 2 Sam. xxi. 15. So the other ancient Greek verſions, in Iſa. xl. 28.

I. In Kal, *To be tired, ſpent*, or *diſſolved* with fatigue. Iſa. xl. 28, 31. Jer. ii. 24. As a N. יעף *Tired, ſpent*. 2 Sam. xvi. 2. Iſa. xl. 29, & al. עיף (formed as חיל from יחל, קין from יקן) Nearly the ſame, Gen. xxv. 29, 30, & al.

II. As a N. fem. plur. תועפות *Diſſolutions, meltings*. occ. Job xxii. 25, כסף תועפות *Silver of* meltings, i. e. ſilver that hath been ſeveral times *melted* in the fire. So the LXX ϖεπυρωμενον *that hath undergone* or *been melted in the fire*.

III. As a N. fem. תועפת *That which cauſeth fatigue to others, indefatigable ſtrength*. So Targum תוקפא *Overpowering ſtrength*, Syr. עושנה, and Vulg. Fortitudo. occ. Num. xxiii. 22. xxiv. 8.

IV. As a N. fem. plur. תועפות *The high tops* of mountains (ſo LXX ὑψη, Vulg. altitudines) whoſe aſcent *wearies* the traveller. occ. Pſ. xcv. 4. Montis anheli. *Claudian* De Rapt. Proſ. III. 384,

> So pleas'd at firſt the tow'ring Alps we try,
> Mount o'er the vales, and ſeem to tread the ſky:
> Th' eternal ſnows appear already paſt,
> And the firſt clouds and mountains ſeem the laſt:
> But thoſe attain'd, we tremble to ſurvey
> *The growing labours of the lengthen'd way:*
> Th' increaſing proſpect *tires* our wand'ring eyes,
> Hills peep o'er hills, and Alps on Alps ariſe!
> POPE's Eſſay on Criticiſm, lin. 227, &c.

יעץ

In Kal, *To adviſe, give counſel, advice*, or *information*. Exod. xviii. 19. Num. xxiv. 14, & al. freq. In Niph. *To be counſelled, conſult, take counſel*. Iſa. xl. 14. Pſal. lxxi. 10, & al. In Hith. *To take counſel together, conſult among themſelves*. occ. Pſ. lxxxiii. 4. As a N. fem. עצה *Counſel, advice given*, Prov. xii. 15.—or *taken*, Iſa. xiv. 26. As a N. fem. plur. מועצות or מעצות *Counſels, deſigns*. Prov. xxii. 20. Jer. vii. 24. Pſ. lxxxi. 13, & al.

יער See under ערה

יעש See under עשה

יפה

With a radical, but mutable or omiſſible, ה.

In Kal, *To be fair, beautiful*. Cant. iv. 10. vii. 7. Ezek. xxxi. 7, & al. Alſo in a tranſitive ſenſe, *To make beautiful, decorate*. occ. Jer. x. 4. In Hith. *To make oneſelf fair* or *beautiful*. occ. Jer. iv. 30. As a N. maſc. and fem. יפה *Fair, beautiful*. Gen. xxxix. 6. xii. 14, & al. freq.

So Fem. in Reg. יפת Gen. xii. 11. xxix. 17, & al. As a N. יפי *Beauty*. Iſa. iii. 24, & al. freq.

יפיפה *To be exceedingly beautiful.* occ. Pſ. xlv. 3.

יפח

I. In Kal, *To breathe* or *blow*, as the air in motion*. Gen. ii. 7. Comp. Ezek. xxxvii. 9. So in Hiph. Cant. iv. 16.

II. In Kal, *To breathe out, utter by breath* or *voice*. Prov. xix. 9. Hab. ii. 3. Pſal. xxvii. 12, ויפח חמס "*And ſuch as* breathe out *cruelty*." Eng. Tranſlat. So *Homer*, Il. iii. lin. 8, Μενεα ϖνειοντες, *Breathing courage*; *Cicero*, Catilin. ii. 1, Scelus anhelantem, *Breathing out* or *puffing with wickedneſs*; Ad Herenn. iv. 55, Anhelans *ex intimo pectore* crudelitatem, From the bottom of his breaſt *breathing out cruelty*. Comp. Acts ix. 1, Εμπνεων απειλης και φονȣ, "Breathing out *threatenings and ſlaughter*," Eng. Tranſlat. but ſee *Greek* and *Eng.* Lexicon in Εμπνεω. In Hiph. The ſame. Prov. vi. 19, & al. comp. Pſ. xii. 6. In Hith. התיפח *To draw and emit the breath ſtrongly*, as in pain, *to pant*, anhelare. occ. Jer. iv. 31.

III. In Hiph. *To puff at*. See under נפח II.

IV. As a N. פיח *Cinders, aſhes*. See under נפח, to which Root יפח is nearly related, as יצב to נצב, יקש to נקש.

יפע

Occurs not as a V. in Kal, but in Hiph. *To radiate, irradiate*, as a ſtream of light. occ. Job iii. 4. *To irradiate, ſhine forth*, as God in glory. occ. Deut. xxxiii. 2. Pſ. l. 2. lxxx. 2; and that either in vengeance. occ. Pſ. xciv. 1.—or in kindneſs. occ. Job x. 3. Alſo, *To cauſe to ſhine* or *irradiate*. occ. Job xxxvii. 15, והפיע אור ענגו *And* cauſeth *the light of his cloud* to irradiate. This ſeems an alluſion to that glorious and wonderful phenomenon, *the rainbow*. See *Scott* on the place, and comp. Gen. ix. 13, 14. Ecclus. l. 7. As a N. fem. in Reg. יפעת *Splendour, brightneſs, glory*. occ. Ezek. xxviii. 7, 17. As a N. תפע *Light ſhining*. occ. Job x. 22, ותפע *And* the light *as thick darkneſs*.

Hence perhaps Gr. φεγγος ſplendour, φεγγω to ſhine, &c.

יפת

This word is nearly related to פתה *To entice, perſuade*, as ירד to רדה.

I. It occurs as a V. in Kal, Gen. ix. 27, יפת אלהים ליפת God *ſhall* perſuade (—*attire en douceur*, French Tranſlat.) *Japhet*; which was fully accompliſhed by his poſterity's converſion to chriſtianity. The name Ιαπετος, i. e. *Japhet*, continued famous among his deſcendants the Greeks, and was alſo well known to the Romans. See *Bochart*'s Phaleg, lib. iii. cap. 1. In Niph. Job xxxi. 27, ויפת בסתר לבי *And my heart* hath been *ſecretly* enticed. But obſerve that in both theſe texts יפת may be referred to פתה, which ſee.

II. As a N. מופת plur. מופתים and מפתים *A perſuaſive fact, event* or *ſign*, given for *conviction*, whether ſtrictly miraculous and exceeding the powers of nature, as Exod. vii. 9. xi. 9, 10; or not, as Iſa. xx. 3. Ezek. xii. 6, 11. xxiv. 24, 27. So Zech. iii. 8, *Joſhua* the high prieſt and his companions were אנשי מופת *typical men*, i. e. *men* raiſed up by God as *types* of Chriſt, and as *proofs that God would bring his ſervant the* BRANCH.

III. As a N. תפת *A ſign* or *example to others*, ὑποδειγμα (ſee 2 Pet. ii. 6.); ſo Vulg. exemplum. occ. Job xvii. 6, *He* (Eliphaz) *has made me a by-word of the people, and I ſhall be*, or *that I may be*, תפת an example *before them*. For the interpretation of this difficult text I am indebted to Mr. *Scott*, whom ſee.

יצא

In Kal, *To come* or *go forth*, or *out*, in almoſt any manner. In Hiph. *To cauſe to come forth* or *out, to bring* or *carry forth* or *out*. freq. occ. In Huph. הוצא *To be brought forth* or *out*. Ezek. xxxviii. 8, & al.

This V. is applied, inter al. to the productions of the earth or of vegetables, Gen. i. 12. Deut. xiv. 22. 1 K. iv. 33. Job viii. 16. Iſa. xi. 1.—to the offspring of man, Gen. xv. 4. xxxv. 11. 2 K. xx. 18. —to the ſolar light's going forth upon the earth, Gen. xix. 23. Jud. v. 31; ſo to the ſtellar lights, Neh. iv. 15, or 21. Comp. Ezek. vii. 10.—to the ſpringing or coming forth of waters, Deut. viii. 7. Ezek. xlvii. 1.—to a protuberant eye, Pſ. lxxiii. 7.—to a projecting tower, Neh. iii. 25.—to words uttered, Jud. xi. 36.

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* See *Hutchinſon*'s Introduc. to Moſes' Sine Princip. p. 36, 37.

1 Sam. ii. 3. comp. Iſa. xlviii. 20.—to the termination of a border or limit, Num. xxxiv. 9, 12. Joſh. xv. 3, 4, 9.—to money expended or diſburſed, 2 K. xii. 11, 12.—to an eſtate *going out* of the buyer's or mortgagee's hand to the original owner, Lev. xxv. 28, 33.—to a ſervant *going out* free, Exod. xxi. 2. Lev. xxv. 54.—to the heart *leaping* or *ſtarting* in ſudden fear, Gen. xlii. 28; where the LXX, preſerving the idea of the Heb. ἐξεςη, and the French Tranſlation excellently, treſſaillit *ſtarted*.

The final א of this Root (as in בא, מצא and others) is twice dropt, namely in the V. יצתי for יצאתי Job i. 21; and in the Participle Benoni Kal, fem. יצת for יצאת Deut. xxviii. 57; where, as to the expreſſion *coming out from between her feet*, it may be remarked, that *Homer* uſes a ſimilar one for *being born*, Il. xix. lin. 110, Ὁς κεν — ϖεσῃ μετα ϖοσσι γυναικος, *whoever ſhall fall* between ("*intra*" *Clarke*) *the feet of a woman.* And obſerve that in Job about twenty, and in Deut. about ten of Dr. *Kennicott*'s Codices ſupply the radical א.

As a participial N. מוצא, and more rarely מצא *A coming*, *going*, or *being brought out* or *forth*; it is applied to the ſame ſubjects and in almoſt as extenſive a manner as the V. and denotes

1. *The act of going* or *coming forth.* Num. xxxiii. 2. Pſ. xix. 7. Ezek. xii. 4. Mic. v. 1, or 2, ומוצאתיו *And his* (*the Meſſiah*'s) goings forth *have been from of old*, מימי עולם *from the days of antiquity*,—not his *eternal generation* from the Father, as this word has been tortured to ſignify, but his *goings forth to action*, his *proceedings* or *acts* for the benefit of his people and the deſtruction of his enemies, as the Verb יצא is often applied. See Mic. i. 3. Jud. iv. 14. Pſ. lx. 12. lxviii. 8. lxxxi. 6. Iſa. xxvi. 21. Hab. iii. 13. Zech. xiv. 3. Comp. Hoſ. vi. 3.

2.—*The thing which goeth* or *cometh out.* Num. xxx. 13. Deut. viii. 3. xxiii. 23. Pſ. lxxxix. 35.

3.—*The place whence any thing comes.* Job xxviii. 1. Iſa. lviii. 11. Pſ. lxv. 9. lxxv. 7; in which laſt paſſage מוצא is uſed for that part of the heavens whence the ſolar light יצא *cometh forth*, i. e. *the eaſt*. Comp. Pſ. xix. 6, 7.

4. Spoken of water, *A ſpring.* 2 K. ii. 21. Iſa. xli. 18.

As a N. fem. plur. תוצאות and תוצאת *Goings forth*, as of a border. Num. xxxiv. 8. Joſh. xv. 4, 11. Pſ. lxviii. 21, למות תוצאות Goings forth *with regard* to (i. e. from) *death*. Prov. iv. 23, *For out of it* (the heart, *are*) תוצאות חיים *the iſſues of life.* This is true both in a natural and a ſpiritual ſenſe.

As a N. fem. צאה and in Reg. צאת *Excrement.* Iſa. xxviii. 8. Deut. xxiii. 14. Ezek. iv. 12. Alſo, *Filthineſs* in a ſpiritual ſenſe, Prov. xxx. 12. Iſa. iv. 4. Hence as a N. maſc. plur. Spoken of garments צואים, and צאים *Filthy.* occ. Zech. iii. 3, 4.

יצאצא occurs not as a V. in this reduplicate form, but as a N. maſc. plur. dropping the initial י צאצאים.

1. *Produce* of the earth. Job xxxi. 8. Iſa. xlii. 5. xxxiv. 1; in which laſt-cited paſſage it ſeems to denote, not literally the *vegetable produce* of the earth, as trees, plants, &c. but poetically and figuratively its *animal produce*, i. e. the men who are *produced in it.* So the Heb. וכל צאצאיה is explained by the Targum וכל דדירין בה *And all who* dwell *in it*, and by the LXX και ὁ λαος ὁ εν αυτῃ *And* the people *that is in it.* See *Vitringa.*

2. *Offspring* of man. Job xxvii. 14. Iſa. xlviii. 19. Comp. Iſa. xxii. 24.

3. *Spiritual offspring.* Iſa. lxi. 9.

Der. French and Eng. *Iſſue*, by which word our Tranſlators render the V. יצא Iſa. xxxix. 7, the N. תוצאות Pſ. lxviii. 20. Prov. iv. 23, and the N. צאצאים Iſa. xxii. 24.

יצב

This word is nearly related to נצב, as יקש to נקש; but I concur with thoſe Lexicon-writers who make it a diſtinct Root, becauſe I never find ו inſerted after נ in נצב as it ſhould regularly be, if נצב were the Niphal Conjugation of יצב, and becauſe the י is plainly radical in the Hith. התיצב.

I. In Kal and Hiph. *To ſet*, *ſettle*, *place ſteadily* or *firmly*, *in a certain ſituation* or *place*, ſtatuere, conſtituere. The word implies *fixedneſs* or *ſteadineſs.* See Gen. xxi. 28, 29. xxxiii. 20. xxxv. 14. Pſ. lxxiv. 17. lxxviii. 13. Prov. xv. 25, (where LXX ἐςηρισε *hath ſettled*, *eſtabliſhed*)

bliſhed) Jer. v. 26, (where LXX εϛησαν *have ſet*) Lam. iii. 12. 1 Sam. xiii. 21, *A file*—להציב הדרבן to ſet *the goad*, as we likewiſe ſpeak. In Hith. התיצב *To ſet or place oneſelf ſteadily and firmly, to ſtand ſtill.* Exod. viii. 20. xiv. 13. xix. 17. Num. xi. 16. xxii. 22. Deut. vii. 24, & al. freq. It is once in Hith. written without the י, Exod. ii. 4.

II. As a N. מצב

1. *A ſtation, place of ſtanding ſtill* or *firm.* Joſh. iv. 3, 9. So Eng. Tranſlation in the former verſe. The place *where the prieſts feet* ſtood firm.
2. *A ſtation* or *ſituation in life*, apparently *fixed* or *firm.* Iſa. xxii. 19.
3. *A military ſtation, poſt* or *garriſon.* 1 Sam. xiv. 1, 4, 6, 11, 15.
4. *A ſtationary army.* Iſa. xxix. 3. Comp. Luke xxi. 20.

III. As a N. fem. מצבה *A military ſtation.* occ. 1 Sam. xiv. 12.

IV. As Ns. fem. מצבה and מצבת (2 Sam. xviii. 18.) *A ſtanding pillar.* It is often uſed for thoſe *ſacred*, *memorial* or *repreſentative pillars* which, till forbidden to the Iſraelites (ſee Lev. xxvi. 1. Deut. xvi. 22.) probably on account of the idolatrous abuſe of them, were uſed in the true as well as in the falſe worſhip. See Gen. xxviii. 18, 22. xxxi. 13. xxxv. 14. Exod. xxiii. 24. xxxiv. 13. Deut. xii. 3. 2 K. x. 26, 27, *And they brought forth the* מצבות, or (as fifteen of Dr. *Kennicott*'s Codices read) מצבת, ſo LXX ϛηλην (ſing.) *of the houſe of Baal,* וישרפוה *and burnt it* (the מצבת) *and they brake in pieces the* מצבת *of Baal.* Our Tranſlators render the word here *images* or *ſtatues*, but the LXX ϛηλην *a pillar*, or ϛηλας *pillars*; and I cannot help thinking that this *pillar* or *pillars* were of a ſimilar kind to that deſcribed by *Herodian* as being conſecrated to the *ſun* under the title of Ελαιαγαβαλος *Elaiagabalus*, and to be ſeen in his magnificent temple at *Emeſa* in *Syria*; in which, ſays my Author, * "there ſtands *not any image* made with hands, as among the Greeks and Romans, to repreſent the god; but there is *a very large ſtone*, round at the bottom, and terminating in a point, of a *conical form*, and a *black colour*; which they pretend fell down from Jupiter." What could this *conical black ſtone* ſtanding in the Temple of the *Sun* repreſent but the *ſpirit* or *groſs air* perpetually returning from the circumference of the ſyſtem, and *ſupporting* the action of the *ſolar fire* at the centre? Comp. under בעל III. and כרב V. 38 Note.

Voſſius, De Orig. et Prog. Idol. lib. ii. cap. 5, derives the name *Elaiagabalus*, or, as it was otherwiſe ſpelled, *Elagabalus* or *Alagabalus*, from אלה *a god*, and the Syriac גבל *to form*, and ſo makes it equivalent to Ὁ Ἡλιος Δημιȣργος, *The Sun, the Former* or *Maker of the univerſe*†. This is, I think, in a general view right. But I am perſuaded that theſe Eaſtern idolaters, at leaſt in ancient times, meant ſomething more preciſe and particular by calling the *ſolar fire* אלה גבל *the formative god*, namely, that he was continually *forming* the groſs air or ſpirit, which flowed to him, into light, and in this form emitting it towards the extremities of the ſyſtem, to be there ſtarkened or *reformed* into ſpirit, which was again to be returned to the central fire, and again, as light, emitted, and that, by this continual tranſmutation and circulation of the celeſtial fluid, their god was perpetually keeping up and renewing all the various *forms* of animals and vegetables with which our earth ſo wonderfully abounds. The *ſeveral* pillars in the houſe of *Baal*, 2 K. x. (if there *were* ſeveral) might be intended to repreſent the *ſeveral* ſtreams of the ſpirit. In Jer. xliii. 13, mention is made of מצבות *the pillars* of Beth-ſhemeſh, i. e. the Temple of the Sun at Heliopolis in Egypt, which *pillars* it is there foretold that *Nebuchadnezzar ſhould break in pieces*; and no doubt he did ſo, when he ravaged Egypt. But they were afterwards renewed, and became famous in profane hiſtory under the name of the *Obeliſks. Ammianus Marcellinus* has deſcribed them, lib. xvii.

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* Αγαλμα μεν ȣν, ὥσπερ παρ' Ἕλλησιν η Ῥωμαιοις, ȣδεν ἑϛηκε χειροποιητον, Θεȣ φερον εικονα. Λιθος δε τις ἐϛι μεγιϛος, κατωθεν περιφερης, ληγων εις οξυτητα· κωνοειδες αυτῳ το σχημα μελαινα τε ἡ χροια· διοπετη τε αυτον ειναι σεμνολογȣσιν.———*Herodian*, lib. v. cap. 5, p. 18, edit. *Oxon.* See *Leland*'s Advantage and Neceſſity of Chriſtian Revelation, Part I. ch. xx. p. 419, &c. 8vo edit. and *Jablonſki* Prolegom. in Panth. Ægypt. p. 80, &c.

† Comp. *Bochart*, Canaan. lib. ii. cap. 5.

cap. 4, where he has a long account of the *Obeliſk* removed to Rome by *Conſtantius*, beſides two others which *Auguſtus* had tranſported thither from *Heliopolis*. And Dr. *Shaw*, Travels, p. 424, ſpeaking of the Præneſtine pavement, of which he has given a print, ſays, "At *Heliopolis* (i. e. *Beth-ſhemeſh*, or *the houſe* or *city of the ſun*, Jer. xliii. 13.) we are very agreeably entertained with the *obeliſks* that were erected before it." One of which fifty-eight feet high remains to this day. See *Niebuhr*, Voyage en Arabie tom. i. p. 80. Many authors have obſerved, that as *obeliſks* were dedicated to the ſun, ſo their *tapering* and *pointed* form was intended to repreſent his *rays*. See *Shaw*'s Trav. p. 365.

In Gen. xxxv. 20, we read that *Jacob ſet up* מצבה a pillar *upon* or *near Rachel's grave*. So in *Homer*, Il. xi. lin. 371, *Paris*, when going to ſhoot at *Diomed*, couches behind the *pillar* which had been erected upon or near the *tumulus* or *grave* of *Ilus*,

> ΣΤΗΛΗ κεκλιμενος, ανδροκμητῳ επι τυμβῳ,
> Ιλȣ Δαρδανιδαο———

So at the funeral of *Elpenor*, Odyſſ. xii. lin. 14, we find Ulyſſes and his companions

> Τυμβον χευαντες, και επι ΣΤΗΛΗΝ ερυσαντες,

forming a tumulus, and erecting *a pillar*;" and in Il. xvi. lin. 457 and 675, *a heap of earth* and *a pillar* are mentioned as the *uſual* tokens of reſpect paid to the dead,

> ΤΥΜΒΩι τε, ΣΤΗΛΗι τε· το γαρ γερας εϛι θανοντων.

And that *women*, as well as men, were honoured with them appears from Il. xvii. lin. 434, 5,

> ———ΣΤΗΛΗ———ἡτ επι ΤΥΜΒΩ
> Ανερος ειϛηκει τεθνηοτος, ηε ΓΥΝΑΙΚΟΣ.

And Dr. *Chandler*, Travels in Greece, in his account of Athens, remarks, that "in the courts of the houſes lie many round ſtelæ, or *pillars*, once placed on the *graves* of the Athenians, and *a great number* are ſtill to be ſeen applied to the ſame uſe in the Turkiſh *burying-grounds* before the Acropolis." Comp. *Solon*'s Law cited by *Cicero* De Leg. ii. 26.

V. As a N. fem. מצבת *Firm, abiding, ſubſtance*, as the *ſtock* or *ſtump* of a tree, "ſtatumen, ſtipes." *Vitringa*. Iſa. vi. 13.

VI. *To ſet, conſtitute, appoint*. Deut. xxxii. 8. So LXX εϛησεν.

VII. Chald. As a Participle or participial N. יציב *Firm, certain, true*. occ. Dan. ii. 8, 45. vi. 12, or 13. As a N. fem. יציבא *Certainty, truth*. occ. Dan. iii. 24. vii. 16, 19.

יצג

In Kal, but more frequently in Hiph. *To place, ſet* or *leave in a certain ſituation* or *condition*. See Gen. xxx. 38. xxxiii. 15. Deut. xxviii. 56. Jud. vi. 37. vii. 5. 1 Sam. v. 2. Job xvii. 6. Jer. li. 34. Hoſ. ii. 3. In Niph. *To be left*. occ. Exod. x. 24.

יצע See under צעה

יצק

I. In Kal, *to pour, pour out*, liquids, as oil, blood, water. See Gen. xxviii. 18. Lev. viii. 15. ix. 9. 2 K. iii. 11, & al. freq. Job xxix. 6, *And the rock with* or *near me* יצוק (was) poured out (*into*) *ſtreams of oil*. So LXX εχεοντο, or MS. Alex. εχειτο, *were* or *was poured out*. Comp. under חלמיש. As a participial N. fem. plur. מוצקות *Pipes*, q. d. *pourers*, Vulg. Infuſoria. occ. Zech. iv. 2. In 2 K. iii. 11, Eliſha's being the attendant or ſervant of Elijah is expreſſed by his *pouring water on that prophet's hands*. The ſame office is performed by the ſervants, both male and female, in *Homer*. Thus, Odyſſ. iv. lin. 216, Aſphalion, the ſervant of Menelaus, *pours water on the hands* of him and his gueſts,

> ———Ασφαλιων δ' αρ ὑδωρ επι χειρας εχευεν
> Οτρηρος θεραπων Μενελαου κυδαλιμοιο.

And at lin. 52, and Odyſſ. i. lin. 136, xv. lin. 135, and xvii. lin. 91, female ſervants are employed in like manner. So when the *Tyrian* or *Phœnician* Dido entertains Æneas in *Virgil*, Æn. i. lin. 705,

> Dant famuli manibus lymphas.

This cuſtom ſtill continues in the Eaſt. Mr. *Hanway*, ſpeaking of a *Perſian* ſupper, Travels, vol. i. p. 223, ſays, "Supper being now brought in, a ſervant preſented a baſon of water, and a napkin hung over his ſhoulders: he went to every one in the company, and *poured water on their hands to waſh*."

II. *To pour out*, as melted metals, *to fuſe*, *found*, *caſt*, fundere. See Exod. xxv. 12. 1 K. vii. 24, 46. Job xxxvii. 18. As a N. fem. יצוקה *A caſting*. 1 K. vii. 24. As a N. מוצק Nearly the ſame. 1 K. vii. 37. Alſo, *A molten maſs*. Job xxxviii. 38, בצקת עפר למוצק *When the duſt* is fuſed or melted into a molten maſs, i. e. after the conſtant drought and *intenſe heat* of an Arabian ſummer, when the ſandy duſt is rendered in a manner as *fine* as the particles of *melted metals*. Thus * Sir *John Chardin* obſerves, that one advantage of the eaſtern people carrying whatever they want, whether dry or liquid, in goat- or kid-ſkin veſſels is, that the *duſt* cannot get in, of which there are ſuch quantities in the hot countries of Aſia, and *ſo fine that there is no ſuch thing as a coffer impenetrable to it.* Obſerve that in the paſſage of Job juſt cited צקת is the proper form of the infinitive of יצק, but not of צק or צוק. Comp. *Schultens* on the text. Job xli. 14, 15, or 23, 24, *The flakes of his fleſh are ſodered together*, יצוק molten (metal) *is upon* or *covers him, it will not give way. His heart* (is) molten, *like a ſtone*, i. e. it is as hard as iron or copper *molten* from the ore, comp. chap. xxviii. 2; (it is) molten as (hard as) the nether *millſtone*. See *Schultens* and *Scott*.

III. *To pour* or *ſpread out*, or *abroad*, as ſeparate ſolids. Joſh. vii. 23. 2 Sam. xiii. 9.

IV. In Kal, *To pour, pour forth*, as the holy ſpirit. Iſa. xliv. 3. Comp. Joel ii. 28, 29. Acts ii. 33.—as a heinous accuſation, Pſ. xli. 9, where *Symmachus* εκκεχυτο *had been poured out*. In Huph. *To be poured forth, infuſed*, as graciouſneſs or affectionate kindneſs. Pſ. xlv. 3. Comp. Luke iv. 22.

יצר

I. In Kal, *To form, faſhion, ſhape, model to a particular ſhape*. Gen. ii. 7. Iſa. xliv. 12. xlv. 18. In Jer. i. 5, very many of Dr. *Kennicott*'s Codices read אצרך. As a participial N. יצר or יוצר *A former*, eſpecially *a potter*, from the manner of his work. See Iſa. xxix. 16. xlv. 9. Jer. xviii. 1—6. As a N. יצר *A thing formed, a form* or *frame*. Iſa. xxix. 16. Hab. ii. 18. Pſ. ciii. 14. Comp. Job xvii. 7, *My lineaments* or *limbs*; ſo Vulg. membra mea. As a N. fem. in Reg. צורת *A form, model*. Ezek. xliii. 11, four times.

II. *To form* or *make* a people, *to raiſe* them *from ſmall beginnings*, and *give* them their *political form*. Iſa. xliii. 1, 21. xliv. 2, 21, & al.

III. In Kal, *To form in the mind, imagine*. Iſa. xlvi. 11. Jer. xviii. 11. Hence as a N. יצר *An imagination*. Gen. vi. 5. viii. 21, & al. יצר כמוך "*Stayed* in mind." Bp. *Lowth*. Iſa. xxvi. 3.

IV. *To plan, project, deſign*. Iſa. xxii. 11. xxxvii. 26. xlvi. 11.

יצת

In Kal, *To burn* or *be burned*, as fuel. Iſa. xxxiii. 12. Jer. li. 58. In Niph. *To be burned*. Neh. i. 3. ii. 17. Alſo, *To be kindled*, as wrath. 2 K. xxii. 13, 17. In Hiph. *To kindle, ſet on fire, burn*. See Joſh. viii. 8, 19. 2 Sam. xiv. 30. Jer. xi. 16. xxxii. 29.

Several texts, as Jer. ii. 15. iv. 7. ix. 10, 12. xlvi. 19, are in the Concordances and Lexicons placed under this Root, though they ſeem more properly to belong to Root נצה, which therefore ſee.

יקב See under נקב

יקד

I. In Kal and Hiph. *To burn*, as fire. Deut. xxxii. 22. Iſa. x. 16. lxv. 5. Lev. vi. 2, or 9. Jer. xv. 14, & al. As Ns. יקוד *A burning*. Iſa. x. 16. Comp. Iſa. xxx. 14; where Vulg. de incendio *from a burning* or *fire*. מוקד *A burning*. Iſa. xxxiii. 14. Lev. vi. 2, or 9, על מקודה *On account of, concerning* it's burning; ſo LXX επι της καυσεως αυτης. Alſo, *A fire-brand*, or ſtick. Pſ. cii. 4; where LXX φρυγιον, Vulg. Cremium, *A ſtick for burning, a fire-ſtick*.

II. Chald. As Participles fem. emphat. יקדתא and יקידתא *Burning*. Dan. iii. 6, 26, & al.

יקה

Occurs not as a V. in Heb. but in Arabic the cognate Root וקה ſignifies *To obey readily* and *cheerfully*. See *Caſtell* Lex. Heptag. and *Schultens* in Prov. xxx. 17. As a N. fem. in Reg. יקהת *Obedience, ſubmiſſion*. occ. Prov. xxx. 17. Gen. xlix. 10, where Targ. *Onkelos* ישתמעון *they ſhall hearken, obey*, and the Greek

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* Cited in *Harmer*'s Obſervations, vol. i. p. 133.

Tranſlation lately publiſhed by *Ammon* from the *Venetian* MS. Ὑπακοη *Obedience.*

Hence Gr. εικω *to yield, obey.*

יקע

To ſtrain, ſtretch, diſtend.

I. In a Niph. ſenſe, *To be ſtrained* or *ſtretched* from it's uſual place, as a bone that is out of joint. occ. Gen. xxxii. 25.

II. In a mental ſenſe, in Niph. *To be disjointed*, or *alienated, in affection.* occ. Jer. vi. 8. Ezek. xxiii. 17, 18, 22, 28.

III. In Hiph. *To hang, hang up.* occ. Num. xxv. 4. 2 Sam. xxi. 6, 9. In Huph. *To be hanged up.* occ. as a Participle maſc. plur. 2 Sam. xxi. 13.

יקה See under נקה

יקץ

I. In Kal, and Hiph. Intranſitively, *To awake, recover from ſleep* or *inactivity.* Gen. ix. 24. xxviii. 16. 2 K. iv. 31. Pſal. xxxv. 23. lix. 6. lxxviii. 65. Prov. xxiii. 35. Joel i. 5. Comp. Dan. xii. 2.

II. As a N. קיץ (as חיל from יחל, עיף from יעף) *The ſummer*, or more properly that part of the year which comprehends both ſpring and ſummer; for the year is in ſcripture plainly diſtinguiſhed into the *two* parts of קיץ the *awakened*, and חרף the *ſtripping* ſeaſon. See Gen. viii. 22. Pſal. lxxiv. 17. Zech. xiv. 8. So *Martinius* (Lexic. Etymol. in *Hiems*) obſerves, that the *Germans* uſually divide the year into *winter* and *ſummer*.

The Poets fail not to make uſe of the deſcriptive image denoted by the word קיץ:

> When winter's rage abates, when cheerful hours
> *Awake* the ſpring, and ſpring *awakes* the flow'rs.
> DRYDEN, Virg.
>
> In that ſoft ſeaſon, when deſcending ſhow'rs
> Call forth the greens, and *'wake* the riſing flow'rs.
> POPE.
>
> Now active ſpring *awakes* the tender buds,
> And genial life informs the verdant woods.
> PRIOR.

קיץ is alſo uſed for *ſummer fruits*, or *fruits ripe in ſummer.* 2 Sam. xvi. 1. Jer. xl. 10, & al. and once as a V. *To ſummer, ſpend the ſummer*, i. e. *devour the ſummer fruits.* Iſa. xviii. 6; ſo חרף is in the ſame verſe applied as a V. to the *autumn.*

" There is a diſtinction made in the Prophets betwixt *winter-* and *ſummer-houſes* (בית החרף and בית הקיץ) Jer. xxxvi. 22. Amos iii. 15.—The account Dr. *Shaw** gives of the country-ſeats about *Algiers*, though not applied by him to the illuſtration of theſe texts, may—explain this affair. ' The hills and valleys round about Algiers are all over beautified with *gardens* and *country-ſeats*, whither the inhabitants of *better faſhion* retire during the *heats of the ſummer ſeaſon.* They are *little white houſes* ſhaded with a variety of fruit-trees and evergreens. The gardens are all of them well-ſtocked with melons, fruit and pot-herbs of all kinds; and (what is chiefly regarded in theſe hot climates) each of them enjoys a great command of water, &c.' Theſe *ſummer-houſes*—are built in the *open country*, and are *ſmall*, though belonging to people of faſhion; and as ſuch, do they not explain in the moſt ſimple manner the words of Amos? *I will ſmite the winter-houſe*, the palaces of the great in the fortified towns, *with the ſummer-houſe*, the ſmall houſes of pleaſure uſed in the ſummer, to which any enemy can have acceſs; *and the houſes of ivory ſhall periſh*, thoſe remarkable for their magnificence; *and the great houſes ſhall have an end, ſaith the Lord*, thoſe that are diſtinguiſhed by their amplitude as well as richneſs, built as they are in their ſtrongeſt places, yet ſhall all periſh like their country ſeats." Thus Mr. *Harmer*, Obſervations, vol. i. p. 225, 226.

יקר

I. *To be bright, ſplendid, ſhining.* It occurs not as a V. in this ſenſe, but as a N. יקר *Bright, ſplendid.* Job xxxi. 26,—*And the lunar light* יקר bright, הלך *increaſing.* Comp. Prov. iv. 18. As a N. fem. plur. יקרות *The bright* or *ſhining atoms of light.* occ. Zech. xiv. 6; which prophecy relates to the latter and glorious days of the chriſtian church on earth. *And it ſhall come to paſs in that day, (that) there ſhall not be* אור יקרות bright *light*, וקפאון (as the *Keri*, the *Complutenſian* edition, and very many of Dr. *Kennicott*'s Codices read) *and (then) gloomineſs; but there ſhall be one day; it is known to Jehovah;* NOT DAY, AND NOT NIGHT (i. e. without the viciſſitude of day and night); *and it ſhall come to paſs that at*

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* Travels, p. 34, 2d edit.

even-tide there ſhall be light (i. e. the light ſhall admit no evening). Nearly to this purpoſe *Vitringa* on Iſa. lx. 20, whom ſee, as alſo Bp. *Newcome* on Zech.

II. As a N. יקר *Splendour, honour, glory.* See Eſth. i. 4. vi. 3, 6. Pſal. xlix. 13. Chald. The ſame. Dan. iv. 27, 33 or 30, 36. So Emphat. יקרא. Dan. ii. 37. v. 18.

III. In Kal, *To be precious, eſteemed, regarded.* See 1 Sam. xviii. 30. xxvi. 21. Pſal. lxxii. 14. Iſa. xliii. 4; in which three laſt paſſages, as in others, obſerve that it is joined with בעיני *in the eyes.* Alſo, *To be prized, ſet at a certain price.* Zech. xi. 13. In Hiph. *To make precious* or *rare.* occ. Iſa. xiii. 2. Prov. xxv. 17. where twenty-one of Dr. *Kennicott*'s Codices read הוקר with the ו of Hiph. and the LXX render the Heb. word by *σπανιον εισαγε rarely introduce.* As a N. יקר *A price* or *value* ſet upon a perſon. Zech. xi. 13. *Precious, rare.* 1 Sam. iii. 1. Prov. i. 13. xx. 15. xxiv. 4. It is particularly applied to ſtones, whether as importing what we commonly call *precious* ſtones, as 2 Sam. xii. 30. 1 K. x. 2, 10, 11. 2 Chron. xxxii. 27; or only extraordinary or *valuable* ſtones for building, as 1 K. v. 17. vii. 9, 10, 11. Comp. Iſa. xxviii. 16. As a N. יקיר *Precious, dear,* CARUS. occ. Jer. xxxi. 20. Chald. *Rare, extraordinary.* occ. Dan. ii. 11. יקר כרים The precious part *of lambs,* i. e. their fat which, in ſacrifices, was always conſumed by fire upon the altar. Pſal. xxxvii. 20.

From this Root *Homer* had his Ιχωρ *Ichor,* a name he gives to the *blood* of his Deities. Thus when *Venus* was wounded by *Diomed,* Il. v. lin. 339,

> ῥεε δ' αμϐροτον αιμα θεοιο
> ΙΧΩΡ, ὁιος ϖερ τε ῥεει μακαρεσσι θεοισι.

> From the clear vein * "th' immortal *Ichor*"
> flow'd,
> Such ſtream as iſſues from a wounded God;
> *Pure* emanation! *uncorrupted* flood,
> Unlike our groſs, diſeas'd, terreſtrial blood.
> POPE.

Again, lin. 416.

> Η ρα, και αμφοτερησιν αϖ' † ΙΧΩΡ χειρος ομοργνυ.

> This ſaid, ſhe wip'd from *Venus'* wounded palm
> The ſacred *Ichor,* and infus'd the balm.
> POPE.

יקש

To lay, ſet or *ſpread,* as a ſnare or toil. Pſ. cxxiv. 7. cxli. 9. Jer. l. 24. In Niph. *To be enſnared, caught* as *in a ſnare.* Deut. vii. 25. Prov. vi. 2, & al. As participial Ns. יוקש *A ſetter of ſnares, a ſnarer, a fowler.* See Pſ. xci. 3. cxxiv. 7. יקוש *A ſnare.* Jer. v. 26, & al. מוקש *A ſnare.* Exod. x. 7. Amos iii. 5, & al. freq. So fem. plur. מקשות *Snares.* occ. Pſal. cxli. 9.

ירא

I. In Kal, with or without the Particle מ following, *To fear, be afraid.* See Gen. iii. 10. xv. 1. xix. 30. Deut. vii. 18. xxviii. 10. Jud. vii. 3. viii. 20.

As a participial N. or participle Niph. נורא *Terrible, dreadful.* Iſa. xviii. 2. xxi. 1. xxv. 3. It is particularly applied to what is *dreadfully dazzling* ‡. Ezek. i. 22. Comp. Exod. xv. 11. Jud. xiii. 6. *Joſephus,* Ant. lib. xix. cap. 8, § 2, deſcribing the gorgeous robe worn by *Herod Agrippa,* when celebrating ſhows in honour of *Claudius Cæſar,* obſerves that "the ſilver of it being illumed by the rays of the riſing ſun was wonderfully reſplendent, *μαρμαιρων τι* ΦΟΒΕΡΟΝ, *και τοις εις αυτον ατενιζουσιν* ΦΡΙΚΩΔΕΣ, and ſo dazzling as to ſtrike thoſe who looked attentively at him with *dread* and *terrour.*" In a Hiph. ſenſe, *To cauſe to fear, make afraid, terrify.* occ. 2 Sam. xiv. 15. 2 Chron. xxxii. 18. Neh. vi. 19. As a Participle מירא *Affrighting, terrifying.* occ. Neh. vi. 9, 14. As a Participle or participial N. fem. מוראה *Terrifying, terrible.* occ. Zeph. iii. 1. comp. ver. 3.

The Verb is once uſed in the infin. Kal, without the י, 1 Sam. xviii. 29, לרא for לירא, which latter is, however, the reading of two of Dr. *Kennicott*'s MSS.

II. With or without מ following, *To fear, to venerate, reverence religiouſly.* See Lev. xix. 14, 30. Joſh. iv. 24. 1 K. xviii. 3. 2 K. xvii. 7, 35, 37, 38. In Niph. *To be feared, revered.* Pſ. cxxx. 4. As a Participle or participial **N.** נורא *Awful, venerable.* Gen. xxviii. 17. Exod. xv. 11 יראי יהוה *Thoſe who fear Jehovah.* Beſides the more uſual and extenſive ſenſe of this expreſſion as comprehending all thoſe who are *truly religious*, it ſeems juſtly obſerved by *Michaelis* (Supplement. ad Lex Heb. p. 1153), that where *thoſe who fear Jehovah* are diſtinguiſhed from *Iſrael*, from *the family of Aaron*, and the *Levites*, as in Pſ. cxv. 9, 10, 11. cxviii. 2, 3, 4. cxxxv. 19, 20, hardly any other perſons can be meant than the *proſelytes*, who are likewiſe in the New Teſtament denominated φοϐȣμενοι τον Θεον, *thoſe who fear God*, Acts xiii. 26, and ευσεϐεις *religious*; ſee Acts ii. 2, 7. xxii. 12. *Michaelis* underſtands the Hebrew phraſe in the ſame ſenſe, Pſal. xxii. 24, alſo.

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* "A ſtream immortal." POPE.

† Obſerve that ιχωρ is here *undeclined,* exactly according to the oriental idiom. And I would juſt hint to the Reader's conſideration, whether the Greeks giving this name to the *blood of their Gods* might not be from an imperfect tradition of the *preciouſneſs of that blood of God* by which man was to be redeemed. Comp. Pſ. xlix. 9. 1 Pet. i. 18—20. Eph. i. 7. Acts xx. 28.

‡ See *Spearman* on LXX, p. 277.

The ſame author remarks that the N. יראה *Fear, reverence*, is uſed for *piety*, or *the fear of God*, though the name of God is omitted, Job iv. 6. xv. 4. In 2 Chron. xxvi. 5, fifty of Dr. *Kennicott*'s Codices now read ביראת as three more did originally.

III. *To reverence, reſpect.* See Lev. xix. 3. Joſh. iv. 14.

In Niph. *To be reverenced, reſpected.* Prov. xi. 25, ומרוה גם הוא יורא *And he that watereth* or *ſatisfieth* (*others*) *ſhall be himſelf* reſpected; where if יורא be the true reading, there is a paronomaſia or turn on the words in the original, as in * many other paſſages of the Prophets and Proverbs, and indeed in the proverbial expreſſions of all languages; as for inſtance Prov. vi. 23, ותורה אור, which may be preſerved in the Latin, Et Lex Lux. Comp. Prov. xiii. 20. xviii. 24. Mic. i. 10—15. But in Prov. xi. 25, no fewer than twenty-ſix of Dr. *Kennicott*'s Codices read יורה, which, if it might be rendered *ſhall be rained upon*, i. e. bleſſed from above, would give a very good ſenſe. Comp. יורה Hoſ. x. 12. Remark however that in this laſt text none of the ancient verſions favour the ſenſe of *raining*, but the Syriac renders the word by מחוא *ſhew*, and Vulg. by docebit *ſhall teach*.

As a N. fem. יראה, in Reg. יראת, *Fear, awe, reverence.* Pſ. ii. 11. lv. 6. cxi. 10, & al. freq.

As a participial N. מורא

1. *Fear, dread, awe, reverence.* Gen. ix. 2. Deut. xi. 25. Mal i. 6.
2. *Somewhat to be feared.* See Deut. iv. 34. xxvi. 8, (where the ו is dropped) Pſal. lxxvi. 12. Iſa. viii. 13.

IV. As a V. from Heb. ירה, *To caſt, ſhoot.* occ. 2 Chron. xxvi. 15. 2 Sam. xi. 24, ויראו המוראים *And the* ſhooters ſhot. As we are not told of what nation *Joab*'s meſſenger was, we are, I think, at liberty to ſuppoſe that he uſed theſe words by a dialectical variation from the Hebrew. It is not improbable that the man might be a *Hittite*, as *Uriah* himſelf alſo was. But obſerve that five of Dr. *Kennicott*'s Codices read ויורו and ſix המרים.

Der. Greek Ἱερος ſacred, &c. whence in compoſition Eng. *Hierarchy, hieroglyphic*, &c.

ירד

This Root is both in ſenſe and ſound nearly related to רדה (which ſee) as יפת to פתה.

I. In Kal, *To deſcend, go* or *come down.* Gen. xxviii. 12. Exod. xv. 5. xix. 18. 2 Sam. xi. 9, 10, & al. freq. As they uſually encamped on hills or riſing grounds, and fought in the plains or valleys between them, hence we ſee the propriety of that common phraſe of *going down to the battle.* See 1 Sam. xvii. 8, 28. xxvi. 10. xxix. 4. xxx. 24. In Hiph. *To make* or *cauſe to deſcend, to let* or *bring down.* Exod. xxxiii. 5. 1 Sam. xxi. 13. xxx. 15, 16. Lam. ii. 10, & al. freq. In Huph. *To be cauſed to deſcend, to be brought down.* Gen. xxxix. 1. Iſa. xiv 11. As a participial N. מורד *A going down, a deſcent, declivity.* occ. Joſh. vii. 5. x. 11. Jer. xlviii. 5. Mic. i. 4. But מעשה מורד 1 K. vii. 29, is *inlaid* or *inrun work*, the gold namely being *run down into* the engraved figure, as 1 K. vi. 32, 35, which ſee.

II. In Hiph. *To be brought down*, or *dejected in mind.* occ. Pſ. lv. 3, אריד בשיחי I am dejected *in my* meditation. LXX ελυπηθην εν τῃ αδολεσχιᾳ μȣ I was grieved *in my meditation. Symmachus*, κατενεχθην προσλαλων εμαυτω I was brought down *ſpeaking to myſelf.* Jerome, *Humiliatus ſum* in meditatione meâ I was brought low *in my meditation.* As a N. מרוד *A being brought down,* or *low, affliction.* occ. Lam. i. 7. iii. 9. Alſo, *Brought down, afflicted.* occ. Iſa. lviii. 7.

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* See *Lowth* De Sacra Poeſi, Prælect. xv. Note on Iſa. x. 28—32, p. 183, edit. 8vo. *Oxon.* p. 292, edit. *Michaelis*, and *Glaſſii* Philolog. Sacra, lib. v. tract. ii. cap. 2, p. 1996, edit. *Leipſic. Vitringa* Proleg. in Comment. in Iſa. p. 9. Bp. *Lowth*'s Note on Iſa. v. 7.

ירה

With both the י and ה radical, but mutable or omiſſible.

In general, *To direct, put ſtraight* or *even, point forward, guide, aim,* or the like.

I. In Kal, *To place ſtraight, erect,* as a pillar, ſo Vulg. erexi. occ. Gen. xxxi. 51. *To adjuſt, lay even,* as the key-ſtone of an arch. occ. Job xxxviii. 6. So in Hiph. Job. xxx. 19, הרני לחמר He hath ſet *me* upright *in the mud.*

II. In Kal. *To direct, guide.* occ. Exod. xv. 4, *Pharaoh's chariots and his army* ירה hath he guided or led *into the ſea,* as he had promiſed, Exod. xiv. 17, 18. So in Hiph. Gen xlvi. 28, Eng. Tranſlat. *And he* (*Jacob*) *ſent Judah before him unto Joſeph* להורת to direct *his face unto Goſhen,* i. e. that Joſeph might direct his face towards Goſhen, and there meet his father, as it follows in the next verſe. The idea of the V. in this paſſage is evident.

III. In Hiph. *To direct, guide, teach.* Exod. iv. 12, 15, & al. 1 Sam. xii. 23, והוריתי *And* I will teach or guide *you in the good way.* Here, though the whole expreſſion is figurative, the idea of the word is clearly preſerved. So Pſal. xxv. 8, 12. xxvii. 11.

As a N. fem. תורה in Reg. תורת *A law, inſtitution,* q. d. *a directory.* freq. occ.

IV. In Kal, *To direct* or *regulate,* as lots. occ. Joſh. xviii. 6, where it is rendered *caſt*; but the *caſting* of lots is expreſſed by other words, namely ירה and הפיל.

V. In Kal and Hiph. *To direct, aim, point* or *ſhoot forwards,* as darts, arrows, or the like. See 1 Sam. xx. 20. 2 Sam. xi. 20. 2 K. xiii. 17. 2 Chron. xxxv. 23. Prov. xxvi. 18.

VI. As a N. maſc. מורה *A razor,* which in being uſed is *directed, guided* or *pointed forward* by the hand. occ. Jud. xiii. 5. xvi. 17. 1 Sam. i. 11. In the ſecond of theſe paſſages it is mentioned with גלח *to ſhave.* On Pſal. ix. 21. comp. Iſa. vii. 20; and ſee *Michaelis* Supplem. ad Lex. Heb. p. 1548.

VII. As a N. יורה *The former rain,* which according to Dr. *Shaw* * falls in *Judea* about the beginning of November (O. S.); and therefore, if we may ſuppoſe that the Jews anciently ſowed their early wheat about the middle of October (N. S.), as † the people near *Aleppo* ſtill do—on this ſuppoſition, I ſay, we may deduce the Heb. name of the *former rain* from it's making the corn *ſhoot up* or *ſpire,* as the latter rain is in like manner denominated מלקוש from it's preparing the corn for *gathering.* occ. Deut. xi. 14. Jer. v. 24. Hoſ. vi. 3, *And he ſhall come as the rain upon us,* כמלקוש יורה *as the latter* (*and*) *the former rain* (*upon*) *the earth*; in which paſſage, as in ‡ many others (ſee particularly Hab. iii. 11, and Bp. *Newcome's* Note), we muſt, I think, with our Tranſlators ſupply the copulative, *and,* as the LXX do και, and the Vulg. et. As a N. מורה The ſame. occ. Joel ii. 23. (where obſerve ו is prefixed to מלקוש) Pſal. lxxxiv. 7, גם ברכות יעטה מורה *Yea,* the former rain *covereth,* i. e. *filleth the pools,* which had been dry during the drought of ſummer. Comp. under עטה III. יורה is in our Tranſlation once rendered *rain,* as a Verb, Hoſ. x. 12; but comp. under ירא III. From *Harmer's* Obſervations, vol. iii. p. 1, &c. it appears that Dr. *Shaw* was not quite accurate in ſaying (Travels, p. 335), that the firſt rains, in theſe countries [including *Judea*], uſually fall *about the beginning of November* (i. e. O. S.); for *Harmer* produces the teſtimony of an eye-witneſs (which Dr. *Shaw* was not) to prove, that "on the 2d of November, N. S. he found ſome rain between *Joppa* and *Rama,* and that on the 4th of that month he was nine hours and a half in the rain, which fell not conſtantly but in heavy ſhowers: that the day after his arrival at Jeruſalem, November 5, he was prevented from going out by rain; and that it continued unſettled weather until the 19th, when he left that city." "This traveller then, ſays *Harmer,* found the rain fell in the Holy-land ſooner than the beginning of November, O. S. for he found it deſcended on the 2d of November, N. S. which anſwers to the 22d of October of the ſtyle which Dr. *Shaw* made uſe of. It is not unlikely that they might begin to fall ſtill ſooner in Judea, ſince he found the peaſants ploughing up their ſtubbles for wheat as he paſſed through the vale of *Eſdraelon*—for, according to Dr. *Shaw* (p. 137), the *Arabs* do not *begin* to break up the ground to ſow wheat and beans, till *after* the falling of the firſt rains. He found them alſo ploughing between *Joppa* and *Jeruſalem*." Thus *Harmer*, in whom ſee more.

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* Travels, p. 335.

† Dr. *Ruſſell's* Nat. Hiſt. of Aleppo, p. 16.

‡ See *Noldius's* Particles under ו, 75.

ירח

I. Occurs not as a V. in Hebrew, but as a N. maſc. ירח *The moon*, or more ſtrictly ſpeaking, *The lunar light*, or *flux of light reflected from the moon's body* or *orb*. That this is the true ſenſe of the word is evident from the following paſſages (inter al.) Deut. iv. 19. Joſh. x. 12. Job xxv. 5. Pſ. civ. 19. cxxi. 6. Iſa. lx. 20 *. Deut. xxxiii. 14, *For the precious (produce)* גרש ירחים *put forth by*—what? Not the *orbs* of the moon ſurely, (for the orb is but *one*) but *by the fluxes* or *ſtreams of light* reflected from it, which are not only *ſeveral* but *various*, according to the moon's different phaſes and aſpects in regard to the ſun and earth. And this may lead us to the radical idea of the word ירח; for as יחד and אחד, יחר and אחר &c. are very nearly related to each other reſpectively, ſo likewiſe I conjecture that ירח is to ארח, in ſenſe as well as in ſound, and conſequently that it ſignifies *to go in a track*, or *in a conſtant cuſtomary road* or *way*; and this affords us a good deſcriptive name of the *lunar light*; for, *Behold*, ſays *Bildad* in Job, ch. xxv. 5, *even to the* ירח or lunar light ולא יאהיל *and he (God) hath not pitched a tent (for it)*; as he has for the שמש or *ſolar light*. (See Pſ. xix. 5, and under אהל II.) No. The *lunar* ſtream hath no *fixed ſtation* from whence it iſſues, but together with the orb which reflects it, and which like a human *traveller* moves now a quicker now a ſlower pace, is continually *performing it's appointed journey*, and *proceeding in a conſtant*, though regularly irregular, *track*.

II. As a N. ירח *A month*, ſo called becauſe *nearly equal* to a *ſynodical month*, or to the time that *the light of the moon* endures before its diſappearance and renovation, *an artificial* or *civil month conſiſting of a certain*, whether equal or unequal, *number of days*, *a month of days*, ירח ימים, as it is called Deut. xxi. 13. 2 K. xv. 13; and therefore ירח is neither a ſynodical nor a periodical month, for to neither of theſe is a day commenſurate. But we find the term ירח expreſsly applied to ſeveral of their *artificial months*, *twelve* of which and *no more* made up a year nearly equal to the ſolar tropical one. See 1 K. vi. 37, 38. viii. 2. Ezra vi. 15, and comp. under חדש II.

ירט

To turn aſide, turn over. occ. Job xvi. 11. Alſo, *To be turned aſide, be perverſe.* occ. Num. xxii. 32. As a Participle מורט See under מרט III.

DER. *Writhe*, *wreath*. Qu? Lat. *verto* to turn, &c. whence Eng. *advert*, *convert*, *invert*, *converſion*, *inverſion*, &c.

ירד

Occurs not as a Verb, but the ideal meaning ſeems to be the ſame as that of ארך, *to be long, extended in length*. Thus יחד and אחד, יחר and אחר have the ſame ſenſe reſpectively.

I. As a N. ירך *A lateral length* or *ſide* of a building, altar, *&c.* Exod. xl. 22, 24. Lev. i. 11.

II. As a N. fem. ירכה, in Reg. ירכת *A ſide* of a country. Gen. xlix. 13.—of the earth. Jer. vi. 22.—of a building. Exod. xxvi. 22. 1 K. vi. 16.—of a houſe. Pſal. cxxviii. 3. †—of a mountain. Jud. xix. 1, 18.—of a cave. 1 Sam. xxiv. 4.—of a ſhip's cabin. Jon. i. 5.

III. As a N. ירך *The thigh-bone*, which is "the *longeſt* of the whole body, exceeding the Os Humeri [or upper bone of the arm] in *length* about a third ‡." Gen. xxxii. 25, 31. So *the thigh*. Jud. iii. 16, 21. Gen. xxiv. 2. xlvii. 29. In which two laſt cited paſſages *putting the hand under the Patriarch's thigh* was a ſolemn form of ſwearing by the Meſſiah, who was to *come out of his thigh*, (יצא ירכו) or deſcend from him. Comp. Gen. xlvi. 26. Exod. i. 4. Jud. viii. 30.

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* For further ſatisfaction I refer the curious and intelligent Reader to *Hutchinſon*'s Moſes' Princip. Pt. ii. p. 463, &c.; to *Pike*'s Philoſophia Sacra, p. 46, &c.; and to *Spearman*'s Enquiry after Philoſophy and Theology, p. 247, &c. edit. *Edinburgh*.

† See *Harmer*'s Obſervations, vol. i. p. 197, &c. But comp. *Merrick*'s Annot. Dr. *Horne*'s Comment. and Targ. on the Text.

‡ *Drake*'s Anatomy.

Smiting on the thigh is mentioned as a geſture of *violent grief*, not only in the ſacred, (ſee Jer. xxxi. 19. Ezek. xxi. 12.) but likewiſe in the profane writers. See *Homer*, Il. xii. lin. 162. Il. xv. lin. 113. & lin. 397. Il. xvi. lin. 125. So in *Xenophon* (Cyropæd. lib. vii. p. 390, edit. *Hutchinſon*, 8vo.) When Cyrus heard of the death of Abradatas, and the ſorrow of his wife on that account, *επαισατο αρα τον μηρον he ſmote his thigh.*

IV. *The ſhaft* or *main trunk* of the golden candleſtick, ſo called from it's greater *length* comparatively with the קנים or *ſide-branches*. So LXX Χαυλος and Vulg. Haſtile. occ. Exod. xxv. 31. xxxvii. 17. Num. viii. 4.

ירע

It is of the ſame import as רע *to break*; ſo ישב and טב.

I. In Kal, *To be broken, afflicted.* occ. as a V. or Participle fem. Iſa. xv. 4. Other texts are in ſome of the Lexicons and Concordances put under this Verb; but they ſeem more properly to belong to רע, which ſee.

II. As a N. fem. יריעה *A curtain, a diſtinct* or *ſeparate piece of cloth* or *ſtuff* uſed in forming a tent or tabernacle. Exod. xxvi. 1, 2, 7. Iſa. liv. 2. Jer. iv. 20, & al.

ירק

To throw out ſomewhat liquid or *moiſt.*

I. *To ſpit, ſpit out.* occ. Lev. xv. 8. Num. xii. 14. Deut. xxv. 9; in which two laſt cited texts we render the phraſe ירק בפני by *ſpitting in the face*; but it probably means no more than *ſpitting* on the ground *before* or *in the preſence of* another (as בפני is uſed Joſh. x. 8. xxi. 44. xxiii. 9. Eſth. ix. 2, & al.) For by *thus ſpitting*, the Arabs to this day expreſs *extreme deteſtation* or *contempt*. See *Herodot*. i. 99, and *Beloe*'s Note. *Harmer*'s Obſervations, vol. ii. p. 509, and *Niebuhr* Deſcription de l'Arabie, p. 26. Comp. Job xxx. 10. In *Theocritus*, Idyll. xx. lin. 11, a damſel, to expreſs her *averſion* from a clown, who attempted to kiſs her, *ſpits* thrice on her boſom—τϱις εις ἑον επτυσε κολπον. Hence as a N. רק *Spittle, moiſture of the mouth.* occ. Job vii. 19. xxx. 10. Iſa. l. 6. To what the reader may find in Biſhop *Lowth*'s Note on this laſt text, I add, from Mr. *Hanway*, that in the year 1744, when a rebel priſoner was brought before *Nadir Shah*'s general, "The ſoldiers were ordered to *ſpit in his face*, an indignity of great antiquity in the eaſt." Travels, vol. i. p. 298.

Hence Saxon hɲæcan, whence Eng.[*] *reatch* and *retch*.

II. As a N. ירק *The moiſt tender ſhoot* of a plant or tree, *a green ſhoot* or *twig*. Gen. i. 30. Exod. 10. 15. Num. xxii. 4, & al.

III. As a N. ירקון *A diſeaſe of corn*, ariſing from *moiſture*, [†] *mildew*. 1 K. viii. 37, & al. Applied to the human countenance, *Sallowneſs, a yellowiſh livid paleneſs*, as of corn *mildewed*. Jer. xxx. 6.

ירקרק *Intenſely green, inclining to yellow.* occ. Lev. xiii. 49. xiv. 37. Pſ. lxviii. 14, *And her* (*the dove's*) *feathers* בירקרק חרוץ with the verdancy *of pure gold*; which is of this colour; whence *Milton*, ſpeaking of the Old Serpent, Par. Loſt, book ix. lin. 501,

> With burniſh'd neck of *verdant* gold.

But the LXX render the Heb. words in the Pſal. *εν χλωροτητι χρυσιε with the* pallid yellowiſh hue *of gold*. Comp. *Greek* and *Eng*. Lexicon under Χλωρος II. and Note.

ירש

To ſucceed another in a poſſeſſion, or *to poſſeſs ſomething in ſucceſſion.*

I. In Kal, Tranſitively, applied to perſons, *To ſucceed* them *in a poſſeſſion, be heir to* them. See Gen. xv. 3, 4. Jud. xiv. 15. Jer. xlix. 2.—to a thing, *To poſſeſs* or *take poſſeſſion of* it *by ſucceſſion, to inherit* it. See inter al. Gen. xv. 7, 8. Lev. xx. 24. Num. xiii. 30. Jer. xlix. 1. Hoſ. ix. 6. Alſo abſolutely, *To inherit, be heir*. Gen. xxi. 10. In Hiph. *To cauſe to inherit*. Jud. xi. 24. 2 Chron. xx. 11. Ezra ix. 11. Alſo, *To inherit*. Num. xiv. 24. As a N. fem. ירשה *A poſſeſſion by ſucceſ-*

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[*] See *Junius* Etymol. Anglic. in *Reatch*.

[†] "*Mildew* is a diſeaſe that happens in plants by a *dewy moiſture* which falls, and by it's acrimony corrodes, gnaws and ſpoils the inmoſt ſubſtance of the plant." *Hill* in *Johnſon*'s Dictionary.

ſion, an inheritance. Num. xxiv. 18. Deut. ii 5. As a N. מורש *An inheritance.* occ. Iſa. xiv. 23. Obad. ver. 17. Plur. in Reg. מורשי occ. Job xvii. 11, Poſſeſſours *of my heart,* i. e. thoughts or purpoſes which had *taken entire poſſeſſion* of it See *Scott.* As a N. fem. מורשה *An inheritance, heritage.* Exod. vi. 8. Ezek. xi 15.

II. In Hiph. Of perſons. *To cauſe* them *to be inherited* or *heired,* i. e. *to make another perſon* or *perſons ſucceed to* a former poſſeſſour; ſo it is equivalent to *driving out* ſuch former poſſeſſour. See Num xxxii. 21. Deut. iv. 38. Joſh. xxiii. 13. Jud. i. 19, 20, 21, 27, 28, 29, & al. freq. It is ſuppoſed to be in four paſſages uſed in Niph. but theſe rather belong to the Huph. of רש, which therefore ſee.

III. As a N. תירוש and תירש *New wine,* ſo called from it's *ſtrongly intoxicating* quality, by which it does as it were *take poſſeſſion* of a man, and *drive* him *out* of himſelf, according to that of Hoſ. iv. 11, *Whoredom* ויין ותירוש *and wine, and* new wine *take away the heart,* i. e. *the underſtanding.* Comp. the following verſe, and Iſa. xxviii. 7; and obſerve that in the text juſt cited from Hoſea the LXX render תירוש by μεθυσμα *drunkenneſs,* ſo Vulg. by ebrietas. See Mic. vi. 15. Prov. iii. 10. In Iſa. lxv. 8, it is uſed for the *intoxicating juice yet in the grape.* (Comp. Iſa. xxiv. 7.) So *Ovid* (Triſt. lib. iv. Eleg. 6) applies the Latin merum, which properly ſignifies *pure wine as it is preſſed out of the grape,* in the ſame manner,

> *Vixque* merum *capiunt grana, quod intus habent,*
> And ſcarce the grapes contain the *wine* within.

Der. Latin *Hæres,* whence Eng. *Heir, heritage, inherit, inheritance,* &c.

ישב

I. In Kal, *To ſit, ſit down.* Gen. xviii. 1. 1 K. i. 13, 17, 20, 24. Pſ. i. 1, & al. freq.

II. *To ſit down, ſettle, to fix one's abode,* or *dwell* in a place. Gen. iv. 16, 20. xi. 2. xiii. 7. In Niph. *To be dwelt in, inhabited.* Jer. vi. 8. Ezek. xii. 20. In Hiph. Of perſons, *To cauſe to inhabit.* Hoſ. xi. 11. Zech. x. 6; where for והושבותים twenty-five of Dr. *Kennicott's* Codices have והושבתים. Of cities, *To cauſe to be inhabited.* Ezek. xxxvi. 33. As Ns. מושב *A ſeat, dwelling* or *habitation.* Pſ. i. . Job xxix. 7. Gen. xxvii. 39, & al. freq. תושב *A ſojourner, a ſtranger dwelling in another country.* Gen. xxiii. 4. Exod. xii. 45. Lev xxv. 47. As a N. fem. שובה *A ſitting ſtill.* occ. Iſa. xxx. 15. So *Montanus,* quiete As a N fem. in Reg שיבת *A ſitting down, ſtaying.* occ. 2 Sam. xix. 33.

III. In Hiph *To marry,* literally, *To cauſe to dwell* or *cohabit,* as wives. See Ezra x. 2, 10, 14, 17, 18. Neh. xiii. 23, 27. This application of the Heb. Verb reſembles that of the Italian *accaſare, caſare.*

ישה

Denotes *exiſtence, ſubſiſtence, reality.*

I. יש *Is, are, was, were.* It is joined with both genders and numbers. See Gen. xviii. 24. xxiv. 23. xxxix. 4, 5. Num. ix. 20, 21. Deut. xxix. 17. Ruth i. 12. 1 Chron. xxv. 8. Iſa. xliii. 8. It ſeems to have rather the nature of a Noun than of a Verb, taking after it ſeveral of the ſame ſuffixes as Nouns. Thus ישנו *he is* or *be,* Deut. xxix 14, or 15. 1 Sam. xxiii. 23. *It is* or *be,* 1 Sam. xiv. 39. *There is,* Eſth. iii. 8. ישך *Thou art,* Gen. xxiv. 42. xliii. 4. Jud. vi. 36. ישכם *Ye are,* Deut. xiii. 3, or 4. Repeated, יש ויש *It is and it is, it certainly is,* "omnino eſt," *Cocceius*; French Tranſlation, Il l'eſt, oui il l'eſt, *It is ſo, yes it is ſo.* 2 K. x. 15.

II. As a N. יש *Subſtance, reality, the true riches,* Prov. viii. 2 . So LXX ὑπαρξιν. Comp. Prov. xiii. 23. Gen. xxxix. 4.

III. אש Mic. vi. 10, *may be* a N. *As yet there is* fire (ſo Vulg.) *in the houſe of the wicked, the treaſures of wickedneſs*; *and the ſcant meaſure, wrath.* Comp. Iſa. ix. 18, 19. In 2 Sam. xiv. 19, the woman of Tekoah might uſe אש by a dialectical variation or vulgar pronunciation for יש *is.* Comp. under אש II.

IV. As a N. with a formative א, איש, fem. אשה dropping the י, *A being,* or *thing ſubſiſting* or *exiſting.* This word has no relation to *kind* or *ſpecies,* though, according to it's different genders, it has to *ſex,* but is applied to almoſt any diſtinct *being* or *thing*; as for inſtance, to man. Gen. ii. 23, 24, & al. freq.—to clean and unclean beaſts. Gen. vii. 2.—to the iſles of the Gentiles. Gen. x. 5.—

to the curtains of the tabernacle. Exod. xxvi. 3, 5, 6.—to the faces of the Cherubim. Exod. xxv. 28.—to their wings. Ezek. i. 9, &c. It may be and frequently is rendered, *each*, *every one*. Gen. xlv. 22. xlvii. 20. Comp. Eſth. i. 8, & al. freq.

Uſed imperſonally as *a man* in Eng. i. e. *any man*. 1 Sam. ix. 9.

Repeated, איש איש, *Whatſoever man*, or *perſon*, *whoſoever*. Lev. xx. 9. xxii. 4. Ezek. xiv. 4, 7.

איש Collectively *Men*, as in Engliſh we commonly ſay *year*, *pound*, for *years*, *pounds*. Joſh. vii. 3. viii. 3. ix. 7, & al. freq.

Plur. maſc. אישים *Perſons*, *men*. occ. Pſal. cxli. 4. Prov. viii. 4. Iſa. liii. 3.

Plur. fem. אשת, or, as fourteen of Dr. *Kennicott*'s Codices read, אשות *Women*. occ. Ezek. xxiii. 44.

V. As a N. אישון *Subſtance*, *the very*, ipſiſſimus, as of the eye. occ. Deut. xxxii. 10. Pſal. xvii. 8. Prov. vii. 2.—of night or darkneſs. occ. Prov. vii. 9. xx. 20; where אישון חשך means *groſs* darkneſs, craſſa *caligo*. So עצם *Subſtance*, which ſee, is applied to the day.

VI. As a N. fem. תושיה

1. *Reality*, *truth*. occ. Job xxvi. 3. So our Eng. *worth*, from Saxon ponpan *to be*.
2. *Any thing real*, *ſubſtantial* or *laſting*. Job v. 12. Comp. Prov. ii. 7.
3. *Subſiſtence*, *permanency*. Job vi. 13. Comp. Job xii. 16.
4. *Any thing ſolid* or *wiſe*. Prov. xviii. 1.
5. *Sound wiſdom*. Job xi. 6, כפלים לתושיה *double as to*, or *in* wiſdom. Prov. iii. 21. viii. 14. Iſa. xxviii. 29. Uſed for *wiſe perſons*, as other abſtract words for concretes. Comp. under נאה IV. occ. Mic. vi. 9.
6. In Job xxx. 22, thirty-four of Dr. *Kennicott*'s Codices in the text, and two more in the margin, have תושיה; and our Tranſlators, by rendering the word *ſubſtance*, ſeem to have followed this reading; ſo the French, *toute ma* ſubſtance, *all my ſubſtance*, and *Diodati*'s Italian, ogni virtù, *all ſtrength*. But the *Complutenſian*, *Walton*'s and *Plantin*'s edition of 1572 (with *Montanus*'s interlineary verſion) read תשיה, which is likewiſe the *Keri* of other editions, and the preſent or original reading of thirteen or fourteen of Dr. *Kennicott's* Codices. This reading, which ſeems the beſt, may be rendered *Failure*, *nothing*, from נשה which ſee. What to make of תשוה the word in *Vander Hooght's*, *Forſter*'s and *Kennicott*'s text, I know not; unleſs, according to the *Keri*, we interpret it to the ſame ſenſe as תשיה.

The texts above cited are all wherein the N. תושיה occurs.

ישש and ישיש *Very old* or *ancient*, *very far advanced in years*, *one who has been* or *lived a great while*, grandævus. It is more than זקן *old* or שב *decaying*, and therefore is put after them, 2 Chron. xxxvi. 17. Job xv. 10.

Der. *Is*, *yes*. Alſo perhaps the Saxon Iſ, or Iſſ, whence Eng. *Iſe* or *Ice*.

ישה See under שחה

ישט

Occurs not as a V. in Kal, but in Hiph. הושיט *To extend*, *ſtretch out*, as a ſceptre. So the LXX εκτεινω, and Vulg. tendo, extendo. occ. Eſth. iv. 11. v. 2. viii. 4.

ישם

Of the ſame import as שם, if indeed it ſhould be reckoned a diſtinct root. So יטב and טב, &c. &c.

I. *To place*, *ſet*, *put*. occ. Gen. xxiv. 33. l. 26. Jud. xii. 3. But in Gen. xxiv. the Samaritan Pentateuch, the *Keri*, and at leaſt ten of Dr. *Kennicott*'s Codices have ויושם which may be the Huph. of שם *to place*; and five others וישם and he (*the man*) *put*. In Gen. l. ten at leaſt of his Codices, with the Samaritan Pentateuch, have ויושם, and three וישם; and in Jud. more than ſeventy, as alſo the *Keri*, read אשימה.

II. As a V. in a Niph. ſenſe, *To be waſte*, *deſolate*. occ. Ezek. vi. 6; where however twenty-nine of Dr. *Kennicott*'s Codices have תשמנה. Comp. therefore under שם XIV.

III. As a N. ישמון or ישימון *A waſte*, *deſert*, *wilderneſs*. Num. xxi. 21. Pſal. lxviii. 8. cvii. 4. Iſa. xliii. 19, & al.

ישן

I. In Kal, *To ſleep*, *be in a ſound ſleep*. Gen. ii. 21. xli. 5, & al. freq. In a Hiph. ſenſe, *To cauſe to ſleep*, *lay aſleep*. Jud. xvi. 19. As a N. fem. שנה and in Reg. שנת *Sleep*. Prov. vi. 4. Gen. xxxi. 40. Eſth. vi. 1, & al. freq. שנא The ſame. occ. Pſ. cxxvii. 2. But obſerve

ſerve that ſixteen of Dr. *Kennicott's* Codices here read שינה, and three שנה.

II. *To ſleep in death.* Job iii. 13. Pſ. xiii. 4. Dan. xii. 2. As a N. fem. in Reg. שנת *Sleep of death.* Job xiv. 12.

III. Spoken of God. *To be ſeemingly inactive, as if aſleep.* Pſ. xliv. 24. Comp. Pſ. lxxviii. 65. cxxi. 4.

IV. As a participial N. ישן *Laid up in ſtore, laid by* or *aſleep*, as it were, i. e. *in a quiet undiſturbed ſtate.* Applied to provender. occ. Lev. xxv. 22. xxvi. 10. Cant. vii. 13, or 14, ישנים—צפנתי לך old (ſtore *which*) *I have laid up for thee.*—to a gate. occ. Neh. iii. 6. xii. 39.—to a pool. occ. Iſa. xxii. 11. As a V. in Niph. occ. Deut. iv. 25, *When thou ſhalt have begotten children* and *children's children*, ונושנתם *and* ye ſhall have remained long quiet *in the land.* As a Participle נושן *Long laid by* or *undiſturbed.* occ. Lev. xxvi. 10; ישן נושן *Old ſtore*, which has been *long laid by.* צרעת נושנת *An* inveterate *leproſy.* So LXX *παλαιουμενη.* Lev. xiii. 11. May not שנתך, as many editions read, in Prov. v. 9, mean thy old ſtore? So LXX *σου βιον thy living.*

ישע

To ſave. Thus the LXX uſually render it by *σωζω.* It is a very general word, and ſignifies *to preſerve* or *deliver* from calamity, diſtreſs, danger or wrong. It is ſaid, on the authority of the Points, that it never occurs as a V. in Kal; but ſee 1 Sam. xxiii. 5. 2 Sam. viii. 6, where the V. ישע wants both the characteriſtics of the Hiphil Conjugation. It is uſed however moſt commonly in Hiph. and that either tranſitively, Exod. ii. 17. Deut. xx. 4, & al. freq. or with ל following, q. d. *to cauſe* or *work ſalvation* or *deliverance for*, Joſh. x. 7. Jud. vii. 2, & al. freq. 1 Sam. xxv. 26, *Becauſe* or *ſince Jehovah hath reſtrained thee* מבוא בדמים *from coming into blood* (i. e. *from being guilty of murder*) והושע ידך לך *that thy own hand* ſhould ſave or deliver *thee*; our Tranſlation—"*from avenging* thyſelf with thy own hand," expreſſes the ſenſe, but not the grammatical form, of the Heb. So ver. 33. comp. ver. 31. Comp. Iſa. lxiii. 5.

Obſerve that in the Hiph. Verb יהושיע 1 Sam. xvii. 47. Pſ. cxvi. 6, the formative ה is retained after a ſervile י, as in יהילילו from ילל Iſa. lii. 5; in אהודנו from ידה Pſ. xxviii. 7, & al.

In Niph. *To be ſaved.* Num. x. 9. Deut. xxxiii. 29. Iſa. xlv. 17, & al. Zech. ix. 9.—*Behold thy King cometh unto thee, he is juſt and* נושע ſaved (that is, in the divine counſel *who calleth thoſe things which be not as though they were*—ſaved, notwithſtanding the number and power of his enemies and his preſent *meek* and *humble appearance*) *riding upon an aſs, even upon a colt, the aſſe's foal.* Comp. Iſa. lxiii. 5, and ſee *Glaſſi* Philolog. Sacra, lib. i. tract. 1, § 80, col. 167, edit. *Lipſ.* and col. 826. *Michaelis*, Supplem. p. 1173, after remarking that נושע is the unvaried reading in Zech. ix. 9, and that it is badly and ungrammatically rendered by the LXX, Vulg. Syr. and Chald. *a ſaviour* in an active ſenſe, prefers the explaining of it by *aided* by God, i. e. *victorious*, but (from the context) without a battle; *juſt*, whoſe juſt cauſe God affiſts without any warlike apparatus.

As Ns. ישע *Salvation, deliverance, ſafety.* Job v. 11. Pſ. xii. 6. Hab. iii. 13, & al. freq. Alſo, *A Saviour*, ſo Targ. LXX, and Vulg. Iſa. lxii. 11. Fem. ישועה and in Reg. ישועת *Salvation, deliverance, victory.* See Exod. xiv. 13. xv. 2. 1 Sam. xiv. 45. 2 K. v. 1. freq. occ. כוס ישועות *The cup of ſalvation*, Pſ. cxvi. 13. What can this mean but the *cup containing the wine for the libation* or *drink-offering*? At ver. 14, David ſays he would pay his *vows*, and at ver. 17, that he would offer the *ſacrifice of confeſſion* or *thankſgiving*: but by Num. xv. 4, 7, 10, *all* their *ſacrifices for a vow* were to be accompanied with a *libation of wine*, and ſo were likewiſe their *ſacrifices of confeſſion*, if זבח ver. 3, includes theſe, as I think it does. (Comp. *Ainſworth* on the place, and Lev. vii. 11, 12.) And well might the *cup* containing this divinely-inſtituted *libation* be called *the cup of ſalvation*; ſince the *wine* to be poured out from it was ſuch a ſtriking emblem of the *blood of Chriſt* to be once ſhed for the *ſalvation of all* *. ישועתה, with two fem.

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* "*The cup of ſalvation*, mentioned Pſ. cxvi. 13, is, ſays the learned *Joſeph Mede*, Works, fol. p. 380, the *libamen* or *drink-offering*, annexed and poured

characteriſtics ת and ה, is ſuppoſed to be an emphatic word denoting *all kind of ſalvation,* omnimoda ſalus; but Qu? occ. Pſ. iii. 3. lxxx. 3. Jon. ii. 9, or 10. Fem. תשועה *Salvation, deliverance, victory.* 1 Sam. xi. 9, 13. 2 K. xiii. 17, & al. freq. So תשעה in printed text, 2 Sam. xix. 2, 3; but twenty-ſeven of Dr. *Kennicott*'s Codices read ותשועה.

Der. Greek σωω or σωζω *to* ſave, σοος ſafe, σωτηρ a Saviour, σωτηρια, and σωτηριον ſalvation; which three latter Nouns, as well as the Verb, are often employed by the LXX to expreſs the deflections of ישע.

ישף

As a N. ישפה *A jaſper ſtone.* occ. Exod. xxviii. 20. xxxix. 13. Ezek. xxviii. 13. The Greek and Latin name *Iaſpis,* as well as the Engliſh *Jaſper,* is plainly derived from the Hebrew, and leave little doubt what ſpecies of gems is meant by ישפה; but the ideal meaning of the word is uncertain, for ישף never occurs as a Verb.

ישר

To be ſtraight, even, ſmooth, right.

I. In Kal and Hiph. *To direct, make ſtraight,* 2 Chron. xxxii. 30. Iſa. xlv. 2, 13. Pſal. v. 9. Alſo in Kal, *To keep ſtraight in going,* 1 Sam. vi. 12; where obſerve that ישרנה (on which there is no various reading in Dr. *Kennicott*'s Bible) is the third perſon plur. fut. *fem.* with י prefixed inſtead of ת, as in יחמנה which ſee under יחם. In Hiph. Prov. ix. 15, המישרים ארחותם Making ſtraight *their ways,* i. e. keeping ſtraight *in their ways.* Prov. xxiii. 31, יתהלך במישרים It may go down rightly or ſmoothly, *but in the end it will bite like a ſerpent*; Vulg. *ingreditur blandè,* it enters agreeably. So Cant. vii. 9, *Good wine* הולך—למישרים that goeth down ſweetly (Eng. Tranſlat.) See *Green*'s Poetical Parts of the Old Teſtament, p. 107.

In Job xxxvii. 3, ישרהו may beſt be underſtood as a N. with the Pron. ſuffix הו, and ſo correſponding with אורו in the latter hemiſtich. "The tranſlation ſhould have been, The flaſh thereof (*rectus impetus ejus*) is *under the whole heaven; even his lightening* [or why not, *it's light?*] *unto the ends of the earth.*" *Scott.*

Joſh. x. 13, ספר הישר, which we tranſlate *the book* of Jaſher (as if ישר, though the ה is prefixed, were a proper name), ſeems to be more properly rendered by the LXX according to the *Complutenſian* and *Aldus*'s edition, τȣ βιϐλιȣ τȣ ευθȣς *the right* or *correct book, the authentic record,* as we ſhould ſay; and to this purpoſe *Joſephus* explains it, Ant. lib. v. cap. 1, § 17, by των ανακειμενων εν τῳ ἱερῳ γραμματων *the writings* or *books laid up in the Temple.* Comp. Ant. lib. iii. cap. 1, § 7, ad fin. and 2 Sam. i. 18.

II. As a participial N. מישר and מישור *Plain, even, ſmooth ground, a plain.* Deut. iii. 10. Zech. iv. 7. But 1 K. vi. 35, as a participle, מישר *Made even, accurately ſpread over, exactly fitted.* Gold fitted (Eng. Tranſlat.) *upon the carved work.*

III. In Kal, *To be right, proper.* As a V. in this ſenſe it is generally joined with בעיני, and the phraſe is rendered, *to be right in the eyes,* Num. xxiii. 27, & al. freq.

IV. In Kal, Of inſtitutions, *To keep ſtraight, obſerve exactly.* occ. Pſ. cxix. 128.

V. In a moral and ſpiritual ſenſe. As a N. ישר *Right, upright, righteous,* Num. xxiii. 10. Job i. 1. Pſ. xxv. 8. Eccleſ. vii. 30. Alſo, *Rightneſs, righteouſneſs, uprightneſs,* Deut. ix. 5. 1 K. ix. 4. As a N. maſc. plur. מישרים q. d. *Rectitudes, righteouſneſſes.* Pſ. xvii. 2. lviii. 2, & al. As a N. ישרון *Jeſhurun, Upright,* or *Uprightneſs* in the abſtract. It occurs as a name of *Iſrael* in four paſſages, Deut. xxxii. 15. xxxiii. 5, 26. Iſa. xliv. 2, and was given, ſays *Vitringa* (on Iſa.), to this people, firſt, with reſpect to the original inſtitution of *their condition,* as being the only nation which had the *right* knowledge of God, and profeſſed the *true religion*; 2dly, with reſpect to the *ſeed* of the true Iſrael, which was preſerved in this people, among whom were ſome properly ישרים *upright,* men of pure ſentiments, and ſincere affection

towards

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poured upon the ſacrifice, at what time they uſed (as here you ſee) to call upon the name of the Lord. 'Tis a *ſynecdoche,* where the part is put for the whole. Alſo, *To take* is here *To offer,* by that figure, *quâ ex antecedente intelligitur conſequens,*' by which the conſequent is underſtood from the antecedent.

towards God, and true confeſſors of his Name, the ſeed and foundation of the church of that time." Comp. Jer. ii. 2, 3.

ית

I. Chald. As a Particle of the ſame import as the Heb. את. So יתהון is the ſame as אתם *Them.* Dan. iii. 12.

II Chald. אית, and איתי *Is, are.* Conſtrued like *Heb.* יש, with the ſame Suffixes as Nouns. See Dan. ii. 10, 11, 26. iii. 14, 8.

III. היתי. See under אתה VIII.

יתב Chald.

The ſame as the Heb. ישב, *To ſit.* occ. Dan. vii 9, 10, 26. *To dwell.* occ. Ezra iv. 17. In Aph. *To cauſe to ſettle,* or *dwell.* occ. Ezra iv. 10.

יתד

Occurs not as a V. in Heb. but the cognate Arabic ותד ſignifies *to thruſt* or *drive in* and ſo *fix firmly*, as a pin, ſtake, or the like, "firmiter adegit, impegitque, ſeu depegit *palum.*" *Caſtell.* Comp. Iſa. xxii. 23, 25. liv. 2. As a N. יתד *A ſtake* or *pin,* ſo named from being *thruſt* or *driven firmly* into the ground, wall, or &c.

1. *A pin* or *ſtake,* to which the ropes of a tent, or the like, are faſtened. See Exod. xxvii. 19. xxxv. 18. Jud. iv. 21, 22. v. 26. Dr. *Shaw* *, deſcribing the tents of the *Bedoween Arabs*, ſays, "Theſe tents are kept firm and ſteady by bracing or ſtretching down their eves with cords tied to hooked wooden *pins* well pointed, which they *drive into the ground* with a *mallet*; one of theſe *pins* anſwering to the *nail* as the *mallet* does to the *hammer,* which *Jael* uſed in *faſtening to the ground the temples of* Siſera, Judg. iv. 21."

2. *A pointed ſtake* or *paddle,* to be uſed as Deut. xxiii. 13.

3. *A pin fixed in* a wall or the like, to hang any veſſel upon. Ezek. xv. 3. Comp. Iſa. xxii. 23, 25. Zech. x. 4. Jud. xvi. 14. In which laſt cited paſſage it ſeems to denote, as our Tranſlators render it, *the pin* of the beam, i. e. which was driven into the beam to prevent it's running back. But for want of being acquainted with the form of the ancient eaſtern looms, I cannot preſume to be poſitive. Dr. *Taylor* in his Concordance ſeems to make it the ſame as the *beam*; but that is denoted by another word, מנור, which ſee. For the explanation of the other texts, comp. Ecclus. xxvii. 2, and ſee *Harmer's* Obſervations, vol. i. p. 190. Bp. *Lowth* on Iſa. and Bp. *Newcome* on Zech.

4. *A fixed, ſettled abode.* Ezra ix. 8; where LXX ϛηριγμα, *a firm ſettlement.* See Eng. marg. Comp. *Michaelis* Supplem. on this Root.

יתם

In Arabic, among other meanings, it has that of *being ſingle* and *ſolitary,* "unicus et ſolitarius fuit." *Caſtell.*

I. In Kal, *To be without, to lack, not to have,* carere. occ. Pſ. xix. 14, *Then* איתם I ſhall be without (*carebo*) *and innocent from the great tranſgreſſion.* Four of Dr. *Kennicott's* Codices, and one other in the margin, read אתם, as if from תם *to be upright, perfect*; and, to ſay nothing of the modern verſions, it is rendered accordingly by the Targ. אהי בלא מום *I ſhall be without ſpot,* ſo by the LXX αμωμος εσομαι, and Vulg. immaculatus ero. But does not this interpretation make an *anti-climax* in the verſe? Let the reader conſider and judge for himſelf.

II. As a participial N. יתום plur. יתומים and יתמים *Solitary, bereaved, deſtitute.* Job vi. 27. But it generally denotes *Bereaved of one's father, fatherleſs, an orphan,* LXX ορφανος. See inter al. Exod. xxii. 22. Deut. x. 18. xiv. 29. Pſal. cix. 9. Lam. v. 3.

יתר

To exceed, go beyond certain limits, be redundant. It occurs not as a V. in Kal, but

I. In Niph. *To excel, exceed,* i. e. in dignity. Gen. xlix. 4. In Hiph. *To cauſe to exceed* or *abound, to make plenteous.* Deut. xxviii. 11. xxx. 9. As a N. יתר *Excellence, abundance.* Gen. xlix. 3. So 2 Sam. xxii. 33, ויתר תמים דרכו *And his way is* the excellency *of perfection,* i. e. *excellently* perfect. Comp. ver. 31. יתרון *Excellence.* Ecclef. ii. 13. vii. 12.

Chald. As a N. יתיר fem. יתירה and יתירא *Exceeding, excellent.* Dan. ii. 31. v. 12, 14, & al. יתירה, uſed, as it were, adverbially, *Exceedingly.* Dan. iii. 22. vii. 19.

II. As Ns. יתר *A rope, ſtring,* or *cord,* properly of the ſmaller ſize, ſo called from it's being capable of great *diſtenſion.* Jud. xvi. 7, 8, 9. Pſ. xi. 2. מיתר Nearly the ſame. Exod. xxxv. 18. Jer. x. 20. יתר is particularly uſed for *a bow-ſtring,* which from it's elaſticity is capable of conſiderable *extenſion.* Pſ. xi. 2. So perhaps, Job xxx. 11, if with the *Keri,* and upwards of twenty of Dr. *Kennicott's* Codices, we read יתרי, *Becauſe he* (*God*) *hath looſened* my bow-ſtring, i. e. hath made me weak and helpleſs (in oppoſition to what he had ſaid by a like image, ch. xxix. 20), *and afflicted me, therefore they* (my raſcally perſecutors before deſcribed) *have let go the rein,* i. e. thrown off all reſtraint, *before me.* But if in Job xxx. 11, we embrace the more common textual reading יתרו it may be worth remarking, that the LXX and Vulg. interpret יתר *a quiver,* conſidered I ſuppoſe as *diſtended* with arrows,—" gravida ſagittis." LXX, Ανοιξας γαρ ΦΑΡΕΤΡΗΝ ΑΥΤΟΥ εκακωσε με, *For opening* his quiver *he hath afflicted me.* So Vulg. Pharetram *enim* ſuam *aperuit, et afflixit me.* Comp. Job vi. 4. vii. 20. xvi. 12.

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* Travels, p. 221, 2d edit.

III. In Niph. *To remain over and above, to be left as a reſidue.* Exod. x. 15. Num. xxvi. 65. Iſa. i. 8, & al. freq. In Hiph. *To leave behind, leave remaining.* Exod. x. 15. xvi. 19, & al. As Ns. יתר *Reſidue, remnant, remaining.* Exod. x. 5. Num. xxxi. 32. Joſh. xii. 4, & al. freq. יתרון *Remainder, overplus, profit.* Eccleſ. i. 3. ii. 11. As Particles יתר and יותר *Exceedingly, more.* Eccleſ. ii. 15. vii. 16. With מ following, *More than.* Eſth. vi. 6.

IV. יתרת הכבד *The redundance* of the liver. Exod. xxix. 22, called Exod. xxix. 13. Lev. iii. 4, 10, 15, יתרת על הכבד *The redundance* or *protuberance* upon the liver. I am convinced by *Bate,* Crit. Heb. that theſe expreſſions muſt mean the *gall-bladder,* which however, I think, was ſo named from it's *protruding* or *jutting out* from the liver, to which it is an appendage. If the great excellency of the *bilious juice,* and it's importance to the well-being of the animal, together with it's influence and inſtrumentality in the paſſions, both concupiſcible and iraſcible, be duly conſidered, we ſhall ſee the reaſons why the *gall-bladder* was eſpecially ordered by God to be taken off and conſumed on *His* altar.

Der. Lat. *iterum, itero,* whence Eng. *iterate, re-iterate,* &c.

PLURILITERALS in י.

יהודי See under ידה IV.
יהוה See under הוה III.

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This Letter is often prefixed to other words as a Particle of Similitude, *Like, as,* &c. See under כהה VII.

כאב

To mar, ſpoil.

I. *To mar, ſpoil.* Spoken of land. occ. 2 K. iii. 19, *And every good piece* ye ſhall mar (LXX αχρειωσετε ye ſhall render uſeleſs) *with ſtones*; " though it doth not appear, ſays Mr. *Harmer* (Obſervations, vol. ii. p. 473), very eaſy to conceive how this was to be done to any purpoſe, and indeed without giving as much trouble, or more, to Iſrael to gather theſe ſtones, and carry them on their lands, as to the Moabites to gather them up again, and carry them off." This ingenious writer therefore propoſes it to the conſideration of the learned, whether the above text may not denote a kind of *national* Σκοπελισμος—an Arabian cuſtom mentioned in the *Digeſt.* De extraord. Crimin. and which "conſiſted in *placing ſtones* in the grounds of thoſe with whom they were at variance, as a warning that *any perſon who dared to till that field ſhould infallibly be ſlain.*" And to this interpretation I was in the ſecond edition of this work ſtrongly inclined, but now find myſelf obliged to abandon it, from remarking that at the 25th verſe it is written, that *on every good piece of land every man caſt his ſtone,* ומלאוה and filled it; which ſurely muſt import much more than *placing ſtones* as a warning not to till it. It ſhould, moreover, be carefully obſerved, that *marring every good piece of land with ſtones* was only *a part* of the miſchief done to the Moabites. Comp. ver. 19, 25. *Joſephus*, in relating this hiſtory, takes no notice of any thing like a σκοπελισμος, but ſays, the confederate kings "ravaged the fields of the Moabites, *και ηφανισαν πληρουντες των εκ των χειμαρρων λιθων, and marred them by filling them with the ſtones from the torrents,* or *gullies.*" Ant. lib. ix. cap. 3, § 2.

II. In a Niph. ſenſe, *To be marred, corrupted, rot,* as the fleſh of a dead man. occ. Job xiv. 22.

III. *To be ulcerated* or *ſore,* as the fleſh by a wound. occ. Gen. xxxiv. 25. In Hiph. *To make ſore.* occ. Ezek. xxviii. 24. Comp. Job v. 18.

IV. *To be ſore,* as the heart in ſorrow. occ. Prov. xiv. 13. Comp. Pſ. lxix. 30. In Hiph. *To make* thus *ſore, to exulcerate.* occ. Ezek. xiii. 22. Comp. Prov. iii. 12, where the LXX render וכאב by *και μαστιγοι, and ſcourgeth,* cited by St. Paul, Heb. xii. 6. As Ns. כאב, מכאובה, מכאוב *Soreneſs, exulceration* of body or mind, *grief.* See Job ii. 13 xvi. 6. xxxiii. 19. Iſa. liii. 3. lxv. 14. Jer. li. 8.

כאה

With a radical (ſee Pſ. cix. 16. Dan. xi. 30.), but mutable or omiſſible, ה.

It occurs not as a V. in Kal, but the ideal meaning ſeems to be, *to bruiſe, break, beat, beat down.*

I. In Niph. *To be beaten* or *broken to pieces,* as wine-jars. occ. Iſa. xvi. 7. Comp. אשש II. under אש.

II. As a participial N. fem. נכאת *Spicery,* "ſuch as *is bruiſed* or *broken* in a mortar." *Bate.* LXX, Θυμιαμα, *Incenſe.* occ. Gen. xxxvii. 25 xliii. 11.

III. *To be beaten,* as men. occ. Job xxx. 8, נכאו They were beaten or ſcourged *out of the country.*

IV. *To be broken,* as the heart or ſpirit of man; ſo *Montanus,* contritum. occ. Pſ. cix. 16. Prov. xv. 13. xvii. 22. xviii. 14. Comp. Dan. xi. 30; where the Vulg. percutietur, *ſhall be ſmitten.* In Hiph. *To break, afflict.* occ. Ezek. xiii. 22; where *Montanus,* conterere.

Hence perhaps Gr. *χωω, to grieve, vex.*

כאר

To pierce, penetrate. Once, Pſ. xxii. 17, כארי Piercing or the piercers *of my hands and my feet*; for the word in this form may be conſidered either as a N. maſc. plur. in Reg. or as a Participle maſc. plur. agreeing either with the preceding *Noun of multitude,* עדת, or with מרעים, and put in Regimine as the Participle ידעי Gen. iii. 5, and others. Comp. Pſal. xxxv. 4. xxiv. 6.* Thus it appears that the common reading כארי in this text is very defenſible. But Dr. *Kennicott* in his Bible refers to three MSS. and two printed editions, beſides the *Complutenſian,* which read כארו with the final ו; and agreeably to this reading both the LXX and Vulg. render it as a Verb, the former by *ωρυξαν they digged,* and the latter by foderunt. So the Syriac Verſion בזעו *they penetrated, perforated* †. *To pierce, penetrate,* or the like, appears then to be the idea of the Heb. word; and the prophecy was accordingly fulfilled when *the hands* and *feet* of our bleſſed Lord *were pierced* and *nailed to the croſs.* Comp. Zech. xii. 10. Luke xxiv. 39, 40.

כבד

I. *To be heavy, weighty.* Job vi. 3. As a N. כבד *Weight, weighty.* Prov. xxvii. 3. In Hiph. *To make heavy,* or *weighty.* Iſa. xlvii. 6.

II. *To be weighty* in a figurative ſenſe, *to*

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* See the learned Mr. *Comings*'s printed Heb. Text of the Old Teſtament Vindicated, p. 111.

† Comp. *Walton,* Prolegom. p. 92, col. 1.

be weighty or *heavy* in quantity, quality, greatneſs, multitude, honour, number or riches. Alſo in a tranſitive ſenſe, *To make* or *regard as weighty, to honour*. It is applied to a great variety of ſubjects. See inter al. Gen. xii. 10. xiii. 2. xviii. 20. l. 9. Exod. ix. 3. 1 Sam. xxxi. 3. Exod. xx. 12. Iſa. xxix. 13. xliii. 23. & al. freq. In Hith. *To make oneſelf many* or *numerous*. occ. Nah. iii. 15, twice.

III. It implies difficulty or impediment. In Kal, *To be dull, ſee with difficulty*, as the eyes. So the LXX very happily εβαρυωπησαν. Gen. xlviii. 10. *To be heavy, ſlow* or *impeded*, as the mouth or tongue of an ineloquent man. Exod. iv. 10.—or as that of a foreigner appears to be. Ezek. iii. 5, 6. In Hiph. *To make heavy, dull* or *ſtupid*, as the ears. Iſa. vi. 10.—as the heart or underſtanding. Exod. viii. 15, 32. x. 1. Comp. Exod. vii. 14. ix. 7.

IV. As a N. כבד and כבוד *The liver* of an animal or man, from the *ſpecific weight* of that bowel. "So, ſays Dr. *Taylor* in his Concordance, the lungs, the lighteſt of the bowels, are in our language called the *lights*." Exod. xxix. 13. Prov. vii. 23. It is mentioned as the ſeat of love and affection. Pſ. xvi. 9, *My heart is glad and* כבודי (with ו inſerted, but five of Dr. *Kennicott*'s Codices read it without) my liver יגל *rejoiceth*. And ſo perhaps the word is uſed Gen. xlix. 6. (where the Samaritan Pentateuch and eighteen of Dr. *Kennicott*'s Codices have כבודי with the ו inſerted, and the LXX render it τα ἥπατα μȣ my *liver*) Pſ. xxx. 13. lvii. 9. cviii. 1. That the ancient heathen likewiſe regarded the *liver* as the ſeat of the concupiſcible paſſions may be ſeen in *Horace*, lib. i. ode 13, lin. 4. ode 25, lin. 15, and lib. iv. ode 1, lin. 12, and in the Notes of the *Delphin* edition. Comp. *Perſius*, Sat. v. lin. 129. *Juvenal*, Sat. vi. lin. 647.

Ezek. xxi. 21, *He looked* in the liver—A well-known method of divination, afterwards much practiſed among the Greeks and Romans: the former of whom called it Ἡπατοσκοπια *the looking into the liver*, which afterwards became a general word for *divination by inſpecting the entrails of ſacrifices*, becauſe the *liver* was the firſt and principal bowel obſerved for this purpoſe *. The LXX in the above cited paſſage of Ezek. have uſed the very term of art, Ἡπατοσκοπησασθαι.

V. As a N. fem. כבודה *The heavy baggage*, Impedimenta. So LXX Βαρος, and French Tranſlation, le bagage. occ. Jud. xviii. 21.

VI. As a N. כבוד and כבד *Glory*. It plainly denotes ſome action of the light, or rather of the heavens, in *irradiation*; (ſee Iſa. lx. 1. lxii. 2. lxvi. 11. Ezek. xliii. 2, as the Greek Δοξα is alſo uſed in the N. T. Luke ii. 9. ix. 31. Acts xxii. 11. 1 Cor. xv. 41, & al.) properly, I apprehend, that action which gives *weight* or *gravity* to all material things. Comp. 2 Cor. iv. 17. To illuſtrate this, I ſhall borrow what appears to me an excellent paſſage from Mr. *Pike*'s Philoſophia Sacra, page 91, 92. "The gravitation or inclination of the earth and of the planets towards the ſun, is thus plainly accounted for. Be pleaſed to recollect, that, according to the Scripture ſyſtem, there is a continual flowing of the *light*, or atoms from the ſun, and of the *ſpirit* or maſſes [of groſs air] to it; and that the heavens are fineſt at the centre, and groſſeſt at the circumference; and that they are finer the nearer to the ſun, and groſſer the farther off from it, in a very regular proportion: † *the neceſſary conſequence* of this is, that all the planets muſt gravitate or incline towards the ſun, becauſe there is a prevailing preſſure towards the centre.

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[*] See more in Abp. *Potter*'s Antiquities of Greece, book ii. ch. xiv.

[†] To explain this, it is, I apprehend, neceſſary to be remembered, that in the annual courſe of the earth and planets round the ſun, the fineneſs of the ether is greatly increaſed by the reflection of the light from their orbs on that ſide which is turned toward the ſun, as the groſſneſs of the ether is alſo greatly increaſed on the other ſide by their intercepting the light, and ſo preventing it's acting ſo powerfully as it does in other parts of the heavens equally diſtant from the ſun: and indeed, were not *other circumſtances* to be taken into the account, this prevailing preſſure would drive the earth and planets into the ſun. Fully to explain thoſe other circumſtances would lead me far beyond the bounds of a Lexicon; I therefore refer to thoſe writers who have already done it with great clearneſs and force of reaſoning. See Mr. *Catcott*'s Veteris & Veræ Philoſophiæ Principia, p. 6, &c. and Mr. *Spearman*'s Enquiry after Philoſophy and Theology, ch. ii.

“Beſides this, it is known, that the moon and all earthly bodies gravitate towards the earth, and that the ſatellites of *Jupiter* and the moons of *Saturn* gravitate towards the bodies of theſe planets reſpectively: which is thus produced by the heavens. The æthereal fluid, as has been proved, is a mixture of light and ſpirit, in continual commotion and ſtruggle; ſo that ſome of the particles of the heavens in each part of ſpace are moving one way, and ſome another, in all directions; ſo that thoſe oppoſite motions reſiſt and balance each other mutually. If therefore theſe motions are in any meaſure ſtopped in one direction, there will follow a preſſure and inclination of the fluid in the contrary. Now then any ſolid body placed in theſe conflicting æthers does actually ſtop ſome of the motions of the æther more than others; for it obſtructs moſt of the motions that would otherwiſe have paſſed from the body outward all around it, and therefore the æther muſt have a prevailing preſſure towards the body inward. This obſervation will hold equally true of the earth and moon, and of all the planets, both primary and ſecondary, and ought therefore to be applied to them.”

VII. כבוד יהוה *The Glory of Jehovah,*

1ſt. *That Perſon of Jehovah* who is called מלך כבוד *The King of Glory*, or more literally, *The King, the Glory*, Pſ. xxiv. 7, 9; and *the Sun* (שמש *Light*) *of Righteouſneſs, the Effulgence* (Απαυγασμα) *of the divine glory, the true Light*, &c. See Hab. ii. 14. Iſa. xl. 5. lx. 1, 2. Comp. Mal. iii. 20, or iv. 2. Heb. i. 3. John i. 4, 9.

2dly. *A ſupernatural viſible appearance* of *fire, light* or *ſplendour*, which ſhewed *Jehovah* to be peculiarly preſent. See Exod. xxiv. 16, 17. xl. 34, 35. 1 K. viii. 11. Comp. Luke ii. 9. Acts xxii. 6, 11 xxvi. 13. This *glory* was ſometimes in a human form, prefiguring the future *incarnation* of *Jehovah*, as for inſtance that over the cherubim, Ezek. i. 28. viii. 4. ix. 3. x. 4, 18. xi. 22, 23. Comp. ch. xliii. 2, 3, 4, 5. xliv. 4.*

כבה

With a radical, but mutable or omiſſible, ה.

I. In Kal and Hiph. *To extinguiſh, quench, put out*, as fire, a live coal, a lamp, or the like. See 2 Sam. xiv. 7. xxi. 17. 2 Chron. xxix. 7. Iſa. xlii. 3. Alſo in Kal, *To be extinguiſhed* or *quenched*, as fire, or &c. See Iſa. xxxiv. 10. lxvi. 24. Jer. xvii. 27. Ezek. xx. 47, 48. Alſo, *To go out*, for want of ſupply or fuel. See Prov. xxvi. 20. Comp. Lev. vi. 12, 13. Prov. xxxi. 18.

II. It is applied figuratively to what may be conſidered as *burning* or *ſhining*, as to God's wrath. 2 K. xxii. 17. Jer. iv. 4. vii. 20, & al.—to love or ardent affection. Cant. viii. 7.—to a glorious prince. Ezek. xxxii. 7.

כבל

Occurs not as a V. in Hebrew, but in Chaldee, Syriac and Arabic ſignifies *To bind, enchain*, &c. comp. חבל. Hence

I. As a N. כבל *A chain, bond.* occ. Pſ. cv. 18. cxlix. 8.

II. As a N. כבול. occ. 1 K. ix. 13, ארץ כבול *The land of* Cabul, a name which *Hiram* gave to ſome cities of *Galilee* in diſguſt. *Marius* and others explain it from כבל *a chain*; but, as Mr. *Bate*† has obſerved, the reaſon they give for theſe cities being called ſo, *becauſe the clay held the foot as a chain*, is, though far fetched, weak and trifling. He therefore interprets the word as a compound of כ *like, as*, and ביל *Nothing*; and ſo ſignifying that thoſe cities were *worthleſs, next to nothing*. But ſince it does not appear that בול ever ſignifies *nothing*, we may perhaps with *Michaelis* (Supplem. p. 1201) beſt render ארץ כבול by “terra obſtricta, *id eſt*, debita, ex debito data, *Bond-land, land granted in diſcharge of a debt*,” and conſider this name as ſarcaſtically impoſed by Hiram, to expreſs how *ill* Solomon had diſcharged his *obligation* to him.

DER. *Cable.*

כבס

In Kal, *To waſh, cleanſe by waſhing.* Gen. xlix. 11. Lev. xv. 17. In Niph. *To be waſhed.* It occurs in the infinitive, הכבס Lev. xiii. 55, 56. As a participial N.

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* For further ſatisfaction on theſe intereſting ſubjects, ſee Mr. *Hutchinſon's* Treatiſe, entitled, *Glory or Gravity.*

† See his *Reply to Dr.* Sharp's *2d Part on* Berith, p. 192, and his *Enquiry into the Similitudes, &c.* p. 214.

כובס *A fuller*, one whoſe buſineſs it is to *waſh, cleanſe*, or *ſcour* cloths, *&c.* Iſa. vii. 3, & al. As a participial N. maſc. plur. מכבסים *Waſhers, fullers*. So LXX *ϖλυνοντων*. occ. Mal. iii. 2.

The Rev. Mr. *Pilkington*, in his *Remarks upon ſeveral Paſſages of Scripture*, &c. p. 137, 8, juſtly obſerves, that "in the Hebrew language there are two words to expreſs *the different kinds of waſhing*; and that they are always uſed with the ſtricteſt propriety: כבס to ſignify that kind of *waſhing*, which *pervades the ſubſtance of the thing waſhed, and cleanſes it thoroughly*; and רחץ to expreſs that kind of *waſhing*, which *only cleanſes the ſurface* of a ſubſtance, which the water cannot penetrate. The former is uſed Exod. xix. 10. Gen. xlix. 11. Lev. xiii. 6," and applied to *waſhing clothes*. "The latter is met with Gen. xviii. 4. xxiv. 32. Exod. ii. 5. Deut. xxi. 6," and uſed for *waſhing ſome part of the body*. Comp. Lev. xiv. 8, 9. "I muſt not omit to obſerve," ſays my Author, "that by a beautiful and ſtrong metaphor David uſes כבס Pſ. li. 2, 7, or 4, 9; Waſh *me thoroughly from mine iniquity, and cleanſe me from my ſin*—Waſh *me, and I ſhall be whiter than ſnow*." So in Jer. iv. 14, it is applied to the heart.

I add, that there is a ſimilar diſtinction in the * Greek language; in which λȣω is properly *to waſh the whole body*—*νιπτειν, the hands and feet*—and *ϖλυνειν, the clothes*. And accordingly the LXX never render the Heb. כבס by *λȣω* or *νιπτω*, but conſtantly by *ϖλυνω* and *αποπλυνω*, except in 2 K. xviii. 17. Iſa. vii. 3. xxxvi. 2; where for the participial N. כובס they uſe *γναφευς* or *κναφευς a fuller*.

Dbr. כ being tranſpoſed, the Saxon parcan, whence the Engliſh *waſh*, &c. Qu?

כבע

Occurs not as a V. in Heb. but in Arabic ſignifies *To ſtop, keep off*, "prohibuit—propulſavit." *Caſtell*, whom ſee. As a N. כיבע *A piece of defenſive armour* for the head, *a helmet*. 1 Sam. xvii. 5. Iſa. lix. 17, & al.

כבר

Denotes *multiplicity, frequency, abundance*.

I. In Kal, *To multiply*. occc. Job xxxv. 16. So Vulg. multiplicat. As a N. כביר *Copious, numerous, many, abundant*, — of people, Iſa. xvi. 14.—of waters, Iſa. xvii. 12. xxviii. 2.—of wind, Job viii. 2, *How long* (*ſhall*) *the words of thy mouth* (*be*) רוח כביר "a full or ſtrong *wind*; that keeps blowing, repeating and *multiplying* it's blaſts? *Bate*. So Vulg. multiplex.—of God, Job xxxvi. 5, *Behold God* (*is*) כביר abundant, *and will not deſpiſe* (*any*) כביר כח לב abundant *in ſtrength of heart*, i. e. *in wiſdom and* (if the expreſſion may be allowed) *in magnanimity*. See *Scott*, and comp. ch. ix. 4. xii. 13.—of days or age, Job xv. 10. *Abundant in wealth* or *power, mighty*. Job xxxiv. 24. Alſo, *Abundance, plenty, much*. Job xxxi. 25. Uſed as an Adverb, *Abundantly*. Job xxxiv. 17. As a N. מכביר *Abundance*. occ. Job xxxvi. 31, *He giveth food* למכביר in abundance.

Hence the *Cabiri* (the *Three Mighty Gods*, Divos Potes, as *Varro* and *Tertullian* explain the term) of the Samothracians may have had their name †. Or elſe, if the *a* be radical, *Cabiri* may be conſidered as a compound of כ *like*, and אבירי *the mighty ones* (which ſee under אבר II.) and ſo denoting the *repreſentative images*; as Heb. כרוב from כ, and רוב.‡

Hence alſo either by tranſpoſition or inſerting *r* the Latin *creber* frequent, *crebrò* frequently, often, &c. Eng. *crebrous*.

II. As a N. מכבר *A grate*, of network, ſo called from it's *numerous* holes or openings. See Exod. xxvii. 4. xxxviii. 4.

III. As a N. fem. כברה *A ſieve* or *ſearſe* for the ſame reaſon. occ. Amos ix. 9.

Hence Latin *cribrum* a ſieve.

IV. As a N. כביר *A kind of network*. occ. 1 Sam. xix. 13, 16, *And ſhe put* את כביר the network *of goat's hair* מראשתיו *before it's* (the Teraphim's) *pillows*. Obſerve, that in the former verſe four of Dr. *Kennicott*'s Codices, and the latter ſix, read מראשותיו. The כביר here mentioned ſeems to have been a kind of *moſquito-net*, which, ſays Dr. *Shaw* ||, is "*a cloſe curtain of*

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* Comp. *Greek* and *Eng*. Lexicon in Λȣω.

† See *Bochart*, vol. i. 294, &c; *Boyſe*'s Pantheon, 2d edit. p. 153; *Selden* De Diis Syris, p. 212, 284; *Stillingfleet*, Orig. Sacr. book iii. ch. iv. § 14.

‡ See *Cooke*'s Enquiry into Patriarchal and Druidical Religion, &c. p. 54.

|| Travels, p. 221, 2d edit.

gauſe or fine linen, uſed, all over the Eaſt, by people of better faſhion, to keep out the flies." And that they had ſuch anciently cannot be doubted. Thus when *Judith* had beheaded *Holofernes* in his bed, *ſhe pulled down* the moſquito-net (το κωνωπειον from κωνωψ a *gnat* or *moſquito*) *wherein he did lie in his drunkenneſs, from the pillars.* See Judith xiii. 9, 15. So *Horace* ſpeaking of the Roman ſoldiers ſerving under *Cleopatra*, queen of *Egypt*, Epod. ix. lin. 15,

> *Interque ſigna (turpe!) militaria*
> *Sol aſpicit* conopeum.
>
> Amidſt the Roman eagles Sol ſurvey'd
> (O ſhame!) th' *Egyptian canopy* diſplay'd.
> FRANCIS.

As a N. מכבר Nearly the ſame. occ. 2 K. viii. 15. "Something of the *gauſe* kind which the water thickened ſo that it ſuffocated him." Mr. *Bate*'s Note in his *New and Literal Tranſlation*, &c. Comp. *Harmer*'s Obſervations, vol. iv. p. 405—411.

V. As a N. fem. in Reg. כברת joined with ארץ. occ. Gen. xxxv. 16. xlviii. 7. 2 K. v. 19. It is rendered, *a little* way or *a little piece* of ground, but rather means *a good* way, or *ſome* diſtance. And accordingly, from the beſt * modern accounts, *Rachel*'s monument (Gen. xxxv. 16.) appears to have been half way between Jeruſalem and Bethlehem, or about *three miles* from the latter.

VI. As a Particle כבר denotes *a conſiderable length of time, a good while*, as we ſay, *paſt* or *to come*. It occurs only in the Book of Eccleſiaſtes; let us go through the paſſages, Eccleſ. i. 10, *It hath been* a long while ago. iii. 15, *What is* (*now*) כבר הוא *it* (*hath been*) a good while ago, *and what* (*is*) *to be* כבר היה *hath been* a good while ago. vi. 10, *That which hath been* כבר a good while ago, *it's name is named.* ix. 6, *is* long ago, ſome time ſince, *periſhed*, ver. 7, *for God hath* already, ſome time ſince, *accepted thy works.*

VII. In compoſition,

1. שכבר *Who* long ago, or ſome time ſince —occ. Eccleſ. iv. 2.

2. בשכבר, (compounded (like בשגם) of ב *in*, ש *that*, and כבר *a long while*. *In that* (or *for as much as*) in the proceſs of days to come, *all is forgotten.* occ. Eccleſ. ii. 16.

כבש

I. In Kal, *To ſubdue, ſubject.* Gen. i. 28. 2 Sam. viii. 11. 2 Chron. xxviii. 10, & al. In Gen. i. 28, the *Samaritan* Pentateuch and ſeventeen of Dr. *Kennicott*'s Codices read כבשוה. In Niph. *To be ſubdued, ſubjected.* Num. xxxii. 22. Neh. v. 5, & al. In Hiph. *To bring into ſubjection.* Jer. xxxiv. 11.

II. In Kal, *To humble, force, raviſh.* occ. Eſth. vii. 8.

III. As a N. כבש q. d. Subjectum *pedum*, *A footſtool.* So Vulg. Scabellum. occ. 2 Chron. ix. 18.

IV. As a N. כבשן *A furnace*, properly, I apprehend, *A lime-kiln*, wherein ſtones *are ſubdued* by the force of fire to a yielding friable ſubſtance. occ. Gen. xix. 28. Exod. ix. 8, 10. xix. 18.

V. As a N. כבש, fem. כבשה, plur. כבשים and כבשת, or (as a number of Dr. *Kennicott*'s Codices read in Gen. xxi.) כבשות *A lamb*, male and female, from their remarkably *meek* and *ſubmiſſive* temper. See Exod. xxviii. 38, 39. 2 Sam. xii. 3, 4, 6. Gen. xxi. 28, 29, 30. Jer. xi. 19; on which laſt cited text, ſee under אלף III.

כד

Occurs not as a V. in Heb. but from the uſe of this word in Arabic (ſee *Caſtell* under כדר) and the things to which it is applied in Hebrew, the idea ſeems to be, *To propel, ſhoot, dart forth*, or the like.

I. As a N. כד A kind of veſſel, whence water or liquor is *ſhot out* or *emptied* into another, *a pitcher*. Gen. xxiv. 20, & al. To illuſtrate 1 K. xvii. 12, *Harmer*, Obſervations, vol. i. p. 277, &c. remarks from *Norden*, *Sandys* and *Chardin*, that in Egypt and Paleſtine they ſtill keep their *corn*, to preſerve it from worms and inſects, in *earthen jars*, as כדים plainly ſignifies, Jud. vii. 16, 19, 20. The women alſo in thoſe countries ſtill uſe *earthen jars* to carry *water* in, as Gen. xxiv. 14, 15. Comp. *Obſervations*, vol. iv. p. 479.

On Eccleſ. xii. 6, comp. גלגל IV. under גל. To which I ſhall in this place only add that *Plato* (in *Timæo*, quoted by *Longinus* De Sublim. ſect. xxxii.) in like manner calls the *heart*, ΠΗΓΗΝ τȣ ΠΕΡΙΦΕΡΟΜΕΝΟΥ σφοδρως αἱματος, the *fountain* of the

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* See *Haſſelquiſt*'s Voyages, p. 143; and *Maundrell*'s Journey, Wedneſday, March 31.

the briſkly *circulating* blood;" and that Πηγη is the very word which the LXX uſe, in the text juſt referred to, for the Heb. מבוע. And for proof that the *circulation* of the blood was known to other ancients, beſides *Plato, particularly* to *Hippocrates*, I refer to the learned *Dutens*, Enquiry, &c. Part III. ch. iii.

Hence Gr. *καδος*, and Latin *cadus* a *jar* or *jug* to keep wine in.

II. As a N. כיר *Sudden* or *violent ruin* or *fall*. *Symmachus ϖτωσιν a fall*. occ. Job xxi. 20.

III. As a N. כידון A kind of *ſhort ſpear*, or *javelin*, which was *thrown* or *darted* at the enemy, Joſh. viii. 18, & al. It is evident that this word ſignifies neither the larger *ſpear*, nor the *ſhield*; becauſe it is diſtinguiſhed from both. See 1 Sam. xvii. 6. xli. 45. Job xxxix. 23.

כדר Hence as a N. maſc. plur. in Reg. כידודי *Sparks* or *flaſhes of fire darting forth*. occ. Job xli. 10, or 19.

כדכד Some kind of *precious ſtone*, ſo called from its *ſparkling* or *flaſhing*, perhaps the *pyropus*, of which *Ovid*, Metam. lib. ii. lin. 2,

> ——flammaſque imitante pyropo.

occ. Iſa. liv. 12. Ezek. xxvii. 16.

Der. Lat. *Cado*, to fall, whence *cadence, caſe, caſual, occaſion, accident*, &c. &c.

כדב Chald.

It occurs not as a V. in the Bible, but often in the Targums in the ſame ſenſe as the Heb. כזב *to fail, deceive*, from which it is corrupted. As a N. fem. כדבה *Failing, deceitful*. occ. Dan. ii. 9.

כדר

Occurs not as a V. in Hebrew, but in Arabic denotes, *To be turbid, agitated* (ſee *Caſtell*), which ſeems nearly the idea of the Hebrew word; for hence as a N. כידור *Military tumult, an attack, onſet, charge*. Once, Job xv. 24.

כהה

With a radical, but mutable or omiſſible, ה final.

It denotes *Reſtriction, conſtriction*, or the like.

I. *To reſtrain, repreſs*. 1 Sam. iii. 13, ולא כהה בם *And he did not* reſtrain (or, laid *no* reſtraint *upon*) *them*. Applied to the leproſy, כהה, *ſtopped* or *reſtrained* from ſpreading. Lev. xiii. 6, 28, & al. Ezek. xxi. 7, or 12, וכהתה כל רוח *And every breath ſhall* be retained or reſtrained. In grief men naturally *retain* their breath longer than at other times, and *ſighing* is only "a violent and audible emiſſion of breath, which has been *long reſtrained*." *Johnſon*. Comp. ver. 6, or 11, and Iſa. lxi. 3. As a N. כהה *A reſtriction* or *repairing*. Nah. iii. 19.

II. *To ſhrink, contract*, as the eyes of old perſons do, by the waſting of the humours, whence their eyes become leſs tranſparent, and their form more flat; ſo that fewer rays of light are tranſmitted, and the images of external objects are more confuſedly painted on the *retina*, whence the ſight of perſons advanced in age is both *obſcure* and *confuſed*. Gen. xxvii. 1, *And his eyes* תכהין מראות were contracted *from ſeeing*, i. e. ſo *ſhrunk* that he could not ſee perfectly. Comp. Deut. xxxiv. 7. 1 Sam. iii. 2. Zech. xi. 17. It is evident even to common obſervation, that great ſorrow and weeping will have nearly the ſame effect on the eyes as old age. See Job xvii. 7. Comp. Pſ. vi. 8. xxxi. 10.

III. It is applied to *ſmoking* flax, or a *ſmoking* wick, where the fire is *reſtrained* from breaking out. Iſa. xlii. 3, ופשתה כהה לא יכבנה *And* the ſmoking *flax ſhall be not quench*. So LXX *καπνιζομενον* and Vulg. fumigans. An ingenious writer ſpeaking of fire ſays, "It *ſmokes* by carrying off the watery and other particles which it is capable of raiſing, and among which it is *enveloped*, being in too little quantity to encompaſs and overpower them, ſo far as to ſtrike immediately againſt the body of the light." And again, "The brightneſs (of fire) ceaſes, when the aqueous particles are too abundant, and when the fire *incloſed* within the maſſes of ſmoke it drives away, does no longer act immediately on the body of the light." *Nature Diſplayed*, vol. iv. p. 161, 162, ſmall Eng. edit.

IV. *To be languid, dull*, hebeſcere. occ. Iſa. xlii. 4; where it ſeems to allude to the ſenſe of כהה in the immediately preceding verſe; accordingly the LXX render לא יכהה by *αναλαμψει he ſhall ſhine*; and *Montanus* by non caligabit *he ſhall not be dim*.

V. As Pronoun ſuffixes, *reſtraining*, or *limiting* the diſcourſe or ſubject to the perſon or perſons addreſſed; כ and כה maſc.

כ and כי fem. *Thee* after a V. *Thine* after a N. So plur. maſc. כם, fem. כן and כנה *You*, or *Your*. freq. occ. כם is alſo uſed for fem. Ruth i. 9, 11, 13. 2 Sam. i. 24.

VI. כה A Particle of *reſtriction* or *limitation* of manner, place, or time.

1. *Thus, in this manner*. Gen. xxxii. 5, & al. freq. Comp. Jer. xxiii. 29.

בכה, Repeated, *In this*, and *that manner*. 1 K. xxii. 20.

ככה *According to this manner, exactly in this manner*. Num. viii. 26. xi. 15, & al. freq.

With ש (for אשר) prefixed, שככה *Which ſo*. Pſ. cxliv. 15. Alſo, *Becauſe*, or *that, ſo*, Cant. v. 9.

2. *Here, in this place*. Gen. xxxi. 37.

Repeated כה וכה *Here and there, this way and that*. Exod. ii. 12. comp. Num. xi. 31. xxiii. 15.

עד כה *Unto ſuch a place, yonder*. Gen. xxii. 25.

Repeated עד כה ועד כה *Here and there, on this and that ſide*, French Tranſlation, De tous côtés, *on all ſides*. occ. 1 K. xviii. 45.

3. Of time, עד כה *Unto this time, hitherto*. Exod. vii. 16. Hence,

VII. By abbreviation, as ב from בה. מ from מן, כ a Particle of *reſtriction* to a particular manner, quantity, place, or time.

1. Of manner. *As, like as*. Pſ. i. 3, & al. freq. *According to*. Gen. i. 26.

2. Of number or quantity. *About*. Exod. xii. 37. Ruth ii. 17.

3. Of place. *About, as it were*. Num. xi. 31.

4. Of time. *About*. Exod. xi. 4. Joſh. x. 13. *When, at the time that*. Deut. xxiv. 13. Exod. xxxi. 18, & al. freq.

5. כ Repeated denotes *likeneſs* of condition, ſtate, or &c. between two. Gen. xviii. 25, והיה כצדיק כרשע *And the righteous ſhall be* as *the wicked*. Lev. xxiv. 16, *And all the congregation ſhall certainly ſtone him* כגר כאזרח as well *the ſtranger*, as *he that is born in the land*. Comp. 1 K. xxii. 4. Iſa. xxiv. 2.

VIII. כי *Martinius*, in his Lexicon Etymolog. in QUIA, deduces this Particle "from כ *According to, as*, denoting the *agreement* of cauſe and effect;" but it ſeems more accurate to ſay, that כי is a Particle derived from כהה *to reſtrain*, and denotes *reſtriction* or *limitation*, particularly of fact, cauſe, effect, and time.

1. Conjunctive. *That, defining* the fact. Gen. i. 4. Eſth. iii. 5. 1 Sam. xiv. 2, & al.

2. Affirmative. *Surely, certainly*. Pſ. cxviii. 10, 11, 12. Iſa. vii. 9. Lam. iv. 18, & al.

3. *Yea*, imo, quin imo. 2 Sam. xiii. 15. Iſa. v. 10. xxxii. 13. Jer. xvi. 5. Lam. i. 10.

4. Cauſal. *Becauſe, for*, Lat. Quia. Exod. xviii. 11. Num. xi. 13. Deut. ii. 19.

5. Illative. *Therefore, for that reaſon*. Pſ. cxvi. 10. Comp. 1 Sam. ii. 25. Iſa. liv. 14. Jer. xviii. 12.

6. Of time. *When*. Exod. iii. 21. Jud. xvi. 16. 1 Sam. xiv. 29. Job i. 5. So Num. xxii. 22, כי הולך הוא When or as *he (was) going*, which is the literal rendering, and clears the text.

7. *But*. Exod. xvi. 8, & al. The *reſtrictive* ſenſe here is evident. Comp. Deut. xi. 7. Ruth i. 10. 1 Sam. x. 19. Zech. x. 3.

8. It is often uſed in *interrogations*, but not ſo as always to exclude one or other of the preceding ſenſes. See 1 Sam. xxiv. 20. 2 K. xviii. 34. Iſa. xxix. 16. xxxvi. 19.

9. The Lexicons render this Particle *Though, although*. But in thoſe paſſages where it is ſuppoſed to have this ſenſe, and which do not come under one of the foregoing meanings, the expreſſions ſeem *elliptical*, and כי may be rendered *for*, or *becauſe*. Thus Joſh. xvii. 18, *Thou ſhalt drive out the Canaanite*, כי though (or, this I particularly promiſe, *becauſe*) *he hath chariots of iron*, though (*becauſe*) *he is ſtrong*. Comp. Gen. xlvii. 15. xlviii. 14. Exod. xiii. 17. xxxiv. 9.

כהל Chald.

The ſame as the Heb. יכל, *To be able, capable*. occ. Dan. ii. 26. iv. 15. v. 8, 15.

כהן

In Arabic ſignifies *To miniſter*, particularly in the *prieſt*'s office, and as a N. כאדן *An adminiſtrator* or *manager* of another's buſineſs.

I. *To miniſter* or *officiate* in the *prieſt*'s office. Exod. xxviii. 1, & al. freq. As a N. כהן *A prieſt*, whether of the only true, Gen. xiv. 18. Exod. ii. 16. xxix. 30. xxxi. 10, & al. freq.—or of falſe gods. 2 K. x. 11, 19. xi. 18. 2 Chron. xiii. 9. Amos vii. 10. Zeph. i. 4. As a N. fem. כהנה *Prieſthood*, or *prieſt's office*. Exod. xxix. 9, & al.

Hence Κοιης or Κοης the name, according to *Heſychius*, of the *prieſt* of the *Cabiri*. See under כבר I.

II. As a V. formed from the N. occ. Iſa lxi. 10.—*as a bridegroom* יכהן פאר "decketh himſelf with a prieſtly *crown*." Bp. *Lowth*, whom ſee. Comp. Exod. xxviii. 40. *Aquila*'s Verſion *ὡς νυμφιον ἱερατευομενον ϛεφανῳ* comes very near to the Hebrew. Comp. under עטר II.

III. As a N. כהן is uſed for a *great officer* in a king's court, from his duty of *miniſtering* in civil affairs. See 2 Sam. viii. 18. (comp. 1 Chron. xviii. 17.) 2 Sam. xx. 26. 1 K. iv. 5. Job xii. 19.

Hence Greek *κονεω* to miniſter, whence *διακονεω*, *διακονος*, and Eng. *Deacon*.

כוה

With both the ו and ה radical, but the former mutable, and the latter mutable or omiſſible, as in שוה.

I. *To burn*, *ſcorch*, as fire. It occurs in a Niph: ſenſe, *To be burned*, Prov. vi. 28. Iſa. xliii. 2. As Ns. כי (formed as עי from עוה, שי from שוה) *A burning*, *ſcorching*, as by the ſun, "*a ſun-burnt ſkin.*" Bp. *Lowth*. occ. Iſa. iii. 24. *Michaelis* (Supplement. ad Lex. p. 1226.) takes כי for a N. in the ſenſe of *a burning*, *conflagration*. Num. xxiv 22, *When there ſhall be* כי a conflagration, (*it ſhall be*) *to conſume Kin*, i. e. *the Kenite*. Fem. כויה *A burn*, Exod. xxi. 25. מכוה and in Reg. מכות *A burning*, as of *fire*. Lev. xiii. 24, 25, 28; where it is applied to the *leproſy*.

II. As a N. כיון for כוון, as כי for כו. occ. Amos v. 26, *But ye have borne the tabernacles of your Moloch*, ואת כיון צלמיכם כוכב אלהיכם *and* the Chiun *of your images, the ſtar, ſhine* or *glory*, *of your Aleim, which ye made to yourſelves*. Here it is manifeſt that כיון is equivalent to כוכב. Accordingly the LXX in their tranſlation entirely omit כיון, and only retain כוכב, which they render *το αϛρον the ſtar*. כיון therefore ought rather to be referred to this root כוה *to burn*, than to כן *to eſtabliſh*. But what does כיון more diſtinctly ſignify? If we recollect that the Cherubim were at their original inſtitution, Gen. iii 24, attended by את להט החרב המתהפכת *the flame of fire turning upon itſelf*, and in like manner at their exhibition to Ezekiel, chap. i. 4, *by a great cloud*, and אש מתלקחת *a fire infolding itſelf*; that the divine appearances under the Old Teſtament were generally in *fire*, *light* or *glory* ſurrounded with a *cloud*; that *Jehovah* promiſed *to meet with Moſes and to commune with him, from above the mercy-ſeat, from between the two Cherubim*, Exod. xxv. 22. (comp. Num. vii. 89.); and that he ſays to Moſes, Lev. xvi. 2, *I will* APPEAR *in the cloud upon the mercy-ſeat*; and if to all this we add that St. Paul, Heb. ix. 5, expreſsly ſtyles the Cherubim, *the Cherubim of glory*, it will be evident that the Cherubim in the Holy of Holies of the Tabernacle, and no doubt of Solomon's Temple likewiſe, (ſee 1 K. viii. 10, 11.) were conſtantly attended by a *ſupernatural light* or *glory*, Jehovah thus miraculouſly atteſting his preſence with his own divinely-inſtituted emblems. And as the idolaters could not procure this *ſupernatural glory* to their images, no wonder they endeavoured to imitate it as well as they could by the *ſplendour of burniſhed metal, gold, ſilver*, and *precious ſtones*,—*ſtones of fire*, as they are called, Ezek. xxviii. 16 And ſince in Amos the idolaters are ſaid *to have borne the* כיון *of their images*, that word may denote either ſome *glorious*, *reſplendent ſeat* or *throne*,

(Clara micante auro, flammaſque imitante pyropo.
With ſhining gold and flaming pyrope bright.)

whereon their idols were placed and occaſionally carried in proceſſion. (Comp. under כן I.) Or elſe it may ſignify the *luſtre* of their idols themſelves *ſhining with gold and precious ſtones*. So *Diodorus Sic.* lib. xvii. ſpeaking of the image of *Jupiter Ammon*, which was perhaps one of the moſt ancient idols in the world, ſays, Το *δε τȣ Θεȣ ξοανον εκ σμαραγδων και λιθων αλλων περιεχεται*, *The image of that god is ſet round with emeralds and other gems.*"

III. Chald. As a N. maſc. plur. כוין *Windows*, which admit the *heat*. occ. Dan. vi. 10, or 11. The Noun occurs ſingular in the ſame ſenſe in the Chaldee Targum on Zeph. ii. 14.

The above-quoted are all the paſſages of the Bible, wherein the Root is found.

Hence Gr. *καιω*, *καυσω* to burn, and Eng. *cauſtic*, *cautery*.

כזב

I. In **Kal, Intranſitively**, *To fail* in a natural ſenſe, and ſo *balk* one's expectation. Iſa. lviii. 11, *A ſpring of water, whoſe waters* לא יכזבו fail *not*, or will *not* fail. So LXX εξελιπεν, and Vulg. deficient. Comp. Jer. xv. 18.

II. *To fail* in a moral ſenſe, and ſo *deceive*, Num. xxiii. 19. 2 K. iv. 16. Hab. ii. 3. Prov. xiv. 5. In Niph. *To be made to fail.* Job xli. 1, or 9. Prov. xxx. 6; where our Tranſlation, *be found a liar*, which comes to the ſame ſenſe; "*be caſt* on trial," *Bate*. Job xxxiv. 6, *In my judgement* or *in my being judged*, אכזב I am made to fail, i. e. unjuſtly, or as *Schultens*, *Contrary to my right* I am caſt, *cauſâ cado, damnor.* In Hiph. *To cauſe to fail, convict of falſehood.* Job xxiv. 25. As a N. כזב *What fails* or *will fail*, and ſo *deceive, a lye* in this view, Pſ. iv. 3; where it is joined with ריק *Emptineſs*. Pſ. lxii. 10; where it is joined with הבל *Vanity*. Pſ. cxvi. 11. Prov. vi. 19. xiv. 5, & al. freq. Comp. Ezek. xiii. 6, 8. As a N. אכזב *A failer, deceiver.* occ. Mic. i. 14. Jer xv. 18, *Wilt thou be unto me as* a deceiver, (*as*) *waters which are not conſtant?* In which paſſages perhaps, as the learned * *Michaelis* has obſerved, the very meaning of אכזב may be *a ſpring whoſe waters ſometimes fail.* Comp. Iſa. lviii. 11, above, and Job vi. 15, 16, 17.

כזר

Occurs not as a V. in Heb. but the idea appears to be nearly the ſame as that of the Arabic כסר probably corrupted from it, namely, *To break* or *break through with force and violence.* See *Caſtell*'s Lexicon under כסר, and *Schultens* on Prov. xi. 17. Hence

As a N. with a formative א, אכזר *Violent, outrageous, breaking through all reſtraint* or *oppoſition.* It is applied to the poiſon of aſps, Deut. xxxii. 33; where the LXX ανιατος, and Vulg. inſanabile, *incurable*—to a man of intrepid courage, Job xli. 2, or 10. (So כזירא in Syriac is *a ſoldier* or *trooper.*)—to an implacable enemy, Job xxx. 21.—to *breaking through* the ties of natural affection, Lam. iv. 3. comp. ver. 10, and ch. ii. 20. As a N. (formed like אדני with an initial א and a final י) אכזרי Nearly the ſame. Prov. v. 9. xi. 17. xii. 10. xvii. 11. Iſa. xiii. 9. Jer. xxx. 14. vi. 23. l. 42. Obſerve that in the two laſt cited paſſages of Jeremiah, the LXX, by rendering it ιταμος *violent, fierce, precipitate*, have given nearly the idea of the Heb. word; and that in Iſa. xiii. 9, (where ſee *Vitringa*) Prov. xii. 10. Jer. l. 42, אכזרי is uſed as a ſubſtantive, *Atrocity, cruelty.* Had the word in the two laſt texts been an adjective, it ſhould have been אכזרים. As a N. fem. plur. אכזריות *Violent impulſes breaking through all reſtraints.* occ. Prov. xxvii. 4, (*There are*) the impetuoſities, guſts *of anger, and the inundation of wrath.*

The above cited are all the paſſages of the Bible wherein the Root occurs.

כח

To be ſtrong, vigorous, firm. It occurs not however as a V. in Heb. but hence

I. As a N. כח *Strength, vigour*, as of man, Gen. xxxi. 6. Deut. viii. 18. Jud. xvi. freq. 1 Sam. xxviii. 20, 22.—of a horſe, Job xxxix. 21.—of the ground in vegetation, Gen. iv. 12. comp. Job xxxi. 39.—of God, Exod. ix. 16. xv. 6, & al. freq. *Ability*, of wealth. Ezra ii. 69. *Firmneſs*, as of ſtones. Job vi. 22. *Strength*, of conſtitution. Ezra x. 13. It ſeems once uſed for the *body* itſelf conſidered as *vigorous* and *abounding in moiſture*, Corpus ſolidum & ſucci plenum. occ. Pſ. xxii. 16, *My* כח *is dried up like a potſherd,*

My *fleſh*, it's vital moiſture drain'd,
Dry as the clay-form'd vaſe appears.

MERRICK.

This N. is once, namely Dan. xi. 6, ſpelled with a ו inſerted, כוח, in many editions, but not in the *Complutenſian*, nor in more than thirty of Dr. *Kennicott*'s Codices.

II. As a N. כח *A ſpecies of Lizard* well known in the Eaſt, and called by the Arabs *Alwarlo*, or, corruptedly from them, *Warral* or *Guaril*, and ſo remarkable for it's *vigour* in deſtroying Serpents and *Dhabs* (another ſpecies of *Lizards*) that the Arabs have many proverbs taken from theſe it's qualities. It may be worth adding, that the V. כוח in Arabic ſignifies *to overcome* in war. See *Bochart*, vol. ii. 1069, &c. and Dr. *Shaw*'s Travels, p. 178, 438, 2d edit. occ. Lev. xi. 30.

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* On *Lowth*'s Prælections, p. 276, 296, edit. Gotting.

Hence Greek Κικυς *Strength, vigour*, and *κικυω to be ſtrong, vigorous.* Lat. *queo*, to be able.

כחד

I. In Kal and Hiph. *To take off* or *away, to remove*, è medio tollere, delere. *Symmachus*, in Pſ. lxxxiii. 5, *αφανεις ποιησωμεν, let us remove out of ſight.* Exod. xxiii. 23. 1 K. xiii. 34. 2 Chron. xxxii. 21. Zech. xi. 8. In Niph. *To be taken off.* Exod. ix. 15. Job iv. 7.

II. *To take away, take out of ſight, conceal* or *hide.* Gen xlvii. 18 Joſh. vii. 19. 1 Sam. iii. 17, 18. In Niph. *To be hidden.* Pſal. cxxxix. 15. Comp. Zech. xi. 9, 16.

כחל

To colour, paint, tinge. Once, Ezek. xxiii. 40; where Jehovah ſpeaks of Iſrael and Judah under the emblem of a whoriſh woman, (comp. 2 K. ix. 30.) כחלת עיניך *thou* didſt colour *thy eyes.* Vulg. *circumliniſti ſtibio* oculos tuos, thou didſt paint round *thine eyes* with ſtibium or lead-ore; but the LXX coming ſtill nearer to the Hebrew, Εϛιβιζȣ τȣς οφθαλμȣς σȣ thou didſt paint *thy eyes* with ſtibium. As for the manner of doing this, ſee under פך II.

Sandys, Travels, p. 35, ſpeaking both of the Turkiſh and Grecian women, long ago obſerved, that "They put between the eyelids and the eyes a certain black powder, with a fine long pencil, made of a mineral brought from the kingdom of *Fez*, and called *Al-cohole*, which by the not diſgraceful ſtaining of the lids do better ſet forth the whiteneſs of the eye." Dr. *Shaw* * ſays that the Moors to this day call *the powder of lead-ore*, with which the ladies tinge their eyelids, *Al Kahol.* And ſo *Niebuhr* †, ſpeaking of the women in Arabia Felix: "*Elles ſe peignent juſques aux bards des paupières en noir avec* la mine de plomb preparée, *nommée* Köchhel. They paint even the edges of their eyelids black with *lead-ore prepared*, which is called *Kochhel.*" But I apprehend that the Heb. Verb כחל itſelf properly ſignifies *to tinge* or *colour* in general, and that the Arabs called the *lead-ore* כחל, from it's fitneſs for, and application to, this purpoſe. Thus *Savary* (Lettre xi. ſur l'Egypte, p. 131, Note) tells us, "Le Cohel *eſt une preparation* d'etain brulé avec de la noix de galles, *dont les femmes* Turques *ſe ſervent pour ſe noircir, & s'alonger les* ſourcils." *Cohel* is a preparation of *burnt tin with gall nuts*, which the *Turkiſh* women uſe for blackening and lengthening their eyebrows. And ſo the Chaldee Targum, agreeably to the Heb. does not uſe the V. כחל by itſelf to expreſs *tinging with lead ore*, but both in 2 K. ix. 30, and Jer. iv. 30, adds בצדידא to expreſs *the mineral paint* made uſe of.

Der. Lat. *Color*, Eng. *Colour.* Alſo *Coal.* Qu?

כחש

I. In Kal, *To fail, be deficient* in ſubſtance. Pſ. cix. 24, *My fleſh* כחש משמן faileth *of fatneſs*, (Eng. Tranſlat.) or waſteth (*being*) *without fatneſs.* (Comp. Iſa. xvii. 4.) Hoſ. ix. 2, *The new wine* ſhall fail *in it*, i. e. in the Lord's land, expreſſed next verſe. Hab. iii. 17, *The produce of the olive* fail.

II. In Kal, *To fail, be deficient* in truth or veracity, *to lie.* Gen. xviii. 15. Lev. vi. 2. xix. 11. *To belie.* Job xvi. 8, *And* כחשי he that belieth me *riſeth up againſt me.* So *Symmachus καταψευδομενος.* See *Scott.* As a N. כחש *A failure in truth, a lie.* Pſ. lix. 13. Hoſ. vii. 3, & al.

III. In Kal, with ל and a Noun or Pronoun following. *To fail with regard to* another, and that, whether in point of permanency and courage, as Deut. xxxiii. 29. Pſ. xviii. 45. lxvi. 3. lxxxi. 6. (So in Hith. 2 Sam. xxii. 45.) — or of duty, as Job xxxi. 28.

IV. With ב and a N. or Pron. following, *To fail* another, in reſpect of ſupport or acknowledgement, Job viii. 18, וכחש בו *Then it* will fail *him*, (*ſaying*) *I have not ſeen him*; or of duty, Joſh. xxiv. 27, *Leſt* ye fail *with regard to your Aleim.* Comp. Iſa. lix. 13 Jer. v. 12. In this latter ſenſe it is uſed abſolutely, Prov. xxx. 9. So Iſa. xxx. 9, בנים כחשים Failing *children.*

In ſeveral of the above cited paſſages it is rendered *to deny*, but does not appear ever to have ſtrictly this meaning.

Der. Latin *Ceſſo*, Eng. *Ceſſation, ceaſe.* Alſo Lat. *Caſſus* void, empty, *caſſo* to make void, French *Caſſer*, and Eng. *To quaſh*, *caſhier*.

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* Travels, p. 229, 2d edit.

† Deſcription de l'Arabie, p. 58.

כי See under כהה VIII. and כוה I.

ככב

Occurs not as a V. in Heb. but in Arabic כוכב ſignifies *to gliſter, glitter, ſhine*; and as a N. *Any glittering thing*, but generally *a round* one See *Caſtell*.

I. As a N. כוכב Something *glittering* or *ſhining*. occ. Amos v. 26; where כוכב אלהיכם the ſhine *of your Aleim* is plainly ſynonymous with כיון צלמיכם the Chiun *of your images*, and means, I apprehend, that *artificial glory of gold* and *precious ſtones*, with which the idolaters dignified their images. Comp. כיון under כוה II.

II. As a N. *A ſtar*, i. e. *the orb* or *body of a fixed ſtar* or *planet*. Gen. i. 16; where כוכבים are joined with the greater and leſſer מאור or *inſtrument of light*, i. e. with the *orbs* of the ſun and moon. Gen. xv. 5, *Look now toward heaven, and number* the ſtars, plainly *the orbs*. Comp. Jud. v. 20 Iſa. xiv. 13. Obad. ver. 4. Job xxv. 5. xxxviii 7, *When* כוכבי בקר the morning ſtars *ſang together*, i. e. the Holy Angels, *glorious* and *ſhining like the morning ſtar*. Comp. 1 K. xxii. 19. Dan. xii. 3. 1 Cor. xv. 41. Luke xx. 36.

III. And moſt generally as a N. *A ſtar*, i. e. *the ſtream* or *flux of light from the orb of a fixed ſtar* or *planet*. Thus the כוכבים are very frequently joined with שמש and ירח *the ſolar* and *lunar light*, as Pſ. cxxxvi. 7, 8, 9. cxlviii. 3. Jer. xxxi. 35. xxxii. 7. Joel ii. 10; and all theſe Jehovah is ſaid, Deut. iv. 19, to have חלק *divided* or *portioned out to all nations under the heavens*; "which expreſſion, as an excellent writer obſerves, though it is not with any propriety applicable to the *bodies* of the ſun, moon and ſtars, is literally true of the *fluxes* or *ſtreams of light* from them." So the כוכבים, as well as the שמש or *ſolar light*, are ſaid צאת *to come forth*, namely, in the evening, Neh. iv. 21; and Eliphaz in Job xxii. 12. the more accurately to define the *orbs* or *bodies* of the ſtars, calls them ראש כוכבים *the head of the ſtellar fluxes*.

The כוכבים, whether *planets* or *fixed ſtars*, were ordained by God to *govern and enlighten the night*. See Pſ. cxxxvi. 9. Jer. xxxi. 35. And the modern philoſopher, who imagines the *moon* and *planets* to be *inhabited worlds*, and the *fixed ſtars*, *ſuns to other ſyſtems*, may, perhaps, find enough to awaken him from this amuſing, but deluſive * dream, in the excellent Mr. *Baker*'s Reflections on Learning, ch. viii. (comp. *Keill*'s Aſtronomy, ſect. x. towards the end) or in the learned *Catcott* on the Creation, p. 20, &c.

That infamous Jewiſh impoſtor, *Bar Cocab*, or, as the *Romans* called him, *Barchochebas*, in the reign of the Emperour *Adrian*, aſſumed this pompous title, בר כוכב *Son of a Star*, from Num. xxiv. 17, as if he were the *Star out of Jacob*; but this falſe Meſſiah was deſtroyed by the Emperour's General *Julius Severus*, with an almoſt incredible number of his deluded followers †.

ככר

Occurs not as a V. in Heb. but as a N. is applied to ſeveral things of a *flat roundiſh form*, which therefore ſeems to be the idea of the word.

1. As a N. ככר *A level tract of country, ſurrounded with hills, a plain*. Gen. xiii. 10. xix. 17, & al. freq.
2. As a N. ככר plur. ככרות *A flat round cake* of bread. Exod. xxv. 39. Jud. viii. 5. 1 Sam. x. 3, & al.
3. As a N. ככר plur. ככרים *A flat roundiſh cake of* metal, ſee Zech. v. 7. As a certain weight, *A talent* of ſilver or gold. It appears from Exod. xxxviii. 25, 26, that a ככר or *talent of ſilver* weighed or was equal to 3000 ſhekels, i. e. according to Biſhop *Cumberland*, to 93¾ pounds

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* It may be worth remarking, that the famous *Kepler* wrote a book with the following title: "SOMNIUM ASTRONOMICUM; de Aſtronomia Lunari, ſive de iis, quæ acciderent Lunæ Incolis, quam Luminis & Dierum Diverſitatem experirentur, aliiſque aſtronomicis phænomenis hujuſmodi: *AN ASTRONOMICAL DREAM; concerning Lunar Aſtronomy, or what Things would happen to the Inhabitants of the Moon, what Diverſity of Light and Days they would experience, and concerning other Aſtronomical Phenomena of this kind.*" What *Kepler* propoſed as a *dream*, *Huygens*, and a long liſt of *Kepler*'s Newtonian *followers* have treated as a reality, or at leaſt as a high probability.

† See *Euſebius* Eccleſ. Hiſt. lib. iv. cap. 6; *Echard*'s Eccleſ. Hiſt. at A. D. 134—137; and Biſhop *Newton*'s Diſſertations on the Prophecies, vol. ii. p. 316, &c.; *Vitringa* on Iſa. tom. i. p. 167, Not. A; *Bayle*'s Dictionary in *Barcochebas*; Modern Univ. Hiſt. vol. xiii. p. 151, &c. 8vo.

avoirdupois, or, in our money, to 353*l.* 11*s.* 10*d.*; and a *talent of gold* of the ſame weight to 5075*l.* 15*s.* 7*d.* Exod. xxv. 39, & al. freq. But *Michaelis*, Supplem. p. 367, reckons the Jewiſh talent to be equal to little more than 30 Paris pounds, that is, I think, to ſomewhat more than 32½ Eng. avoirdupois. And this lower eſtimation of the *talent* will beſt ſuit what we read 2 Sam. xii. 30, which ſee. 1 Chron. xxii. 14, *Now behold, in my trouble I have prepared for the houſe of the LORD* זהב ככרים מאה אלף וכסף אלף אלפים ככרים an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver; *and of braſs and iron* אין משקל *without* weight (*for it is in abundance*).—And with the Hebrew and Engliſh, as to the ſums of gold and ſilver here mentioned, agree both the LXX and Vulgate of our preſent copies. Let us then conſider the amount of theſe ſums according to Bp. *Cumberland*'s eſtimation of the gold and ſilver Jewiſh talent; and we ſhall find that, according to this, 100,000 talents of gold could not be leſs than 507,575,000 pounds ſterling, and 1,000,000 talents of ſilver than 353,500,000 pounds ſterling. And theſe two ſums added together amount to EIGHT HUNDRED AND SIXTY-ONE MILLIONS, AND SEVENTY-FIVE THOUSAND POUNDS STERLING. A moſt prodigious and incredible ſum! ſince, as *Whiſton* * has remarked, it is "perhaps more than our earth ever had upon it at one time, and vaſtly too great for the particulars" in which the gold and ſilver were to be employed. If therefore we mean to defend the *veracity* of the ſacred hiſtorian, what ſhall we ſay to theſe things? We *muſt*, I think, ſay either, 1ſt, that the talent, both of gold and ſilver, intended in 1 Chron. xxii. 14, is *much leſs* than Bp. *Cumberland* reckoned it; or, 2dly, that the *Hebrew* text, and conſequently the LXX and Vulg. Verſions are here erroneous; or, 3dly, that both theſe cauſes muſt be alleged in order to reconcile the hiſtory in Chron. to credibility. As to the 1ſt, I obſerve, that *Michaelis* (Supplem. ad Lex. Heb. p. 1269) eſtimates even the Moſaic talent of gold at 4397½ golden Hanoverian ducats, which, reckoning each ducat at 9*s.* 3*d.* will amount to 2033*l.* 16*s.* nearly, or to very little more than ⅖ of the value at which Biſhop *Cumberland* eſtimates the Jewiſh talent. And as to the Moſaic talent of ſilver, *Michaelis* eſtimates it at 787½ rix-dollars, which, at 3*s.* 6*d.* a rix-dollar, makes the talent of ſilver amount to nearly 137*l.* 16*s.* or about ⅖ of the Biſhop's valuation.—2dly, As to any error in the Heb. copies of 1 Chron. xxii. 14, it is true that Dr. *Kennicott*'s various readings will not aſſiſt us in correcting it, whatever it be. But in the *Arabic* verſion of this text, "*Gold* a thouſand *talents, and ſilver* a thouſand *talents*," are the traces of a very important various reading in that copy of the LXX, from which this verſion was made †. And indeed it may not ſeem improbable that the original text of the Heb. was agreeable to this verſion. מאה might eaſily be an erroneous inſertion, ariſing from the ם (in ancient MSS מ) and א of the preceding and following word, and אלפים might ſpring from אלף preceding and ככרים following. Or elſe, in ſuch *a very extraordinary caſe* as the preſent, may we not ſay that ſome early Jewiſh tranſcriber, to enhance the riches of David, and the conſequent coſtlineſs of the Temple, did probably by deſign add מאה and אלפים to this verſe? And it is very eaſy and natural to conceive, that, when this reading had once, whether by miſtake or deſign, got admiſſion into the text, it would, from national vanity, be eagerly embraced and propagated by the Jewiſh copyiſts both of the Heb. and of the LXX. Now according to the *Arabic* verſion, the talents of gold would amount, by Bp. *Cumberland*'s eſtimation, to 5,075,750*l.* ſterling, and the talents of ſilver to ſomewhat more than 353,500*l.* and both theſe ſums together to about 5,429,500*l.* ſterling.

Joſephus, who is ſufficiently fond of relating whatever might redound to the honour and ſplendour of his nation, yet in his Ant. lib. vii. cap. 14, § 2, ſtates the precious metals prepared by David for the building of the Temple at 10,000 talents of gold, and 100,000 talents of ſilver, which is juſt a tenth part of what is mentioned in the preſent Heb. and LXX text of 1 Chron. xxii. 14, and conſequently amounts, on Bp. *Cumberland*'s eſtimation, to 86,107,500*l.* ſterl. But is not even this too large a ſum for David to have prepared *in* (his) *trouble*, or even, as the Heb. בעני may perhaps be rendered, *by* (*his*) *labour* or pains ?

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* In his Deſcription of the Models of the Tabernacle and Temple prefixed to his Tranſlation of *Joſephus*'s Jewiſh War, ch. xiii.

† See *Du Pin*, Diſſertat. Preliminaire, tom. i. part 2, p. 692.

Joſephus himſelf ſeems to have thought that it would appear exaggerated; for when he has occaſion again to mention theſe riches, § 9, though he ſpecifies the 100,000 talents of ſilver, he denominates the gold only by the general terms of *χρυσον ϖολυν much gold.*

In an age when kings and princes uſed to hoard up vaſt quantities of gold and ſilver, as the eaſtern princes ſtill do, it is by no means improbable that David in thoſe ſucceſsful wars which he waged againſt the Philiſtines, Moabites, Amalekites, and the kings of Sobah, Syria and Edom (ſee 2 Sam. viii. 1—14. 1 Chron. xviii. 1—11.) might collect gold and ſilver to the amount of *five millions and a half* of our money; but I muſt leave the reader himſelf to determine whether it be probable that he could amaſs above *eighty-ſix millions*; and ſubmit it to his own reflection, if he embraces the account of *Joſephus*, inſtead of that in the *Arabic* verſion, whether he will not be inclined to reckon the talent at a lower rate than Bp. *Cumberland* has done. The talents of gold and ſilver in *Joſephus* would, according to *Michaelis*'s computation, amount to about ⅖ of 86,107,500 *l.* or to nearly 34,443,000 *l.* ſterling.

כל

I. In Kal, *To hold, contain, comprehend.* occ. Iſa. xl. 12, וכל *And* comprehended, or contained *the duſt of the earth in a meaſure.* Jer. ii. 13, *Ciſterns which* לא יכלו will *not* hold *water.* In Hiph. The ſame. 2 Chron. vii. 7, *Becauſe the brazen altar*—לא יכול להכיל *was not able* to hold *the burnt offerings, and the meat offerings and the fat.* So 1 K. viii. 65, & al.

II. As a N. fem. מכלה *A fold,* or the like, to *hold* or *contain* the flocks. occ. Hab. iii. 17. So one of the *Hexaplar* Verſions Μανδρας, and Vulg. Ovili. *Buxtorf* and others have ſuppoſed that this word was written for מכלאה, from כלא; and one of Dr. *Kennicott*'s MSS. now reads ממכלא, and one more did originally, and another has ממכלאה: מכלה however may very naturally be referred to this root כל.

III. *To hold in, contain,* as wrath or vengeance. occ. Jer. vi. 11.

IV. *To hold in, retain, reſtrain.* 1 Sam. vi. 10. xxv. 33. Should not מקרב חוקך כלה Pſ. lxxiv. 11, be rendered, reſtraining it, i. e. thy hand *within thy boſom*?

V. As Ns. כילי and כלי *A tenacious, cloſe, man, a gripe-all.* occ. Iſa. xxxii. 5, 7.

כלכל I. *To hold, contain* or *comprehend entirely.* 1 K. viii. 27. 2 Chron. ii. 6. vi. 18.

II. *To hold in, contain, refrain.* occ. Pſal. cxii. 5, (where LXX οικονομησει *will regulate*) Jer. xx. 9, נלאיתי כלכל ולא אוכל *And I was weary with* containing (the word of the Lord), *and I could not*, or *had no* (*more*) *power.* Comp. Jer. vi. 11, above.

כלא

Denotes, in general, *Separation, reſtriction, reſtraint,* ſeparare, dirimere, coercere.

I. *To ſeparate, reſtrict, diſtinguiſh* by certain marks, characters or qualities. It occurs not however as a V. in this ſenſe, but as a N. maſc. plur. כלאים ſignifies *Separate* or *diſtinct ſpecies* of animals, ſeeds, or materials for clothing. The LXX render it, as relating to ſeeds, by *διαφορον different.* occ. Lev. xix. 19, thrice. Deut. xxii. 9. Such *heterogeneous* mixtures ſeem to have been forbidden the Iſraelites, in order to inculcate on them *ſimplicity* and *uniformity* of life and manners, particularly to caution them againſt *mixing with idolaters* in marriage or concubinage (comp. Lev. xix. 19, in LXX with 2 Cor. vi. 14.), and probably to guard them (as intimated in Deut.) from ſome particular abominations uſual among the heathen.

II. In Kal, *To keep back, ſeparate, keep off, reſtrain, prohibit,* in deed or word. See Gen. viii. 2. Hag. i. 10. Num. xi. 28. Pſal. xl. 10. In Niph. *To be reſtrained.* Exod. xxxvi. 6. Ezek. xxxi. 15.

III. In Kal, *To reſtrain, confine.* Jer. xxxii. 2, 3. As a N. כלא *Confinement*; ſo בית הכלא or בית כלא *A houſe of confinement, a priſon.*

a priſon. 1 K. xxii. 27. 2 K. xvii. 4, & al. freq. בית הכליא The ſame. occ. Jer. xxxvii. 4. lii. 31, בגדי כלאו *The garments of his* confinement, *his priſon-garments.* occ. 2 K. xxv. 29. Jer. lii. 33. "*Such garments* are ſtill [or rather were] in uſe, even in *Europe*, as for inſtance in the ſtate-priſon of *Bicêtre* in *France* *."

Hence Greek κωλυω to reſtrain, hinder (by which the LXX frequently render כלא), κολαζω to reſtrain, puniſh, and κλειω to ſhut, ſhut up. (The LXX uſe the compound κατακλειω for כלא Jer. xxxii. 3.) Κλεις, and Lat. *Clavis*, a key, Καλος a cable, Κολλα Glue, Lat. *Gelu* ice, whence *Gluten*, q. *Geluten*, and Eng. *Glue*. Hence alſo Lat. *Cella*, whence Eng. *A cell*, and *cellar*. Alſo Lat. *Celo*, whence Eng. to *conceal*.

IV. As a N. fem. plur. מכלאות *Places to confine* cattle in, *folds*. occ. Pſal. l. 9. lxxviii. 70.

Hence Lat. *Caula* of the ſame import.

כלב

Occurs not as a V. in Heb. but the idea ſeems to be, *To CLAP cloſe together, to unite cloſely by inſertion*, or the like; and accordingly the Verb is uſed in Arabic for *ſewing together* two parts of a hide with a thong of leather.

Hence perhaps Eng. *To cleave* together, *to clap*, add one thing to another, *to clip*, embrace, infold.

I. As a participial N. כלוב

1. *A wicker-baſket* made of twigs *cloſely interwoven* or *intwined* with each other. occ. Amos viii. 1, 2; where *Symmachus* Καλαθος οπωρας a baſket of *autumnal fruit*. Comp. Joel iii. 13.

2. *A wicker-cage* for birds. occ. Jer. v. 27; where by the compariſon it ſeems to denote a kind of *trap cage*. So LXX παγις εφεσταμενη, and Vulg. decipula. Comp. Ecclus. xi. 30, or 32, Περδιξ θηρευτης εν καρταλλω *A decoy-partridge in* a cage.—See *Shaw*'s Travels, p. 236.

Hence Greek Κλωβος or Κλουβος *a wicker-baſket* or *-cage*.

II. As a N. כלב A well known ſpecies of unclean animal, *a dog*, ſo called from the *faſt hold* of his teeth and his *tenaciouſneſs* in biting. Thus *Bochart*, though in ſomewhat a different view. See his learned and entertaining account of this animal, and of what the Scriptures ſay concerning him, vol. ii. 662, &c. and *Harmer*'s Obſervations, vol. i. p. 220. To which, in order further to illuſtrate Pſal. lix. 7, 15, 16, I ſhall add from *Buſbequius* (Legat. Turc. Epiſt. iii. p. 178, edit. *Elzev.*) that "the Turks *reckon a dog an unclean and filthy creature, and therefore drive him from their houſes*; that theſe animals are *there in common, not belonging to any particular owners, and guard rather the ſtreets and diſtricts than particular houſes, and live of the offals which are thrown abroad* †." In Deut. xxiii. 18, כלב ſeems to be uſed for *a Pathic, a Catamite*, called plainly קדש in the immediately preceding verſe, and joined, as here, with *the whore*. Such abominable wretches appear to be likewiſe denoted by the term κυνες *dogs*, Rev. xxii. 15, where we may alſo read their doom. Comp. Rev. xxi. 8. The pagan Greeks in like manner, though they practiſed *the abomination* without remorſe, as St. Paul (Rom. i. 27, 28.) and their own writers abundantly teſtify ‡, yet called male *proſtitutes* κυναιδοι from κυων *a dog*, and αιδως *modeſty*, q. d. *no more modeſt than* dogs. See more in *Le Clerc*'s Note on Deut. xxiii. 18, and in *Daubuz* on Rev. xxii. 15, and comp. under קדש V.

Hence perhaps Eng. *Whelp*.

III. As a N. כלבי (according to the *Keri*, and many of *Kennicott*'s Codices) 1 Sam. xxv. 3, ſeems to denote *paſſionate, furious*. So the Syriac Verſion כלב rabidus, *rabid*. See *Caſtell*. The LXX render it Κυνικος, *canine, doglike, cynical, ſnarling*; and from them *Joſephus*, Ant. lib. vi. cap. 13, § 6, *εκ* ΚΥΝΙΚΗΣ *ασκησεως πεποιημενος τον βιον* living and behaving like a *Cynic.*" See more in *Michaelis*, Supplem. ad Lex. Heb. p. 1274.

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* *Editor*'s Note on 2 K. xxv. 29, in *Bate*'s New and Literal Tranſlation. See *Gentleman*'s Magazine for March 1767, p. 118.

† Canis apud eos obſcænum & impurum animal habetur; ideoque domo arcent—Cum—illi (canes) communes ſint, nec proprios habeant dominos, vicorum potius et regionum quàm certæ domûs cuſtodes, victitentque de purgamentis quæ in publicum ejiciuntur." So Dr. *Ruſſell* remarks concerning *Aleppo* (Nat. Hiſt. p. 60.), that *dogs abound in their ſtreets without any owners, and live upon the moſt putrid ſubſtances*. Comp. *Sandys*'s Travels, p. 45; Complete Syſtem of Geography, vol. ii. p. 8; Baron de *Tott*'s Memoirs, vol. i. p. 209, edit. *Robinſon*; *Volney*, Voyage, tom. i. p. 216, tom. ii. p. 355.

‡ See *Leland*'s Advantage, &c. vol. ii. p. 49, &c. 61, 126, &c. 8vo.; *Grotius* de Verit. lib. ii. cap. 13, Not. 4; *Wetſtein* on Rom. i. 27.

כלה

With a radical, but mutable or omiſſible, ה. It denotes *Totality, completion, finiſhing*, &c.

I. In Kal, *To finiſh, complete*, in a good or middle ſenſe. Gen. ii. 2. xvii. 22. xviii. 33, & al. freq. Alſo, *To be finiſhed, completed*. 1 K. vi. 38. 2 Chron. xxix. 29. & al. As Ns. כלה *Completion*, or adverbially, *completely, altogether*. Dan. ix. 27. Gen. xviii. 21. Exod. xi. 1. תכלה *Completeneſs, perfection*. occ. Pſ. cxix. 96. תכלית Nearly the ſame. Job xi. 7. Pſal. cxxxix. 22. Alſo, *End, extremity*. Neh. iii. 21. Job xxviii. 3; where ſee *Scott*. As a N. fem. תכלת. See under תכל.

II. As a N. fem. כלה and in Reg. כלת, plur. in Reg. כלותי and כלתי, A term of *affection* and *eſteem*, uſed to expreſs the relation of a *ſon's wife* to his father and mother, q. d. *A perfect one*; ſo the French call *a daughter-in-law* une belle fille, i. e. *a fine daughter*. Gen. xi. 31. 1 Sam. iv. 19. It is applied to Thamar in reſpect of Judah, Gen. xxxviii. 11, 16, 24; and to Orpah and Ruth, Ruth i. 6, 7, 8, in reſpect of Naomi their huſbands' mother, when they were *widows*; and therefore the name כלה cannot refer either to the *perfection* of the bride's attire, nor (as I once thought it might) to her *finiſhing* her ſtate of virginity or widowhood. It is remarkable that this term כלה does not appear to be ever directly applied in reference to the bridegroom or huſband, but to his parents. Comp. חתן. In Hoſ. iv. 13, 14, כלותיכם being joined with *your daughters*, may as well, if not better, ſignify *your daughters-in-law* than *your wives* or *ſpouſes*; and throughout the Canticles, though the bridegroom often calls the bride אחתי *My ſiſter*, and twice תמתי *My perfect one*, Cant. v. 2. vi. 9, yet he never once calls her כלתי *My* כלה, but only כלה. See Cant. iv. 8, 9, 10, 11, 12. v. 1.

III. In Kal, *To determine fully*. 1 Sam. xx. 7, 9, 33. xxv. 17. Eſth. vii. 7.

IV. In Kal, *To finiſh, to conſume, bring to nought*. Gen. xli. 30. Exod. xxxii. 10. Num. xxv. 11, & al. Alſo, *To be conſumed, brought to nought, to waſte, fail*. Gen. xxi. 15. Pſal. cxix. 81, 82. Iſa. i. 28, & al. As Ns. כלה *An entire conſumption, a full end*. Jer. v. 10, 18. xxx. 11. כליון *A failing, conſumption*. Deut. xxviii. 65. Iſa. x. 22, fem. in Reg. מכלת *Conſumption*, as of proviſions. occ. 1 K. v. 11 or 25, where two of Dr. *Kennicott*'s Codices read מאכלת *food*. תכלית *End, ceſſation*. Job xxvi. 10. In Iſa. x. 22, 23, *Michaelis* Supplem. p. 1277, interprets the Ns. כליון and כלה of the *completion* or *accompliſhment* of the prophecy, which makes a ſenſe more agreeable to the context than *conſumption* or *full end*.

V. As a N. כל *All, every*. Gen. ii. 5, & al. freq. *Any of all, any one*. Exod. xx. 4. Lev. iv. 2, & al. freq. As this word is joined with both genders and numbers, and conſtantly precedes the N. with which it is conſtrued, it appears to have rather the nature of a ſubſtantive than of an adjective, and may often be rendered *the whole*. In Jer. xxxiii. 8, the common printed editions have לכול; but many of Dr. *Kennicott*'s Codices read לכל.

In Ezek. xxxvi. 5, כלא is uſed for כלה, ſpeaking of *Edom*, probably in their own dialect; but nine or ten of Dr. *Kennicott*'s Codices read כלה.

VI. As a N. כלי plur. כלים and in Reg. כלי *An utenſil, inſtrument, furniture, dreſs* or *armour*, of whatever kind, whatever is *prepared* and *finiſhed* for the uſe of man. Gen. xxiv. 53. xxvii. 3. Deut. xxii. 5. Iſa. lxi. 10. Pſ. lxxi. 22, & al. freq. Hence Gr. Κηλα, *Armour*.

VII. As a N. fem. plur. כליות and כלית *The reins* or *kidneys* of an animal body, ſo called either from the wonderful manner in which they *perfect* the urine or *prepare* it for *excretion*, or, according to *Bate*, becauſe they are the *waſtes* or *drains* of the body, and do " themſelves *waſte* (at leaſt their fat) and *drain off* the ſtrength of the body, when under the dominion of any ſtrong and which we call *pining* deſire." But I muſt confeſs I ſhould prefer the firſt or ſecond of theſe reaſons of the name to the laſt. " And as common experience ſhews that the workings of the mind, particularly the paſſions of joy, grief and fear, have a very remarkable effect on the *reins* or *kidneys* (ſee Prov. xxiii. 16. Pſal. lxxiii. 21.), ſo from their *retired* ſituation in the body, and their being *hid* in fat, they are often uſed in Scripture to denote the moſt *ſecret workings* and *affections* of the ſoul*." See Pſ. xvi. 7. Jer. xii. 2. Lam. iii. 13. And *to ſee* or *examine the reins*, is to ſee or examine thoſe *moſt ſecret thoughts* or *deſires* of the ſoul. Pſal. vii. 10. xxvi. 2. Jer. xx. 12, & al. Hence we can be at no loſs why the *kidneys* and *their fat* were always to be burnt in ſacrifice. This was ſymbolically devoting to God their moſt *ſecret thoughts, deſires* and *affections*, and taught them to beware of all *hypocriſy* towards Him. See Exod. xxix. 13. Lev. iii. 4, 10, 15. iv. 9. vii. 4. viii. 16, 25. ix. 10, 19. חלב כליות חטה Deut. xxxii. 14, *The fat of the* kidneys, *of wheat*, i. e. the beſt and richeſt part of the *largeſt* and *fineſt* wheat.

VIII. In Kal, *To reſtrain, keep back, withhold.* So LXX κωλυσει, and Vulg. prohibere poterit. occ. Gen. xxiii. 6; where obſerve that a *Hittite* is the ſpeaker, and that יכלה ſeems to be uſed dialectically for יכלא.

כלל I. As a V. *To complete entirely, to make quite perfect.* Ezek. xxvii. 4, 11. So Vulg. impleverunt, compleverunt, and LXX in the latter text ετελειωσαν. As Ns. כליל *Entirely complete* or *perfect, abſolutely all.* Ezek. xvi. 14. Exod. xxviii. 31. Deut. xiii. 16, & al. As a N. fem. in Reg. כלילת *Perfection.* Lam. ii. 15. Ezek. xxvii. 3.

II. As participial Ns. מכלל *All over, clothed all over.* occ. Pſ. l. 2. מכלול plur. מכללים *A long looſe robe*, q. d. *a ſurtout.* occ. Ezek. xxiii. 12. xxxviii. 4. xxvii. 24.

III. As a N. כליל *An holocauſt* (from ὁλον *the whole*, and καιω *to burn*), *a ſacrifice* which is *entirely* burnt on the altar. Lev. vi. 22, 23. Deut. xxxiii. 10.

IV. As a N. כליל *Whole* or *entire conſumption.* Jud. xx. 40. Comp. Deut. xiii. 16.

V. As a N. fem. plur. כלולת Jer. ii. 2, Rendered *Eſpouſals*, but rather means *Conſummation, complete marriage.* LXX τελειωσεως. See Jer. ch. iii. Ezek. ch. xvi. and xxiii. particularly ch. xvi. 8, 60, and comp. *Lowth*, Prælect. xxxi. De Sacr. Poeſ. Heb.

כלכל I. *To nouriſh, ſupport with food*, i. e. *to complete* or *make up continually* the waſte of the body from labour, *&c.* Gen. xlv. 11. xlvii. 12, & al. freq. וכלכלו 1 K. xx. 27, may either be rendered, *And were victualled*, as the Vulg. acceptis cibariis; or, *And were enrolled*, as *Montanus*, Et in calculum redacti ſunt; or as the Engliſh Tranſlation, *And were all preſent.* The firſt ſeems preferable, becauſe the word is ſo often uſed in that ſenſe. Hence Gr. χιλος *provender.*

II. *To contain entirely, contain the whole.* See under כל.

III. *To be able to ſupport* or *ſuſtain.* See under יכל.

כלח

Occurs not as a V. in Heb. but in Arabic ſignifies, *To be of a crabbed, wrinkled countenance* (ſee *Caſtell* and *Michaelis* in Supplem. ad Lex. Heb.); and perhaps this may be the idea of the Heb. for as a N. כלח is uſed for *extreme old age*, when the human *countenance*, however beautiful it had been in youth, uſually becomes *contracted, wrinkled*, and *diſguſting.* *Juvenal*, though with ſuch a degree of exaggeration as muſt be expected from a profeſſed ſatiriſt, takes particular notice of this circumſtance in his picture of Old Age, Sat. x. lin. 190, &c.

> *Sed quàm continuis & quantis* longa Senectus
> *Plena malis!* Deformem & tetrum ante omnia
> vultum
> Diſſimilemque ſui; deformem pro cute pellem,
> Pendenteſque genas, & tales aſpice rugas,
> Quales, umbriferos ubi pandit Tabraca ſaltus,
> In vetulâ ſcalpit jam mater ſimia buccâ.
>
> Alas! what ills continually await
> *Helpleſs Old Age*, that miſerable ſtate!
> *How diſmal are it's looks! a viſage rough,*
> *Deform'd, unfeatur'd, and a ſkin of buff;*
> *A ſtitch-fall'n cheek that hangs below the jaw:*
> *Such wrinkles as a ſkilful hand would draw*
> *For an old grandame ape, when, with a grace,*
> *She ſits at ſquat, and ſcrubs her leathern face.*
>
> Dryden altered by Baker.

occ. Job v. 26. xxx. 2, עלימו אבד כלח *In them* or "*in whom* old age *was profligate*" or *abandoned.* Thus Mr. *Scott*, whom ſee.

כלם

The LXX have frequently rendered it b εντρεπομαι *to turn away* one's face fo ſhame, and once, Ezek. xvi. 27, by ε κλινω *to withdraw* for ſhame; and thi

ſeem

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* *Greek* and *Eng.* Lexicon in Νεφρος.

ſeems nearly the true and proper idea of the word, as denoting the *ſhyneſs* which ariſes from *ſhame*.

In Niph. *To ſneak, be ſhy from ſhame, to be* (in this view) *aſhamed*, " ſubterfugere," *Cocceius*. See Num. xii. 14. 2 Sam. x. 5. xix. 3, or 4. 2 Chron. xxx. 15. Jer. xxii. 22, & al. freq. It is more than בוש, and therefore is generally put after it, as Ezra ix. 6. Pſ. xxxv. 4. Iſa. xli. 11. liv. 4, & al. In Hiph. *To put to ſhame, make aſhamed*. Jud. xviii. 7. Ruth ii. 15. 1 Sam. xx. 34, & al. As a N. כלמה *Shame*, LXX Εντροπη, Pſ. lxix. 8, כלמה Shame *hath covered my face*, i. e. *I was aſhamed* to ſhew my face. So Jer. li. 51. freq. occ. In the two laſt cited texts ſixteen or ſeventeen of Dr. *Kennicott*'s Codices read כלימה; and ſo *M. de Calaſio* gives the word in his Concordance. On 1 Sam. xxv. 7, 15. Comp. Eng. Marg.

Der. *Calumny*, &c.

כלף

Occurs not as a Verb in Heb. but in Arabic ſignifies, *To impel, urge, force*. As a N. fem. plur. כילפות *Inſtruments for cutting* or *breaking* wood to pieces, *axes, hammers*, or the like. Once Pſal. lxxiv. 6; where LXX Λαξευτηριῳ *a pick-ax*, Vulg. Aſcia *an ax*.

Der. Greek κολαπτω to knock, beat, κολοβος maimed, κολλυβος a ſmall piece of money, χαλεπτω to damage, hurt. Alſo Eng. *To cleave* aſunder, *a cleft*, *collop, club*, Lat. *Clava*. *To clap* the hands.

כמה

I. *To be warm* or *hot*, as *with deſire*. This interpretation is greatly confirmed by the words צמאה, ציה, עיף and בלי מים, which we meet with in the ſame verſe. occ. Pſal. lxiii. 2. *Symmachus* renders it ἱμειρεται, and *Jerome* deſideravit *hath deſired*.

II. As a N. כימה. It ſeems to denote *genial heat* or *warmth*, as oppoſed to a *parching blighting air* on the one ſide, and to *rigid contracting cold* on the other. It occurs only in the three following paſſages. Job ix. 9, *Making* עש *the blight*, כסיל *the cold, and* כימה the genial warmth, וחדרי תמן *and the chambers* (*thick clouds*) *of the ſouth*. Job xxxviii. 31, *Canſt thou bind up* (*conſtringe*) מערנות *the delicacies of* כימה *or looſe the bands* (*contractions*) *of* כסיל? In this paſſage מערנות כימה is plainly parallel to ממגד תבואת שמש *the precious fruit, the produce of the ſolar light*, Deut. xxxiii. 14; and we all know that " *heat* opens and produces all the *delicacies* of nature which the *cold ſtops* and *binds up*." *Bate*. And I think this text of Job clearly determines the meaning both of כימה and of כסיל. So Amos v. 8, *Who maketh* כימה the heat וכסיל *and the cold, and turneth the ſhadow of death into the morning, and darkeneth the day* (*into*) *night*; where כימה well correſponds to *the morning*, as כסיל does to *the night*; for in the eaſtern countries the nights are very *cold*, even when the mornings are *warm*, and the days exceſſively hot. See *Harmer*'s Obſervations, vol. i. p. 73, &c.

The very looſe and inaccurate Greek tranſlation of the Book of Job, which we have under the title of the LXX, renders theſe three Hebrew words עש or עיש, כסיל, and כימה in Job ix. 9, by πλειαδα, ἑσπερον and αρκτουρον, and in Job xxxviii. 31, 32, by ἑσπερον, πλειαδος and ωριωνος; whence it is plain that theſe tranſlators took them for the names of ſome ſtars or conſtellations, though they knew not which. If it be aſked why they pitched upon thoſe juſt mentioned rather than any others, I think the reaſon is, becauſe they found them particularly noticed in the old Greek Poets. Thus on the ſhield of Achilles in *Homer*, Il. xviii. lin. 486, we find pourtrayed

> Πληϊαδας, ϑ' Ὑαδας τε, το τε σθενος Ὠριωνος,
> *The Pleiads*, *Hyads* and *Orion* fierce.

So *Heſiod*, Opera et Dies, lin. 613,

> Πληϊαδες, ϑ' Ὑαδες τε, το τε σθενος Ὠριωνος.

Arcturus is mentioned by *Heſiod* as riſing *acronycally*, or in the evening, ſixty days after the winter ſolſtice, Opera & Dies, lin. 562, &c.

> Ευτ' αν δ' ἑξηκοντα μετα τροπας Ἠελιοιο
> Χειμερι' εκτελεσῃ Ζευς ἡματα, δη ῥα τοτ' αςηρ
> ΑΡΚΤΟΥΡΟΣ, προλιπων ἱερον ῥοον ωκεανοιο,
> Πρωτον παμφαινων, επιτελλεται ακροκνεφαιος.

Heſiod ſpeaks again of *Arcturus*, lin. 608, of *Orion*, lin. 596, 607, 613, 617, and of the *Pleiads*, lin. 517. So Anacreon mentions *Orion* and the *Pleiads*, Ode xvii. lin. 9, 10,

> Μη ςυγνον ΩΡΙΩΝΑ·
> Τι ΠΛΕΙΑΔΕΣΣΙ κ'αμοι;

As for the ἑσπερος, or *evening ſtar*, as we commonly call the *planet Venus*, while tending from it's upper to it's lower conjunction with the ſun, when conſequently it appears to the eaſtward of him in the zodiac, and ſo riſes and ſets after him, and is ordinarily viſible only in the evening after ſun-ſet—as for this reſplendent orb, I ſay, it was impoſſible for the ancient Greeks or any other people not to obſerve it; accordingly *Homer* introduces it in a compariſon with the *glittering* of *Achilles'* ſpear, Il. xxi. lin. 317, &c.

> Ὁιος δ᾽ Αςηρ εισι μετ᾽ αςρασι νυκτος αμολγῳ
> ἙΣΠΕΡΟΣ, ὁς καλλιςος εν Ουρανῳ ἱςαται αςηρ·
> Ως Αιχμης απελαμπ᾽ ευηκεος.——
>
> *As radiant* Heſper *ſhines with keener light*
> *Far beaming o'er the ſilver hoſt of night*,
> When all the ſtarry train emblaze the ſphere;
> So *ſhone* the point of great Achilles' ſpear.
>
> POPE.

But perhaps I have dwelt too long on this ſubject, and ſhall therefore only add, that the miſtake of the LXX in making עש, כסיל, and כימה *ſtars* or *conſtellations* has been adopted by the Vulgate and modern Tranſlations; and that the Vulg. varies as much as the LXX in rendering theſe words in the three different texts. Thus in Job ix. 9, it ſubſtitutes for them reſpectively, Arcturum, Oriona, Hyadas; in Job xxxviii. 31, 2, Veſperum, Arcturum, Pleiadas; and in Amos v. 8, for כימה and כסיל it uſes Arcturum and Orionem.

III. As a N. כמן *Cummin*, an herb and ſeed ſo called from their *warm* qualities. So LXX Κυμινον, and Vulg. Cyminum. It is evident that the Greek, Latin, and Engliſh names are derived from the Hebrew. occ. Iſa. xxviii. 25, 27.

DER. Gr. Χημια, whence Eng. *Chemy*, *chemical*, *chemiſt*, *chemiſtry*. Alſo Gr. Καμινος a furnace, French *Cheminée*, Eng. *Chimney*.

כמו See under מה VII.

כמז

Occurs not as a V. in Heb. but in Arabic ſignifies, *To gather* or *compreſs into a roundiſh form*. As a N. כומז *Some female ornament*, probably a *kind of girdle*, *ſwathe* or *zone compreſſing* the breaſts in ſuch a manner as to make them look *plump* and *round*, Faſcia pectoralis. See *Bochart*, vol. i. 718. It is mentioned as made of gold, in the two only paſſages wherein it occurs, Exod. xxxv. 22. Num. xxxi. 50.

Hence perhaps Gr. Κομβος *a knot*, and κομψος *neat, elegant*.

כמן

Occurs not as a Verb in the Hebrew Bible, but frequently in the Chaldee Targums, and ſignifies, *To hide, lay up, hoard*.

I. As a N. maſc. plur. in Reg. מכמני *Hidden treaſures, hoards*. occ. Dan. xi. 43.

II. As a N. כמן *Cummin*. See under כמה III.

כמס

To lay up, treaſure up. Once, as a participle paoul, Deut. xxxii. 34; where *Symmachus* renders it αποκειται *is laid up*; ſo the Vulg. condita ſunt.

כמר

To convolve, contract.

I. It occurs not as a Verb in Kal, but in Niph. *To be convolved, rolled together*, or (as we ſay) *to yearn*, as the bowels do in compaſſion. The LXX have excellently rendered it, Gen. xliii. 30, by συνεςρεφετο, convolvebantur, *were rolled together*; ſo the Chaldee Targ. by אתגוללו. occ. Gen. xliii. 30. 1 K. iii. 26. Hoſ. xi. 8.

Hence the Lat. *Camurus*, which * *Macrobius* on *Virgil*, Georg. iii. lin. 54,

> ———Camuris *hirtæ ſub cornibus aures*,

obſerves is a foreign word ſignifying *returning upon itſelf*, in ſe redeuntibus; and perhaps, adds he, we have framed our word *camera*, an arched roof, in the ſame manner." From the Lat. *Camera* however are derived the French *Chambre* and Eng. *Chamber*.

II. *To be ſhrivelled, ſcorched* or *contracted*, as the ſkin by famine. occ. Lam. v. 10, *Our ſkin* or *ſkins* (for twenty-four of Dr. *Kennicott*'s Codices read עורינו (*is* or *are*) *like a furnace*, i. e. hot and feveriſh; נכמרו they are ſhrivelled *before the ſcorching blaſts* (alluding to the eaſtern *burning peſtilential winds*) *of famine*. LXX συνεσπασθησαν, *were contracted*.

III. As a N. maſc. plur. כמרים *Certain officers in the idolatrous worſhip*. From 2 K. xxiii. 5, it ſeems that their peculiar buſineſs was to *offer by fire*. Hence the faithful *Jews* ſeem to have called them כמרים in contempt, as being continually

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* Saturnal. lib. vi. cap. 4.

ſcorched by their *ſacrificial* and *fumigating fires.* They are diſtinguiſhed from the כהנים or *prieſts* properly ſo called, Zeph. i. 4. occ. 2 K. xxiii. 5. Hoſ. x. 5. Zeph. i. 4.

Many have been of opinion that from כמר (by the not unuſual change of *r* into *l*) were derived the names of the Tuſcan *Camilli* and *Camillæ*, inferiour miniſters, male and female, attending on the prieſts. See *Macrobius*, Saturnal. lib. iii. cap. 8; *Voſſii* Etymol. Lat. in CAMILLUS; *Vitringa*, Obſervat. Sacr. lib. i cap. 7. Not. ad fin.; Mr. *Lowth*'s and Bp. *Newcome*'s Notes on Hoſ. x. 5.

IV. As a N. מכמר *A net* or *toil*, which taketh prey by being *contracted* or *drawn together*. occ. Pſ. cxli. 10. Iſa. li. 20. But מכמר in this latter paſſage might perhaps be rendered as a Participle, *Entoiled, caught in a net*; ſo *Aquila* ημφιβληστρευμενος, and Vulg. illaqueatus. As a N. fem. מכמרת *A net.* occ. Iſa. xix. 8. Hab. i. 15, 16.

כמרי occurs not as a V. but as a N. maſc. plur. in Reg. כמרירי (formed like סגריר from סגר) *Thick, convolved darkneſs.* occ. Job iii. 5; according to that of *Horace*, Epod. xiii. lin. 1,

> *Horrida tempeſtas cœlum* contraxit.———
>
> A horrid ſtorm *contracts* the ſkies.———

Hence the Greek Καμμερος, *Thick miſt* or *darkneſs*; and hence perhaps, Κιμμεριοι, the name of a people in *Italy*, whom *Homer*, Odyſſ. xi. lin. 14, &c. thus deſcribes:

> Ενθα δε Κιμμεριων ανδρων δημος τε, πολις τε,
> Ηερι και νεφελη κεκαλυμμενοι, ȣδε ποτ' αυτȣς
> 'Ηελιος φαεθων επιδερκεται ακτινεσσιν, ——
> Αλλ' επι νυξ ολοη τεταται δειλοισι βροτοισι.
> Here the *Cimmerians* dwell, unhappy men,
> *Involv'd in cloudy darkneſs*, whom the ſun
> Never beholdeth with his cheering beams,—
> But *dreary night* inwraps the wretched race.

This deſcription of a people, placed by the Poet within a day's ſail of *Circe*'s Iſland, is regarded by *Bochart*, vol. i. 591, as a mere fiction. The learned Bp. *Lowth* * however thinks it may allude to thoſe prodigious *argillæ* or *catacombs*, which are ſtill to be ſeen about *Cumæ*, *Baiæ*, ***Miſenum***, the *Avernian Lake* and *Naples*; all of which, he doubts not, were *not a little prior* to the age of *Homer*, "who," ſays he, "places in theſe countries thoſe *Cimmerians* who dwell in *darkneſs*; as does alſo *Ephorus* in *Strabo*, lib. v. who writes, αυτȣς εν καταγειοις οικιαις οικειν, ἁς καλȣσιν Αργιλλας, και δια τινων ορυγματων παρ' αλληλȣς φοιταν· that they dwell in *habitations under ground*, which they call *argillæ*, and come to each other through certain ſubterraneous paſſages. And that this account is not entirely fabulous, the *catacombs* ſtill remaining plainly teſtify." Comp. *Martyn*'s Note on *Virgil*'s Georgic. iii. lin. 357.

כמש

Occurs not as a Verb in Hebrew, but in Arabic ſignifies, *To be ſwift, active, agile, penetrating.* See *Caſtell.* As a N. כמוש or כמיש (Jer. xlviii. 7; ſo in the compound כרכמיש Iſa. x. 9. 2 Chron. xxxv. 20, & al. But in Jer. xlviii. 7, more than twenty of Dr. *Kennicott*'s Codices now read כמוש, as ten others did originally.) *Chemoſh*, the *Aleim* or *abomination* of the *Moabites* and *Amorites*. The name may be derived either from the V. כמש in the ſenſe juſt mentioned, or from כמה *to be hot, warm,* and יש *Subſtance*, as denoting *the hot* or *warm ſubſtance* of the heavens. And thus the Greek 'Αιθηρ, whence Lat. and Eng. Æther, may be from Αιθω *to be hot*, and Ζευς *Jupiter*, by which they moſt uſually meant the *ether* or *warm generative air*, from ζεω *to be hot* †. כמוש then ſeems to denote the *ſolar light* or *ether* conſidered as the anima mundi, or *ſoul of the world, the principle of heat, life, activity* and *vigour* to all nature ‡.

> ———*DEUM namque ire per omnes*
> *Terraſque, tractuſque maris, cœlumque profundum.*
> *Hinc pecudes, armenta, viros, genus omne ferarum,*
> *Quemque ſibi tenues naſcentem arceſſere vitas.*
> For GOD the whole created maſs inſpires:
> Through heaven and earth and ocean's depth he throws
> His influence round, and kindles as he goes.
> Hence flocks and herds and men and beaſts and fowls
> With breath are quicken'd, and attract their ſouls.

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*De Sacra Poeſi Heb. Prælect. vii. p. 85. Edit Oxon 8vo. p. 131. Edit. *Michaelis*, Not.

† Comp. *Greek* and *Eng.* Lexicon in Ζευς.

‡ See *Cudworth*'s Intellectual Syſtem, vol. i. p. 503, &c. 533, &c. Edit. *Birch*.

Thus *Virgil,* Georgic. iv. lin. 221, &c. and his tranſlator Mr. *Dryden.* And again, Æn. vi. lin. 724, &c.

Principio cœlum ac terras, campoſque liquentes,
Lucentemque globum Lunæ, Titaniaque aſtra
Spiritus *intus alit, totamque* infuſa *per artus*
Mens *agitat molem,* & magno ſe corpore miſcet.
Inde hominum, pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monſtra ſub æquore pontus.
Igneus *eſt ollis* vigor, & cœleſtis origo
Seminibus.———

Know firſt, that heav'n and earth's compacted frame,
And flowing waters, and the ſtarry flame,
And both the radiant lights, *one common ſoul*
Inſpires, and feeds, and *animates the whole,*
This *active mind* infus'd through all the ſpace,
Unites and mingles with the mighty maſs.
Hence men and beaſts the breath of life obtain,
And birds of air and monſters of the main.
Th' *ethereal vigour is in all the ſame,*
And *every ſoul* is fill'd with *equal flame.*

DRYDEN.

Could a *Moabite* have read theſe verſes, he would, I believe, have allowed them to give no bad deſcription of his god *Chemoſh*; nor, on the ſame principles, could he have objected to the orthodoxy of Mr. *Pope*'s creed, furniſhed him by the late Lord *Bolingbroke** from the ancient ſages of apoſtaſy and materialiſm.

† *All* are but *parts* of one ſtupendous *whole,*
Whoſe body *nature* is, and *God the ſoul*;
That, chang'd thro' all, and yet in all the ſame,
Great in the earth, as in th' æthereal frame,
Warms in the ſun, *refreſhes* in the breeze,
Glows in the ſtars, and *bloſſoms* in the trees,
Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unſpent.—

But is it not ſhocking to ſee the beauties of language and poetry thus miſapplied in dreſſing up the *abomination of the Moabites,* and in ſubſtituting *Chemoſh,* or *the Almighty Father Ether* of ‡ *Virgil,* in the place of JEHOVAH; or at beſt in confounding JEHOVAH with the *fluid of the heavens,* which is merely His creature and ſervant, and was deſigned to *declare His glory and ſhew forth His handy-work* to man? Such however always has been and ever will be the conſequence of *ſlighting divine revelation,* and *truſting to human imagination,* whether our own or that of others.

As to the form of the idol *Chemoſh* the Scripture is ſilent; but if, according to § *Jerome,* it were like *Baal Peor,* it muſt have been of the beeve kind, as I apprehend all the *Baals* were, though accompanied with various inſignia. Comp. under פער. And there can be little doubt but part of the religious ſervices performed to *Chemoſh,* as to *Baal Peor,* conſiſted in *revelling* and *drunkenneſs,* (ſee Jer. xlviii. 11, 26.) *obſcenities* and *impurities* of the groſſeſt kinds. And from כמש the Greek ſeem to have derived their Κωμος (called by the Romans *Comus*), *the god of laſcivious feaſting* and *revelling*; whence Κωμος itſelf and the Verb κωμαζειν, as likewiſe the Latin *Comiſſor* and *Comeſſor,* were uſed for *revelling* ||. occ. Num. xxi. 29. Jud. xi. 24. 1 K. xi. 7, 33. 2 K. xxiii. 13. Jer. xlviii. 7, (where ſome editions read כמיש), 13, 46.

כן

I. *To make ready, to fit, adapt, diſpoſe, prepare, confirm, eſtabliſh, machinate.* freq. occ. See inter al. Pſ. lxxxix. 3. xciii. 1. xcvi. 10. Iſa. xl. 12. Jer. x. 12. Prov. viii. 27. Zech. xi. 7, לכן, for להכין, to confirm, ſtrengthen *the poor of the flock.* Thus *Vitringa* on Iſa. xi. 4. In Niph. *To prepare, eſtabliſh.* Prov. xix. 29. 1 K. ii. 45, 46. As a Participle or participial Noun, נכון *Prepared, eſtabliſhed, fixed, certain.* See Hoſ. vi. 3, or 4. 1 Chron. xvii. 24. Job xii. 5. Pſ. xxxviii. 17. lvii. 8. Deut. xiii. 14, or 15. In Hiph. *To prepare, eſtabliſh, confirm.* freq. occ. In Huph. *To be prepared, eſtabliſhed.* Iſa. xxx. 33. xvi. 5. Zech. v. 11. As a N. כן *Right, firm, true, fit to be depended on.* Gen. xlii. 11. Exod. x. 29. Num. xxvii. 7, & al. freq. Or as an Adverb, *Rightly.* See Num. xxxvi. 5. 2 K. vii. 9. In Pſ. cxxvii. 2, the word כן rendered *ſo* produces a ſenſe, which could never be intended by the Pſalmiſt. The Targum explains כן by יאות וביון *rightly* and *fitly,* which yields a conſiſtent and good ſenſe. (*Jehovah*) fitly or duly *giveth to his be-*

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* See *Johnſon*'s Life of Pope, p. 102—110, 8vo.

† Eſſay on Man, epiſtle i. lin. 259, &c.

‡ Georgic. ii. lin. 325.
——*Tum* PATER OMNIPOTENS *fœcundis imbribus* ÆTHER, &c.

§ "In *Nabo,* was worſhipped the idol *Chamos* (or *Chemoſh*), which by another name is called *Beelphegor.*" Hieronym in Iſa. xv. 2.

|| See *Greek* and *Eng.* Lexicon in ΚΩΜΟΣ.

loved ſleep. But the LXX and Vulg. ſeem here to have read כי for כן, which reading is favoured by one or two of Dr. *Kennicott*'s Codices; and if we render the word in queſtion by *but*, the ſenſe of the 2d verſe will be ſtill eaſier.

II. As a Particle כן denotes

1. A particular *diſpoſition, order*, or *eſtabliſhment*. *So, thus*. Gen. i. 7. xxix. 26. Joſh. ii. 21. 2 K. xv. 12, & al. freq. *Surely, certainly*. 1 Sam. ix. 13. Zech. xi. 11. With ל *for* prefixed, לכן *Therefore, wherefore*. Jud. x. 13, & al. freq. *For a certainty, certainly, ſurely*. Jer. v. 2. *Yet ſurely, nevertheleſs*. Jer. xvi. 14. Hoſ. ii. 14, or 16. In Gen. iv. 15, the LXX, *Symmachus* and *Theodotion* by their Tranſlation ȣχ ȣτω or ȣτως appear to have read לא כן. So Vulg. Nequaquam ita fiet. Comp. Gen. xxx. 15, and LXX.

על כן *Therefore, wherefore, accordingly*. 2 Sam. xxii. 50. Gen. xx. 6, & al. freq. *Becauſe*. Jer. xlviii. 36. Comp. Pſ. xlii. 7. כי על כן *Becauſe, ſince*. Gen. xviii. 5. Num. x. 31. Jud. vi. 32.

2. A particular point of *time*. *Now, at this* or *that time, immediately*. 1 Sam. ix. 13. So in the phraſes אחרי כן *After that time, afterwards*. Exod. iii. 20.

עד כן *To this time, yet*. Neh. ii. 16.

III. As Ns. כן *An eſtabliſhment, a poſt* or *office*. Gen. xl. 13. xli. 13. Alſo, *A baſe*, Exod. xxx 18, & al. freq. Fem. כנה *A prepared place* or *ground*, or rather, *A plant, a ſcion, a ſet*. It is ſpoken of the *ſcion of a vine*, which requires to be *firmly ſet* and *ſupported*. occ. Pſ. lxxx. 16, מכון *A place prepared*. Exod. xv. 17. 1 K. viii. 13. Fem. מכונה *A baſe, foundation*. 1 K. vii. 27, 28. Zech. v. 11, & al. On Pſ. civ. 5, comp. Job xxxviii. 6. תכונה *A diſpoſition of parts, faſhion*. Ezek. xliii. 11. Alſo, *Preparation, apparatus, furniture, ſtore*. Nah. ii. 10. Alſo, *A ſeat*, or *place of reſidence*, or rather, *A tribunal* or *judgement-ſeat*. Job xxiii. 3; where ſee *Schultens* and *Scott*.

IV. Chald. As a N. fem. כנות. See under כנה II.

V. As a N. maſc. plur. כונים *Certain idolatrous cakes artificially prepared* of dough, and offered to the *moon* under the title of *queen of heaven*. See under מלך III. *Jerome* in his Comment on Jer. vii. 20, renders כונים by præparationes *preparations*.

From what the idolatreſſes ſay, Jer. xliv. 17, 18, 19, it is manifeſt, that by this ſervice they meant to acknowledge her influence in *vegetation*, (ſee under גרש V.) and in producing *plenty of food*; and by the curſe on her worſhippers, Jer. vii. 20, it is probable that they alſo attributed to her the *increaſe of men* and *animals*. occ. Jer. vii. 18. xliv. 19. In both which paſſages the Vulg. render it placentas *cakes*, and the LXX *χαυωνας* or *καυωνας*, which may be a Greek derivative from *καιω, καυσω to burn*, but ſeems rather to be a word formed from the Hebrew כונים.

In *Epiphanius* (Adverſ. Hæreſ. lxxviii. lxxix.) we find ſome *women* of *Arabia*, towards the end of the fourth century, had ſet up another *queen of heaven*, too well ſince known under that name and character; I mean the * Bleſſed Virgin *Mary*, whom they likewiſe worſhipped as a goddeſs, by holding ſtated aſſemblies every year to her honour, and by offering *a cake* of bread in her name, and all partaking of it; whence theſe hereticks were called *Collyridians*, from the Greek *κολλυρις a cake* †.

VI. As a N. כיון *Chiun*. See under כוה II.

VII. As a N. maſc. plur. כנים or כנם *Some winged inſects, gnats* or *moſquitos*. So the LXX render it *σκνιπες* or *σκνιφες*: and one can hardly ſuppoſe but theſe Tranſlators, who dwelt in Egypt, knew in general what was intended by the Heb. name; eſpecially as their interpretation is confirmed by *Philo*, himſelf alſo an *Alexandrian* Jew, and by *Origen*, a Chriſtian Father, who likewiſe lived at *Alexandria*. Both *Philo* and *Origen* ‡ repreſent them as being very ſmall, but very troubleſome. The latter deſcribes them as winged inſects, but ſo ſmall as to eſcape any but the acuteſt ſight; and ſays that when *ſettled* on the body, they wound it with a moſt ſharp or painful * piercer." So theſe inſects ſeem to have had their Hebrew name from their *firm ſettling* or *fixing* on the bodies of men or animals. And in this view כנים may include ſeveral ſpecies of *noiſome inſects* (of which there are many ſorts); and to preſerve the analogy with the other plagues of Egypt, I ſhould ſuppoſe that they were of ſome of thoſe ſpecies which the Egyptians worſhipped as their repreſentative gods, or as emblems of the ſuppoſed independent powers of their arch-idol the heavens. See Wiſdom xi. 15, 16; and *Holloway*'s Originals, vol. ii. p. 230, &c. who has ſome curious remarks on this ſubject. occ. Exod. viii. 12, 13, 14, or 16, 17, 18. Pſ. cv. 31. Comp. Iſa. li. 6, and *Vitringa* and Bp. *Lowth* there.

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* The *Roman Miſſal* itſelf, in the *Miſſa Sacratiſſ. Roſarii Beatiſſ Virginis* expreſsly addreſſes her by this title—*Ave*, REGINA COELORUM! See alſo Dr *Brevint*'s New Ways of Salvation, ch. v. and vi. *Ainſworth* on Idolatry, ch. v. § 14. and Bp. *Newton* on Proph. vol. iii. p. 295, 2d edit. 8vo.

† See *Epiphanii* Lib. iii Hæreſ. lxxviii. § 23, and Hæreſ. lxxix. § 1; Additional Diſcourſes to *Chillingworth*'s Works, p. 18, &c.; *Moſheim*, Hiſt. Eccleſ. Sæc. iv. pars ii. cap. 5, § 25.

‡ See the paſſages in *Bochart*, vol. iii. 572.

VIII. As a Particle of *affirmation*, or denoting *firmneſs* and *certainty*, אכן *Surely, verily, truly*. Gen. xxviii. 16. Exod. ii. 14. Iſa. xl. 7, & al. freq.

IX. As a N. יכין *Ichin* or *Jachin*, LXX in Chron. Κατορθωσις *Eſtabliſhment*, the name which Solomon gave to the brazen *pillar* placed on the right hand of the porch of the Temple. occ. 1 K. vii. 21. 2 Chron. iii. 17. *Hutchinſon*, in his poſthumous Treatiſe on theſe *columns*, vol. xi. ſeems to have proved in general that the chapiters on their tops were a kind of *orreries*, or repreſentations of the material ſyſtem, with its orbs, their courſes, &c. in miniature. If ſo, it ſeems moſt probable, that as the placing of theſe *orreries* before the Temple of *Jehovah* was an actual reclaiming of what they repreſented for his creatures; ſo *Solomon*, by calling one of the columns יכין (*He hath prepared* or *made it a machine*), meant to perpetuate this claim for *Jehovah*, and to inculcate it on all thoſe who entered the Temple, or viewed theſe columns. The ſame claim of *Jehovah*'s making this wonderful *machine* (machina *mundi*, *the machine* of the world, as *Lucretius* call it, lib. v. lin. 97.), the univerſe and its parts, is frequently aſſerted by the prophets under this word כן or (in Hiph.) הכין, or כנן. See inter al. the texts quoted under כן I. and under כנן below.

The other pillar on the left hand was called בעז *In ſtrength* or *power*, (LXX in Chron. Ισχυς *Strength*) "either in his power who made it, or in power it is poſſeſſed of," ſays *Hutchinſon*, Columns, p. 83. And I apprehend, that as each column or pillar ſupported a ſimilar repreſentation of the mundane ſyſtem; ſo the two words יכין and בעז may be regarded as parts of the ſame ſentence; and that taken together, they expreſs that Jehovah *formed* this ſyſtem *into a machine* by *His eſſential* and *almighty power*, and gave it that *mechanical ſtrength* or *power* which it has. See Pſ. xxix. 1. xcix. 4. lxviii. 35. cl. 1.

כנן *To prepare, adapt, eſtabliſh*, or *confirm entirely*, or *completely*. Exod. xv. 17. Num. xxi. 27. Deut. xxxii. 6. 2 Sam. vii. 13. Pſ. viii. 4. xlviii. 9. cxix. 90. Prov. iii. 19. Iſa. xlv. 18, & al.

From this Root כן or כון one would be almoſt tempted to ſuppoſe that the *Peruvians* had the name of their idol *Choun*. For they relate, "that a man of *extraordinary ſhape*, whoſe name was *Choun*, and *whoſe body had neither bones nor muſcles*, came from the north into their country; that he *levelled mountains*, *filled up valleys, and opened himſelf a paſſage through the moſt inacceſſible places*. This *Choun created* the firſt inhabitants of *Peru*, *giving them the herbs and wild fruits of the field for their ſuſtenance*. They alſo relate, that this *firſt founder* of *Peru* having been injured by ſome ſavages who inhabited the plains, *changed* part of the ground, which before had been very fruitful, into ſand, *forbade the rain to fall*, and *dried up the plants*. But that being afterwards moved with compaſſion, he *opened the ſprings*, and *ſuffered the rivers to flow*. This *Choun* was worſhipped as a *god* till ſuch time as *Pachacamac* came from the ſouth." *Ceremonies and Religious Cuſtoms of all Nations*, vol. iii. p. 199.

Der. *To conn, count, canton, cunning, king, queen*. Qu? From Particip. Hiph. מכין Greek μηχανη, Lat. *machina*, whence *machine, machinate, mechaniſm, mechanical*. Gr. κανων, properly an erect piece of

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* See *Scheuchzer* Phyſica Sacra on Exod. viii. 16, and tab. cxxvi.

wood, whence *canon*, *canonical*. Perhaps Latin *cano*, *canto*, whence *cant*, *chant*, *inchant*.

כנה

With a radical, but mutable or omiſſible, ה.

I. *To ſurname*, or more properly *to call* a perſon *by a name which does not ſtrictly belong to him*, and that, generally, *in compliment* or *flattery*. Thus the Verb is uſed in Arabic; ſee *Caſtell*, and *Schultens* on Job, who explains it by "blandius circumloqui, adulari, titulo honorifico inſignire;" and *Scott* on Job xxxii. 21, informs us from *Pococke*, that "the Arabs make court to their ſuperiors by *carefully avoiding to addreſs them by their proper names*, inſtead of which they *ſalute* them *with ſome title* or *epithet expreſſive of reſpect*. occ. Job xxxii. 21, 22. Iſa. xliv. 5. But in Iſa. xlv. 4, which *M. de Calaſio* puts under this Root, אכנך may perhaps be beſt rendered *I have eſtabliſhed thee*.

II. Chald. As a N. fem. ſing. כנות (formed in ות like many other Chaldee Nouns) it is always uſed as a term of *relation* to ſome particular perſon or perſons, and ſo ſeems ſtrictly to denote *a ſociety*, *company* or *claſs* of people *ſurnamed* from ſuch perſon or perſons, q. d. *A denomination*, Nomen. Ezra iv. 7, & al. freq.

כנס

I. *To gather*, *collect* or *heap together*. 1 Chron. xxii. 2. Neh. xii. 44. Pſ. xxxiii. 7. Eccleſ. ii. 8. iii. 5.

II. In Hith. התכנס *To wrap oneſelf up*, *to involve oneſelf*, q. d. *to collect oneſelf*. occ. Iſa. xxviii. 20.

III. As a N. maſc. plur. מכנסים. It is rendered *breeches*; but by the account of them, Exod. xxviii. 42, and from the meaning of the Root, they ſeem more like the Roman feminalia, i. e. *ſwathes*, or *bandages* of linen or ſtuff, *wrapped cloſe* round the middle of the body. So Vulg. feminalia.

Der. Gr. κανης, κανιϛρον, and Lat. *caniſtrum*, a baſket into which things are *gathered*, whence Eng. *a caniſter*. Gr. κωνος, Eng. *a cone*, which is, as it were, *gathered* to a point, &c.

כנ

n general, *To lay down*, *place on the ground*.

To lay down, *expoſe on the ground*, as merchants or traders do their wares for barter or ſale. It occurs not as a V. ſtrictly in this ſenſe, but hence, as a N. fem. in Reg. כנעת *Merchandiſe*, *wares*, ſo Targ. סחורתיך. occ. Jer. x. 17. As a N. כנען, plur. in Reg. כנעני, *A merchant*, *trader*. occ. Ezek. xvii. 4. Hoſ. xii. 8. Job xl. 25, or xli. 6. (where *Symmachus* Μεταβολων, and Vulg. Negociatores, *Traders*); Iſa. xxiii. 8; where *Aquila* Εμποροι, Vulg. Inſtitores, *Huckſters*. Comp. Zeph. i. 11. Prov. xxxi. 24, and the following ſenſe.

II. As a N. כנען *Canaan*, the ſon of *Ham*; prophetically ſo named becauſe his deſcendants in *Phœnicia* were long the greateſt *traders* in the ancient world; and their deſcendants the *Carthaginians* in *Africa* followed their example. freq. occ.

Many have thought (and I was once myſelf of the ſame opinion) that *merchants* were called כנעני from the name of the *Canaanites*; but the paſſages quoted under Senſe I. ſhew that כנען ſtrictly means *a merchant* or *trader*, and conſequently that *Canaan* himſelf was denominated from the word in this ſenſe. See more on this ſubject in Mr. *Bate*'s Crit. Heb.

III. Figuratively, in Niph. *To be laid down*, *brought low*, *humbled*, *abaſed*. 1 K. xxi. 29. 2 Chron. xii. 7, & al. freq. In Hiph. *To bring down*, *humble*, *abaſe*. Deut. ix. 3. Job xl. 7, *Look at every one* (*who is*) גאה *elated* והכניעהו *and* abaſe *him*, & al. freq. The formative י of Hiph. is omitted in ויכנע Jud. iv. 23. Pſ. cvii. 12, which therefore may be in Kal. Comp. Neh. ix. 24.

Der. Greek Γονυ. Lat. Genu (whence in compoſition *Genuflexion*), Goth. *Kniu*, Saxon cneop, and Eng. *Knee*, whence *Kneel*.

כנף

Denotes *Extremity*, *outermoſt*, or *fartheſt diſtant from the middle*.

I. *To remove to the extremity*, *put at a diſtance*. occ. Iſa. xxx. 20, ולא יכנף עוד מוריך *And He* (*the Lord*) *ſhall not* remove *any more* to a diſtance *thy teachers*.

II. As a N. כנף, plur. in Reg. כנפי, and כנפות *The extremity*, *border* or *ſkirt* of a garment. Num. xv. 38. Deut. xxii. 12, & al. freq. Thus the LXX render it by ακρον *the extremity*, Hag. ii. 13; and ſo *Symmachus* in 1 Sam. xv. 27.

III. As a N. fem. plur. כנפות *The borders*, *extremities* or *edges* of the earth with regard to the ſpectator. occ. Job xxxvii. 3. (Comp. Matt. xxiv. 27. Luke xvii. 24.) Job xxxviii. 13, *Haſt thou commanded the morning ſince thy days? Haſt thou cauſed the day-ſpring to know his place, to* (or *that it might*) *take hold on* כנפות הארץ the extremities *of the earth?* when in *Homer*'s language, Il. viii. lin. 1,

Ηως μεν κροκοπεπλος εκιδνατο πασαν επ' αιαν·
The ſaffron morn is ſpread o'er *all* the earth;

So we read of the *four* כנפות *of the earth*, i. e. the four *cardinal extremities*, or the eaſtern, weſtern, northern and ſouthern *extremities* of it. occ. Iſa. xi. 12.—of a land, Ezek. vii. 2.

IV. As a N. כנף, plur. כנפים *The wing* of a bird, Exod. xix. 4. Lev. i. 17.—of the cherubim, Exod. xxv. 20. xxxvii. 9. 1 K. vi. 24.—of an army, Iſa. viii. 8. כנפי רוח *The wings of the ſpirit*, on which Jehovah is repreſented as flying. occ. 2 Sam. xxii. 11. Pſ. xviii. 11. civ. 3. So Ζευς or *Jupiter* was ſometimes repreſented by the Greeks as *riding on a flying eagle*, the emblem of the *ſpirit*.

Pſ. cxxxix. 9, אשא כנפי שחר *Should I lift up* my wings or *take* my flight *to the dawn*, (*or*) *dwell in the utmoſt extremity of the* (*weſtern*) *ſea*. To this purpoſe the learned Bp. *Lowth**, after the LXX, Vulg. and Syriac; thus making an oppoſition between the two hemiſtichs, as in the immediately preceding verſe; in which I would further remark, for the ſake of the leſs expert Hebréan, that the ה *local* is twice omitted, namely after שמים and after שאול, juſt as it is after שחר in this. And in anſwer to an objection of *Michaelis*, we may obſerve with Mr. *Merrick* (Annot.) that there is no more impropriety in attributing to a man *wings* than *horns*. See Pſ. lxxv. 5, 6, 11. lxxxix. 18, 25.

Wings for ſhelter are attributed to the true God, either agreeably to that moſt beautiful and affecting ſimilitude of our Bleſſed Lord, Mat xxiii 37.—or rather in alluſion to the *wings of the cherubim*, Ruth ii. 12. Pſ. lvii. 2. xvii. 8. where ſee *Merrick*'s learned and entertaining Note; but comp. Pſ. lxi. 4. xci. 4.

And obſerve that in all the four texts the Targum paraphraſes the expreſſion by *the ſhadow of the Shechinah*.

The שמש, or *Light of Righteouſneſs*, is ſaid to *ariſe* or *be diffuſed with healing* בכנפיה in it's wings, i. e. *to it's utmoſt extent* or *expanſion*, Mal. iii. 20, or iv. 2.

That excellent commentator *Vitringa* in Iſa. xviii. 1, הוי ארץ צלצל כנפים *Ho! thou land ſhadowed with* wings, *which art* מעבר *on this ſide of the rivers of Ethiopia*, explains the *wings* here mentioned of the chains of *mountains*; by which he ſhews, particularly from *Strabo*, lib. xvii. p. 543, that the land of *Egypt* was *bounded*, and, as it were, *overſhadowed* both on the weſtern ſide towards *Lybia*, and on the eaſtern towards *Arabia*, and which chains of *mountains* in running from the ſouth towards the north *diverged* on each ſide to a greater diſtance, like *two wings*†.

כנר

Occurs not as a V. but as a N. כנור plur. כנורות and כנרות, and once (Ezek. xxvi. 13.) plur. maſc. in Reg. כנרי *A muſical inſtrument* of the *ſtringed* kind, *a lute, harp*, or the like, played on with the hand according to 1 Sam. xvi. 23; though *Joſephus*, Ant. lib. vii. cap. 12, § 3, edit. *Hudſon*, ſays, that the *Cinyra David* made for the Levites was furniſhed with ten *ſtrings*, and played on with a *plectrum*.

From this word no doubt are derived not only the Greek κινυρα *a harp*, by which the LXX very frequently render it, but alſo κινυρος and κινυρεσθαι, *ſignifying lamentation* or *moaning*. Whence, as *Bochart*, vol. i. 729, has obſerved, it is probable that the *Greeks* uſed this inſtrument chiefly on mournful occaſions; whereas among the *Hebrews*, playing on the כנור was a ſign of joy, as Gen. xxxi. 27. 2 Chron. xx. 27, 28. Job xxi. 12. Pſ. cxlix. 2, 3. & al. freq. Hence however, as he further remarks, it will not follow that the Hebrew כנור and Grecian κινυρα were inſtruments of different kinds; ſince the ſame ſort of inſtrument might affect the mind in differently manners, according as it was differently played upon. And comp. Iſa. xvi. 11.

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* De Sacra Poeſi Heb. Prælect. xvi. p. 197. Edit. *Oxon.* 8vo. p 319. Edit. *Gotting.*

† Comp. *Herodotus* ii. 8. *Shaw*'s Trav. p. 295, 6. and *Complete Syſtem of Geography*, vol. ii. p. 382.

כנש Chald.

In Kal, *To gather together*. occ. Dan. iii. 2.
In Ith. *To be gathered together*. occ. Dan. iii. 3. Comp. כנס.

כס

I. *To reckon, number, count*. LXX, Συναριθμεω *to number* or *reckon together*. occ. Exod. xii. 4, *Each, according to his eating* תכסו ye ſhall number *to the lamb*, i. e. *ye ſhall number* ſo many perſons as are ſufficient to eat the whole lamb. As a Participle paoul fem. כסה *A computed, reckoned*, עת *time* or *ſeaſon* namely. If the Participle were from the Verb כסה with a ה final, it would have been written כסויה, from the maſc. כסוי, Pſ. xxxii. 1. occ. Pſ. lxxxi. 4. Comp. Num. x. 10, and under חדש II. and obſerve that the textual reading in the Pſalm confirms that the חדש *month-day* or *firſt day of the month*, was ſettled by *computation*, not by the *viſibility of the moon*. But at leaſt fourteen of Dr. *Kennicott*'s Codices there have כסא. Comp. כסא III. As a N. fem. in Reg. מכסת *A numbering, reckoning*. occ. Exod. xii. 4. Lev. xxvii. 23. As a N. מכס *An aſſeſſment, an aſſeſſed levy* or *tribute*. Num. xxxi. 28, & ſeq.

II. As a participial N. maſc. plur. נכסים *Such riches as were uſually counted*, as precious ſtones, money, &c. occ. Joſh. xxii. 8. 2 Chron. i. 11, 12. Eccleſ. v. 18. vi. 2.

III. Chald. As a N. maſc. plur. נכסין, and in Reg. נכסי *Riches, goods*. occ. Ezra vi. 8. vii. 26.

Der. With *n* inſerted, the Latin *cenſeo, cenſus*, and more plainly Eng. *ceſs*.

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To ſet, ſettle. It occurs not however as a V. in Heb. but hence

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And as the *lewd woman* deſcribed by Solomon, Prov. ix. 14, &c. is ſeated at the door of her houſe, on a כסא or *throne*, with a deſign, no doubt, to render herſelf conſpicuous, and the more eaſily to inveigle paſſengers; ſo my author obſerves from *Pitts*, "that the *whores* (at Grand Cairo) uſe to *ſit at the door*, or walk in the ſtreets, unveiled,"—and that "when *they ſit at their doors*, a man can ſcarce paſs by but they will endeavour to decoy him in." But ſee more in the ingenious writer himſelf, as above cited.

II. *A royal ſeat, a throne*. Gen. xli. 40. Exod. xi. 5, & al. freq. When uſed in this ſenſe, the LXX generally render it by Θρονος, and Vulg. by Solium.

III. It is once applied to Time, Prov. vii. 20, ליום הכסא *At the day* ſettled, or as our Tranſlation, appointed; ſo the French Au jour *aſſigné*.

כסה

With a radical, but mutable or omiſſible, ה.

I. In Kal, Tranſitively, *To cover, overſpread, veil*. See Gen. ix. 23. xxxviii. 15. Exod. viii. 6. xv. 5. (where יכסימו is put poetically for יכסיומו, the formative ו being dropped, and the י being ſubſtituted for ה as in other inſtances; but eight of Dr. *Kennicott*'s Codices read יכסיומו). Num. iv. 5. ix. 15. Jud. iv. 18, 19. Job xxxvi. 30, *Behold he ſpreads upon it* (i. e. *the cloud*) *his light* (*lightning*) ושרשי הים כסה and overſpreads (namely with the luſtre of it) *the bottom of the ſea*; when according to *Ovid*'s highly poetical expreſſion, Metam. lib. xi. fab. x. lin. 523,

> ———*Fulmineis ardeſcunt ignibus undæ.*
> The waters kindle with the fiery blaze.

extremities or *edges* of the earth with regard to the ſpectator. occ. Job xxxvii. 3. (Comp. Matt. xxiv. 27. Luke xvii. 24.) Job xxxviii. 13, *Haſt thou commanded the morning ſince thy days? Haſt thou cauſed the day-ſpring to know his place, to* (or *that it might*) *take hold on* כנפות הארץ the extremities *of the earth?* when in *Homer*'s language, Il. viii. lin. 1,

> Ηως μεν κροκοπεπλος εκιδνατο ϖασαν επ' αιαν·
> The ſaffron morn is ſpread o'er *all* the earth;

So we read of the *four* כנפות *of the earth*, i. e. the four *cardinal extremities*, or the eaſtern, weſtern, northern and ſouthern *extremities* of it. occ. Iſa. xi. 12.—of a land, Ezek. vii. 2.

IV. As a N. כנף, plur. כנפים *The wing* of a bird, Exod. xix. 4. Lev. i. 17.—of the cherubim, Exod. xxv. 20. xxxvii. 9. 1 K. vi. 24.—of an army, Iſa. viii. 8. כנפי רוח *The wings of the ſpirit*, on which Jehovah is repreſented as flying. occ. 2 Sam. xxii. 11. Pſ. xviii. 11. civ. 3. So *Ζευς* or *Jupiter* was ſometimes repreſented by the Greeks as *riding on a flying eagle*, the emblem of the *ſpirit*.

Pſ. cxxxix. 9, אשא כנפי שחר *Should I lift up* my wings or *take* my flight *to the dawn*, (*or*) *dwell in the utmoſt extremity of the* (*weſtern*) *ſea*. To this purpoſe the learned Bp. *Lowth**, after the LXX, Vulg. and Syriac; thus making an oppoſition between the two hemiſtichs, as in the immediately preceding verſe; in which I would further remark, for the ſake of the leſs expert Hebréan, that the ה *local* is twice omitted, namely after שמים and after שאול, juſt as it is after שחר in this. And in anſwer to an objection of *Michaelis*, we may obſerve with Mr. *Merrick* (Annot.) that there is no more impropriety in attributing to a man *wings* than *horns*. See Pſ. lxxv. 5, 6, 11. lxxxix. 18, 25.

Wings for ſhelter are attributed to the true God, either agreeably to that moſt beautiful and affecting ſimilitude of our Bleſſed Lord, Mat xxiii 37.—or rather in alluſion to the *wings of the cherubim*, Ruth ii. 12. Pſ. lvii. 2. xvii. 8. where ſee *Merrick*'s learned and entertaining Note; but comp. Pſ. lxi. 4. xci. 4.

And obſerve that in all the four texts the Targum paraphraſes the expreſſion by *the ſhadow of the Shechinah*.

The שמש, or *Light of Righteouſneſs*, is ſaid to *ariſe* or *be diffuſed with healing* בכנפיה in it's wings, i. e. *to it's utmoſt extent* or *expanſion*, Mal. iii. 20, or iv. 2.

That excellent commentator *Vitringa* in Iſa. xviii. 1, הוי ארץ צלצל כנפים *Ho! thou land ſhadowed with* wings, *which art* מעבר *on this ſide of the rivers of Ethiopia*, explains the *wings* here mentioned of the chains of *mountains*; by which he ſhews, particularly from *Strabo*, lib. xvii. p. 543, that the land of *Egypt* was *bounded*, and, as it were, *overſhadowed* both on the weſtern ſide towards *Lybia*, and on the eaſtern towards *Arabia*, and which chains of *mountains* in running from the ſouth towards the north *diverged* on each ſide to a greater diſtance, like *two wings*†.

כנר

Occurs not as a V. but as a N. כנור plur. כנורות and כנרות, and once (Ezek. xxvi. 13.) plur. maſc. in Reg. כנרי *A muſical inſtrument* of the *ſtringed* kind, a *lute*, *harp*, or the like, played on with the hand according to 1 Sam. xvi. 23; though *Joſephus*, Ant. lib. vii. cap. 12, § 3, edit. *Hudſon*, ſays, that the *Cinyra David* made for the Levites was furniſhed with ten *ſtrings*, and played on with a *plectrum*.

From this word no doubt are derived not only the Greek *κινυρα a harp*, by which the LXX very frequently render it, but alſo *κινυρος* and *κινυρεσθαι*, *ſignifying lamentation* or *moaning*. Whence, as *Bochart*, vol. i. 729, has obſerved, it is probable that the *Greeks* uſed this inſtrument chiefly on mournful occaſions; whereas among the *Hebrews*, playing on the כנור was a ſign of joy, as Gen. xxxi. 27. 2 Chron. xx. 27, 28. Job xxi. 12. Pſ. cxlix. 2, 3. & al. freq. Hence however, as he further remarks, it will not follow that the Hebrew כנור and Grecian *κινυρα* were inſtruments of different kinds; ſince the ſame ſort of inſtrument might affect the mind in different manners, according as it was differently played upon. And comp. Iſa. xvi. 11.

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* De Sacra Poeſi Heb. Prælect. xvi. p. 197. Edit. *Oxon.* 8vo. p. 319. Edit. *Gotting.*

† Comp. *Herodotus* ii. 8. *Shaw*'s Trav. p. 295, 6. and *Complete Syſtem of Geography*, vol. ii. p. 382, 3.

כנש Chald.

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So with עלי or על *upon*, following. Num. xvi. 33. Job xxi. 26. xxxvi. 32, על כפיכם כסה אור *He* (*God*) ſpreads *the light* (*lightning over the vaults* (*of heaven*) or *vaulted ſkies, and he* (*God*) *gives a commandment to it concerning him that prayeth*, i. e. not to hurt him. So Mal. ii. 16, *For Jehovah the Aleim of Iſrael ſaith he hateth* שלח *him who putteth away* (*the divorcer*), וכסה חמס על לבושו *and* him who ſpreads *violence* (i. e. the *blood* of violence uſed againſt his wiſe. comp. Iſa. lxiii. 3.) *upon his garment*. This is a ſtrong inſtance of the Jewiſh *σκληροκαρδια hardheartedneſs* mentioned by our Saviour, Mat. xix. 8. Comp. the uſe of כסה Ezek. xxiv. 7. In Niph. *To be covered, overſpread.* Gen. vii. 19, 20. Jer. li. 42. In Hith. *To cover, veil* or *clothe oneſelf.* Gen. xxiv. 65. 1 K. xi. 29. 2 K. xix. 1, 2. As a participial N. כסוי *What is overſpread a covering.* occ. Num. iv. 6, 14. As a N. fem. כסות *A covering, raiment.* Gen. xx. 16. Exod. xxii. 26. Job xxiv. 7. As a N. מִכְסֶה *A covering.* Gen. viii. 13. Exod. xxvi. 14, & al. freq.

II. In Kal and Hiph. *To cover, hide, conceal.* See Gen. xviii. 17. xxxvii. 26. Prov. x. 18. xii. 16, 23. Job xxiii. 17. *Covering of ſin* is ſpoken in ſeveral ſenſes. God כסה *covers* ſin when he *hides* it, as it were, from his ſight, and will not obſerve it, Neh. iv. 5, or iii. 37. Pſ. lxxxv. 3. Comp. Pſ. xxxii. 1; man *covers* his own ſin, when he *clokes* or *palliates* it, Job xxxi. 33. Pſ. xxxii. 5. Prov. xxviii. 13. that of another when he *conceals* or *ſays nothing* of it, Prov. xvii. 9. Comp. Prov. x. 12.

Hence Greek Κιστη, Lat. *Ciſta*, Eng. *a Cheſt*. Lat. *Caſſis* a helmet, *Caſa* a houſe. Alſo Eng. *To caſe, a caſe.* French *Cacher* to hide. *Une Caiſſe*, a Cheſt, whence Eng. *Caſh*, money at hand, Nummus in Arcâ.

III. As a N. כסה *The covered* or *canopied part* of a throne. occ. 1 K. x. 19. twice. But obſerve that for the former לכסה fifteen of Dr. *Kennicott's* Codices, and for the latter thirteen, read לכסא, and that in four other Codices the ה in both words is written on a raſure. In Job xxvi. 9, כסה *The covering* ſeems to be the ſame as עב *the circumferential denſity* of the univerſe; מאחז פני כסה *Seizing* or *taking poſſeſſion of, the face of* the covering, *he ſpreadeth his cloud upon it.*

IV. As a N. fem. כוס, ſee Pſ. xxiii. 5. Lam. iv. 21, and in conſtruction כס (2 Sam. xii. 3.) *A drinking cup* which *covers* or *incloſes* the liquor. Gen. xl. 11, & al. freq. In Prov. xxiii. 31, not only the *Keri*, but likewiſe many of Dr. *Kennicott's* Codices have בכוס with the ו. So in Jer. xxxv. 5, twenty of his Codices read וכוסות.

From the * ancient cuſtom of the maſter of the feaſt's appointing to each gueſt his *cup*, i. e. his kind and meaſure of liquor, כוס is uſed for that *portion of happineſs* or *miſery*, which God ſends upon men in this life. See Pſ. xi. 6. xvi. 5. xxiii. 5. But in Pſ. lxxv. 9. Iſa. li. 17, 22. Jer. xxv. 15, 17, 28. Ezek. xxiii. 31, 32, 33, there ſeems rather to be an alluſion to the *cup of malediction*, as the Jews called that *mixed cup of wine* and *frankincenſe* which uſed to be given to condemned criminals before their execution, in order *to take away their ſenſes.* So the Chaldee Targum paraphraſes Pſ. lxxv. 8, "Becauſe כס דלוט *a cup of malediction* is in the hand of the Lord and ſtrong wine, full מזיגת מררתא *of a mixture of bitterneſs* to take away the underſtanding of the wicked." Comp. Pſ. lx. 5; in which text, as likewiſe in thoſe juſt cited from Iſaiah and Jeremiah, the Targum mentions the wine or cup *of malediction* by the ſame term as in Pſ. lxxv. 9, namely לוט or לוטא.

In Jer. li. 7, *Babel* or *Babylon* is called a golden cup *in the hand of Jehovah that made all the nations drunken—and mad*, i. e. with her abominable idolatries; the *gaudy* and *plauſible allurements* to which are denoted by the *golden cup*; ſo the *myſtical Babylon* is deſcribed as having *a golden cup* in her hand, Rev. xvii. 4. And no doubt *golden cups* (χρυσεια κυπελλα, as *Homer* calls them, Il. iii. lin. 248.) were actually uſed in quaffing wine to the honour of their idols †.

Exod. xvii. 14, *And Jehovah ſaid to Moſes, Engrave this for a memorial on a table,* (comp. Iſa. xxx 8.) *and rehearſe it in the ears of Joſhua; for I will ſurely blot* out *the remembrance of Amalek from under heaven.* Ver. 15, *And Moſes built an altar, and called the name of it Jehovah Niſſi,* i. e. *Jehovah* (*is*) *my banner.* Ver. 16, *And he ſaid* כי יד על כס יה Surely the hand upon the cup of Jah (*is* or *denotes*) *war from Jehovah with Amalek, from generation to generation.* "This was a monumental device as a record that the *wrath of God* (denoted by the *cup,* as in Pſ. lxxv 8, and the other paſſages above cited) was declared againſt the Amalekites.—*The hand* was cut (we may ſuppoſe) on one of the ſtones of the altar; and if the cup was *in* the hand, the hand muſt be *on* the cup; and ſo the words deſcribe the device exactly as it was; and this is a ſpecimen of *hieroglyphical writing.*" Thus the learned Mr. *Bate* in his valuable *New and Literal Tranſlation of the Pentateuch,* &c. and he is the only Author I have met with, who has explained this very difficult paſſage. Comp. Hab. ii. 16.

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* See *Homer*, Il. iv. lin. 261.

† Comp. *Greek* and *Eng.* Lexicon in Κεραω II. Σμυρνιζω and Ποτηριον III. IV.

V. As a N. כוס *A ſpecies of unclean bird, the owl,* ſo called from conſtantly *hiding itſelf* in the day time, and coming abroad only in the evening or at night. Thus the LXX, *Aquila, Theodotion* and the fifth Greek Verſion in the Hexapla, render it νυκτικοραξ, which is a kind of *owl* (according to * *Michaelis, the horned owl*), and ſo the Vulg. Bubo. occ. Lev. xi. 17. Deut. xiv. 16. Pſ. cii. 7. *Bochart* ſuſpected that כוס might denote the *onocrotalus,* thus named from it's monſtrous *cup* or *bag* under the lower chap, and has illuſtrated this interpretation in his works, vol. iii. 272, &c. And indeed it muſt be admitted that כוס might afford no improper name for that bird from this very extraordinary circumſtance in it's form. But as, upon the beſt enquiry I have been able to make, I do not find that there is any difference between the *pelican* of the ancients and the *onocrotalus,* and as קאת is mentioned in all the ſame contexts with כוס, and rendered by the ancient verſions either *the pelican* or *onocrotalus,* I think כוס cannot have this meaning; eſpecially ſince in Pſ. cii. 7, it is called כוס of חרבות (not *of the deſert,* as we render it, but) *of deſolate* or *ruinated buildings,* which, as every one knows, is a very proper epithet for the *owl,* but does not ſeem ſo ſuitable to the *onocrotalus.* Comp. קאת under קאה.

VI As a N. כיס *A purſe* or *bag* for *covering* or *incloſing* money or weights. occ. Deut. xxv. 13. Prov. i. 14. xvi. 11. Iſa. xlvi. 6. Mic. vi. 11.

כסח

Many of the Lexicons make this a diſtinct Root in the ſenſe of *grubbing,* or *cutting up by the roots,* and ſo the LXX render כסוחה Pſ. lxxx. 17, as a Participle paoul, ανεσκαμμενη, and Vulg. ſuffoſſa, *digged up*; but in this word, as well as in כסוחה Iſa. v. 25, the כ ſeems ſervile, and the Root to be סחה, which therefore ſee. But ſince the Verb כסח both in Chald. and Syr. as well as in Arabic (ſee *Caſtell*), ſignifies *to prune, cut off,* the reader will conſider for himſelf whether קוצים כסוחים Iſa. xxxiii. 12, may not beſt be rendered *thorns* cut off, or cut up, as in our tranſlation. Comp. Iſa. ix. 17. x. 17.

כסל

The radical idea ſeems to be *ſtiffneſs, rigidity.* So in Arabic the Verb ſignifies, *to be numbed, torpid, dull.* See *Caſtell.*

I. As a N. כסל (occ. Job xv. 27.) plur. כסלים *The loins,* from their *ſtiffneſs* or *ſtrength.* Lev. iii. 4. Pſ. xxxviii. 8, & al. So Prov. iii. 26 *may* be rendered, *For Jehovah ſhall be* בכסלך *for* (comp. Eccleſ. vii. 12.) the ſtrength of thy loins. See *Schultens* Comment. in loc.

II. As a N. כסל *Strength, ſupport, confidence.* See Job viii. 14. xxxi. 24. (where the LXX Ισχυν *Strength*); Pſ. lxxviii. 7. Fem. in Reg. כסלת *Strength of mind, confidence.* Job iv. 6; where Vulg. Fortitudo *ſtrength, fortitude.* As a N. כסיל *Confident.* Prov. xix. 1, *Better* (*is*) *the poor* (*man*) *who walketh in his integrity, than he who is perverſe with his lips,* והוא כסיל *though* confident, preſuming, namely on his riches. The Syriac Verſion here renders כסיל by עתירא *the rich* (*man*), and Vulg. has dives *rich,* as well as inſipiens *fooliſh.* Comp. Prov. xxviii. 26.

III. As a N. כסיל *The cold,* or more properly *the cold, condenſed, rigid, contracting air*; *the fluid of the heavens in this ſtate.* Comp. under חשך II. occ. Job ix. 9.

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* Recueil de Queſtions, p. 321, & Supplem. ad Lex. Heb. p. 1240, which ſee.

ix. 9. xxxviii. 31. Amos v. 8. Comp. כימה under כמה II.

IV. As a N. maſc. plur. כסילי *The influxes of groſs, condenſed ſpirit* or *air* to the ſtars or ſtellar lights. occ. Iſa. xiii. 10, *The* כוכבי *ſtars of the heavens*, וכסיליהם and their * ſpirits, i. e. the influxes of the ſpirit to each of them, לא יהלו אורם *ſhall not irradiate their light.* For "the light of the ſtars can no more ſubſiſt without the influx of the ſpirit, than the fire at the ſun can do; the action of the ſpirit being as neceſſary to blow and diſperſe the light from the planets and ſtars, as it is to keep in the ſolar fire, and diſpenſe it's light and heat to us: for though it is the light which is the thing irradiated, *it is the influx of the ſpirit which preſſes it out, and irradiates it*, without which it would ſtay where it was and not reach us." Thus the learned *Spearman* in his Index to *Hutchinſon*'s Moſes' Principia, p. 100 †."

V. As a N. כסלו *Chiſleu*. The name of the *ninth month*, nearly anſwering to our November O. S. or to part of our November and December N. S. It appears to be ſo called becauſe at that ſeaſon, in Judea and the neighbouring countries, the *cold* becomes very ſenſible. Thus Jer. xxxvi. 22, we find King Jehoiakim in the *ninth month*, at his *winter-palace*, *with a fire burning before him*: and ſo Dr. *Ruſſell* ‡ informs us, that at Aleppo they begin to *light fires* about the end of *November*. occ. Neh. i. 1. Zech. vii. 1. Comp. 1 Mac. i. 54.

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I. *To have long hair*, κομαν, comatum eſſe. It occurs not however as a Verb in this ſenſe, but as a N. fem. כסמת *Zea*, *Spelt*, *a ſpecies of corn*, ſo called from it's ‖ *long hair*. Thus *barley* is denominated שערה from the *ſtiffneſs* of it's *hair*, or *beard* as we call it. occ. Exod. ix. 32 (where LXX and *Theodotion* render it Ολυρα, and *Aquila* Ζεα, both which words ſignify *Spelt*); Iſa. xxviii. 25; where LXX *Aquila* and *Theodotion* have Ζεαν. As a N. maſc. plur. כסמים The ſame. occ. Ezek. iv. 9; where *Aquila* and *Symmachus* Ζεας or Ζειας, LXX and *Theodotion* Ολυραν. Notwithſtanding the thus concurring teſtimony of the Greek Verſions, Dr. *Shaw*, Travels, p. 407, ſuppoſes כסמת may mean *Rice*, which is now commonly cultivated in Egypt. But *Haſſelquiſt*, whom in the preſent caſe I regard as a better authority, in his Travels, p. 109, ſays, "*The Egyptians undoubtedly learned the cultivation of Rice under the reign of the Califs*, at which time many uſeful plants were brought over the Red Sea to Egypt, which now grow—there and enrich the country." Indeed Dr. *Shaw* (as above) adds that we learn from *Pliny* (lib. xviii. cap. 17.) that *Rice* or *Oryza* was the *Olyra* of the ancient Egyptians. But I cannot find that *Pliny* aſſerts this, either in the place cited or any where elſe. The paſſage to which I ſuppoſe the Doctor alludes is in lib. xviii. cap. 7, towards the end, where ſpeaking of one *Turanius*, he ſays, "*Idem* Olyram et Oryzam *eandem eſſe* exiſtimat. The ſame perſon *thinks* the *Olyra* and *Oryza* or *Rice* are the ſame." But this will not prove that they were ſo, or even that *Pliny* was of that opinion. Comp. *Herodotus* ii. 36.

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Hence perhaps the Greek Κοσμος Order,

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כסף

To be pale, *wan*, palluit, luridus fuit.

I. In Niph. with ל following, *To be* or *become pale* or *wan*, as from longing deſire. occ. Pſal. lxxxiv. 3, *My frame* נכספה is grown pale, גם כלתה *it even waſteth* or *pineth away*, לחצרות *for the Courts of Jehovah.* So Gen. xxxi. 30. It is ſpoken of a lion, Pſ. xvii. 12; and applied *ανθρωποπαθως* to God, Job xiv. 15. The above cited texts are all wherein the Verb occurs in this ſenſe.

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1. *A well known metal, Silver.* And as *gold* is in Heb. called זהב from it's *reſplendency*, ſo *ſilver* is denominated כסף from it's *pale colour.* Thus likewiſe the Greek name Αργυρος is from *αργος white.* Gen. xiii. 2. Deut. vii. 25. Mal. iii. 3. Gen. xx. 16, אלף כסף *A thouſand* (*ſhekels* namely) of ſilver. Gen. xxxvii. 28, עשרים כסף *Twenty* (*ſhekels*) of ſilver. So Gen. xlv. 22. Deut. xxii. 19, 29. Jud. xvii. 10.

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† Letter xxxii. vol. ii. p. 55.

‡ Letter xxxiii. vol. ii. p. 68, 69.

Lady, *leaning on cuſhions* of white ſatin embroidered—ſhe ordered *cuſhions* to be given me, and took care to place me in the corner, which is the place of honour." —Suppoſing then ſuch *cuſhions* for the like purpoſes of *eaſe* and *indolence* to have been in uſe among the Jews in Ezekiel's time, as the * LXX Verſion of כסתות gives us reaſon to think they were, let us now offer an explanation of the paſſage in the prophet, ch. xiii. 18—*Woe to the women who faſten* cuſhions *on* † *all the arm pits* (LXX, and *Symmachus* ὑπο ϖαντα αγκωνα χειρος, i. e. on the whole upper part of the arms); thus by a ſtriking emblematic repreſentation (as uſual with the prophets, both true, 1 Sam. xv. 27, 28. Iſa. xx. 2—4. Jer. xix. 10, 11. xxvii. 2. li. 63—4. Ezek. iv. 5. xii. 3—11. xxiv. 16—24. xxxvii. 16—22; and falſe, 1 K. xxii. 11. Jer. xxviii. 10—12.) denoting that the Jewiſh people ſhould continue to enjoy *eaſe* and *peace* (comp. ver. 10, 16.), *and who make* ‡ *cloſe veils* (in token that *the veil of Judah or Jeruſalem ſhould not be removed*, or in other words that Judea and Jeruſalem ſhould not be taken nor expoſed, particularly the female inhabitants of them, to the inſults of their enemies. Comp. מסך under סך I. and Iſa. xlvii. 2.) *on the head* כל קומה *of every woman who riſeth up* to *hunt* or *catch ſouls* or *perſons*. (Comp. Prov. vi. 26.) *Will ye hunt* or *catch the perſons of my people, and will ye ſave alive your own perſons?*—ver. 20, *Wherefore thus ſaith the Lord Jehovah, Behold I am againſt* your cuſhions *with which ye hunt* or *enſnare ſouls into the flower-gardens* or *kioſks* (ſee under פרח), *and I will tear them from your arms* (both of the pretended propheteſſes and of thoſe women whom they furniſhed with them, i. e. I will ſhew the vanity and falſehood of your *ſoothing prophecies of peace and quiet*, when there is no peace) *and will let the perſons go, even the male perſons* את נפשים or *men, whom ye hunt* or *enſnare into the flower-gardens.*—ver. 21, *And I will tear your cloſe veils*, &c.

כען Chald.

It occurs not as a V. but as a Particle, כען *Now, now then.* Dan. iii. 15. The Targums uſe it in the ſame ſenſe. May it not however be a compound of כ *as*, and ען from ענה *to anſwer*, and ſo mean, *Correſpondently, accordingly?*

כעם

In Kal, *To be angry, irritated, provoked to anger, to be vexed*, or *fretted*. Pſ. cxii. 10. Eccleſ. vii. 10. Alſo in Kal, but moſt uſually in Hiph. *To provoke, irritate, vex.* 1 Sam. i. 6, 7. Deut. xxxii. 21. iv. 25, & al. freq. As a N. כעם *Anger, vexation.* 1 Sam. i. 16. Pſ. vi. 8. xxxi. 10. Eccleſ. i. 18. It is mentioned as affecting both the eye, Pſ. vi. 8; and the heart, Eccleſ. xi. 10. Ezek. xxxii. 9. Alſo, *A provoking* or *provocation.* Deut. xxxii. 19. Ezek. xx. 28.

כעש

Occurs not as a V. in Heb. but is both in ſenſe and ſound nearly related to כעם *to be angry, vexed*, as כשה to כסה. As a N. כעש *Anger, vexation.* occ. Job v. 2, where it is joined with קנאה *Envy, indignation*; vi. 2, joined with הות *affliction*; x. 17, joined with עדי *witneſſes*; xvii. 7, where it is mentioned as particularly affecting the *eye*. Comp. Pſal. vi. 8. xxxi. 10. And obſerve that in all the above cited texts of Job many of Dr. *Kennicott*'s Codices read the word with a ס.

כפה

With a radical, (ſee Prov. xxi. 14, below) but mutable or omiſſible, ה.

I. *To curve, bend, inflect.* occ. Mic. vi. 6. Iſa. lviii. 5. In this latter paſſage however it might be better to interpret כף as a Noun, לכף *for the bending* or *bowing down*. The Infinitive from כפה would properly be כפות. But comp. under קבה I.

II. *To appeaſe*, as wrath. occ. Prov. xxi. 14, *A gift in ſecret* יכפה אף appeaſeth or pacifieth *fiery wrath*. The idea is taken from *fire*, which, after it has burſt out with violence, is made *to bend back*, and decline. The Vulg. tranſlates it *extinguit* iras, extinguiſhes *anger*; but the LXX in rendering the Heb. expreſſion by *ανατρεπει οργας* turneth back *anger*, have given the ideal meaning. In like manner the claſſical Latin writers ſay, Flectere *iras*.

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* For though the word ϖροσκεφαλαια properly signifies *bolſters* or *pillows for the head* yet the LXX here expreſsly apply it to the *arms*; and ſo the learned *Duport* (on *Theophraſtus*, Eth. Char. cap. ii. p. 232, edit. *Needham*) remarks that it ſometimes denotes *cuſhions to lean* or *ſit on*.

† Obſerve that, according to the interpretation here propoſed, ידי *may be* regularly in conſtruction with כל קומה following.

‡ Not unlike, I ſuppoſe, what are ſtill worn by the women in Turkey. See Lady *M. W. Montague*'s Letters, vol. ii. p. 17; and the excellent *Obſervations on the Religion, &c. of the Turks*, p. 283.

III. As a N. כפה joined with אגמון. occ. Iſa. ix. 14. xix. 15; where it is rendered *branch*, but by the contexts ſhould mean ſome *large kind of reed* or *bulruſh*, ſo called from it's *bending* or *bowing*. Comp. Iſa. lviii. 5.

IV. As a N. fem. in Reg. כפת *A large bending branch* of a tree, *a bough*, which Engliſh word is in like manner from the Saxon buȝan *to bend, bow*. occ. Job xv. 32. Plur. כפות *The bending branches* or *branching leaves* of the palm-tree. occ. Lev. xxiii. 40.

V. As a N. כף plur. כפים and כפות *The bend, hollow* or *palm of the hand*. Gen. xl. 11. 2 K. xi. 12. (comp. ch. xvi. 7.) xviii. 21. Pſ. xxiv. 4. 1 Sam. v. 4. 2 K. ix. 35. Ezek. xxi. 14, 17, or 19, 22, & al. freq. Alſo, *The bend, hollow* or *ſole* of the foot of man, bird or beaſt. See Deut. ii. 5. xi. 24. Joſh. iii. 13. Gen. viii. 9. Lev. xi. 27. Ezek. i. 7.

VI. *The bought* (Eng. Marg.) or *bend* of a ſling, *the bending piece of leather*, wherein the ſtone is put. occ. 1 Sam. xxv. 29. So the Eng. N. *Bought* is of the ſame Root as *to bow*, bend *.

VII. *The hollow, cup*, or acetabulum of the Os Coxendicis or hip-bone, wherein the head of the thigh-bone is received. occ. Gen. xxxii. 25, 32, or 26, 33.

VIII. As a N. fem. כף plur. כפות rendered *a ſpoon*. It was, no doubt, named from it's ſhape; but if a *ſpoon*, thoſe, Num. vii. 14, 20, &c. being only of *ten ſhekels* weight of *gold*, muſt, according to *Michaelis*'s eſtimation of the *ſhekel* (which ſee, שקל IV.), have been ſmaller than our common *ſilver* table-ſpoons.

IX. As a N. fem. plur. כפות—of a lock, rendered *handles*. It appears they were ſome things by which the lock was opened, and they probably had their name from their *bending form*. occ. Cant. v. 5; where LXX *χειρας hands, handles*. Comp. under ידה VI. and ſee *Harmer*'s Obſervations, vol. i. p. 206, &c. and Mrs. *Francis*'s Note on Cant. v. 5, in her excellent *Poetical Tranſlation* of this Book.

X. As a N. maſc. plur. כפים *Caves, caverns* in the earth, rocks or mountains. occ. Job xxx. 6. Jer. iv. 29, ובכפים עלו *And they ſhall aſcend or go up* into the caverns. This expreſſion is well explained by *Jerome*, who ſays, that the ſouthern parts of *Judea* are full of caves under ground, and of *caverns in the mountains*, to which the people retired in time of danger. Comp. Jud. vi. 2. 1 Sam. xiii. 6; and ſee *Shaw*'s Travels, p. 276; and *Greek* and *Eng.* Lexicon under ΣΠΗΛΑΙΟΝ.

XI. As a N. maſc. plur. כפים *The vaults of heaven, the vaulted ſkies*, Cœli Convexa, as *Virgil* calls them, Æn. iv. lin. 451; or as *Lucretius* (lib. iv. lin. 172, and lib. vi. lin. 251.), Cœli Cavernas; and before him † *Ennius*, Cava Cærula. And hence perhaps the Engliſh *Cope* of heaven, and the Latin *Covum*, which the ancient Romans uſed for Cœlum *heaven* ‡. occ. Job xxxvi. 32. Comp. under כפה I.

XII. As a N. אכף, the ſame as כף *The palm* of the hand. occ. Job xxxiii. 7; where there is a plain alluſion to what Job had ſaid ch. xiii. 21. It ſeems uſed as a V. *To preſs, urge on*, as *with the hand*. occ. Prov. xvi. 26, *The body of the labouring man laboureth for himſelf, becauſe his mouth* (the neceſſity of food) אכף עליו urges *him*. So the LXX *εκβιαζεται forceth*, and Vulg. compulit *hath compelled*. Or, may not אכף in this paſſage be conſidered as a N. and rendered, (*is as*) *a hand* upon him? It muſt however be further obſerved, that אכף is uſed as a V. in Syriac for *urging, ſoliciting*. See the Syriac verſion of Prov. vi. 7.

כפף *To bow* or *bend down very much*. occ. Pſal. lvii. 7. cxlv. 14. cxlvi. 8.

Der. Gr. Κυπτω *to bow down*, *καμπτω* (ſee LXX in Iſa. lviii. 5. Pſ. lvii. 7.) Latin *Cavus, concavus*. Eng. *Cave, cavity, cavern, concave, excavate*, &c. Alſo Lat. *cupa* or *cuppa*, Eng. *a cup*. Alſo

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* See *Junius*, Etymol. Anglican. Addend. in Bought.

† In *Menalippe* cited by *Macrobius*, Saturnal. lib. vi. cap. 4.

‡ See *Littleton*'s Dictionary in Covum, and *Selden* De Diis Syris, Syntag. ii. cap. 2, p. 174.

Cope, *cop*, (Qu ?) *coop*, *cove*, *alcove*. Eng. *cuff*. Latin *capio* to take, hold, whence *capacious*, *capacity*, &c. and the Latin compounds *accipio*, *incipio*, *percipio*, *recipio*, &c. whence *accept*. &c. *incept*, *perceive*, *percipient*, *perceptible*, *receive*, *recipient*, *receptacle*, &c.

כפל

I. *To double*, as the ſixth curtain of goat's hair on the front of the Tabernacle. occ. Exod. xxvi. 9. So LXX επιδιπλωσεις. Comp. Exod. xxviii. 16. xxxix. 9. Job xi. 6, כפלים לתושיה double, i. e. ſubſtantial, *in wiſdom*. As a N. כפל *The doubling* of a bridle. occ. Job xli. 4, or 13, *Who can come* (*upon him*) בכפל רסנו with the doubling *of his rein*, i. e. with a bridle having *two reins ?* But *Bochart*, vol. iii. 777, obſerving from *Pollux*, that the Greeks call thoſe parts of the lips which end at the cheeks Χαλινοι *Reins*, explains the text in Job, *Who* will *dare to come within his* two monſtrouſly gaping jaws ? This interpretation beſt agrees not only with the ſtructure of the preceding hemiſtich, but with the following verſe. Vulg. *In medium oris ejus* quis intrabit ? *Who will enter* into the midſt of his mouth ? See Eng. Margin.

II. In a Niph. ſenſe, *To be doubled* or *repeated*, as the ſword or puniſhment of war. occ. Ezek. xxi. 14. So as a N. maſc. plur. כפלים *Double*, i. e. puniſhments on God's people for their ſins ; not *double* of what they deſerved, but double of what, or *much greater* than, would have been inflicted on the heathen for the like offences. occ. Iſa. xl. 2. Comp. Jer. xvi. 18. xvii. 18. Rev. xviii. 6. For "it is to be obſerved, ſays the learned *Daubuz* on the paſſage laſt cited, that the method or rule of the divine juſtice towards men is ſuch that he is *more ſevere* upon his own people in their tranſgreſſions than towards ſtrangers or heathen : the reaſon of which is given in thoſe words of our Saviour, Luke xii. 47. On the other hand, when they repent, a *double reward* is promiſed for their ſufferings, as in Iſa. lxi. 7. Zech. ix. 12. Job xlii. 10." Or elſe we may with Bp. *Lowth* (whom ſee) underſtand the words in Iſa. xl. 2, of *bleſſings* double to, i. e. far exceeding the puniſhment of all her ſins.

Der. Lat. *Copulor*, Eng. *Couple*, &c.

כפן

Occurs not as a V. in Hebrew, but in Chaldee and Syriac ſignifies, *To hunger*, *be hungry*. As a N. כפן *Hunger*, *famine* So LXX Λιμος, and Vulg. Fames. occ. Job v. 22. xxx. 3.

II. The כ in כפנה Ezek. xvii. 7, hath been ſuppoſed radical, and the word accordingly rendered *collect*, *apply*, *bend*, *inflect*, *intwine*, *&c*. But it ſeems a compound of כ, and the participle Benoni fem. in Kal פנה *turning*. So the paſſage may be tranſlated, *And behold the Vine* כפנה (was) as it were turning *it's roots towards him*. Thus the Vulg. *quaſi* mittens, *ſending forth*, as it were. Comp. לפנות ver. 6.

I muſt however juſt obſerve, that כפן in Arabic denotes *to ſpin*, *draw out into threads* as wool, and ſo כפנה שרשיו Ezek. xvii. 7, *may* ſignify, *ſent forth it's fibrous* roots.

כפס

Occurs not as a Verb in Heb. but in Syriac ſignifies, *To connect*, *faſten together*. As a N. כפים *A beam* or *rafter*, which by *being faſtened connects* the parts of a building. So *Symmachus* Συνδεσμος Οικοδομης, *What joins* or *faſtens* the building *together* ; and *Theodotion*, and the fifth Hexaplar edition, Συνδεσμος. Once, Hab. ii. 11, where Eng. Margin, *Piece* or *faſtening*.

כפר

In general, *To cover*, *overſpread*.

I. *To cover by ſmearing*, *to ſmear over* ; and as a N. כפר *Aſphaltus* or *Bitumen*, named from it's fitneſs to *ſmear over* wood or other things, and ſo *cover* them from the wet or weather. occ. Gen. vi 14, וכפרת And thou ſhalt ſmear it *within and without* בכפר *with* Bitumen. So Vulg. Bitumine linies ; but *Aquila* αλοιφησεις αλοιφη *thou ſhalt ſmear with a ſmearing*, LXX ασφαλτωσεις αυτην τη ασφαλτω, which might not improperly be rendered, *thou ſhalt pitch* it *with pitch*. For "the *Aſphaltum*, ſays Dr. *Shaw* *, is of a ſhining black colour, and ſo like Stockholm *pitch*, that were it not for the *rank ſmell* of that pitch, and the *ſuperiour hardneſs* of the *bitumen*, there would be no diſtinguiſhing them." And this deſcription obviates Mr. *Bate*'s objection that "*pitching* on the inſide would have been naſty;" as, I think alſo, the authority of the LXX proves the ſenſe of the word; but there is no proof that כפר, as he takes it, ſignifies *cypreſs*; which rather belongs to גפר, which ſee.

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* Note (*p*) on Dr. *Boerhaave*'s Chemiſtry, vol. i. p. 118.

II. *To annul* a covenant or compact. occ. Iſa. xxviii. 18. The idea is to be taken from *ſmearing over* and ſo *obliterating* a covenant engraven, as the ancient ones uſed to be, on tables of ſtone. So *Symmachus* ΕΞΑΛΕΙΦΘΗΣΕΤΑΙ ἡ Συνθηκη ὑμων.

III. As a N. כפר *The Al-hennah* or *Cyprus*. So the LXX Κυπρȣ and Vulg. Cypri. occ. Cant. i. 14. iv. 13. In both which paſſages it is mentioned as a *perfume*, and in the former, notice is taken of it's *cluſters*. Dr. *Shaw*'s account of the *Al-hennah* (Travels, p. 113, 114.) will ſufficiently prove the juſtneſs of the interpretation here given. "This beautiful odoriferous plant, ſays he, if it is not annually cut and kept low—grows ten or twelve feet high, putting out it's little flowers in * *cluſters*, which yield a *moſt grateful ſmell* like camphor, and may therefore be alluded to, Cant. i. 14—The leaves of this plant, after they are dried and powdered, are diſpoſed of to good advantage in all the markets of this kingdom (of Tunis). For with this all the *African* ladies, that can purchaſe it, *tinge* their lips, hair, hands and feet; rendering them thereby of a tawney ſaffron colour; which, with them, is reckoned a great beauty." † *Ruſſell* mentions the ſame practice of *dyeing* their feet and hands with *hennah* as general among all ſects and conditions at *Aleppo*. ‡ The women in ſome parts of *Yemen*, or *Arabia Felix*, have the ſame cuſtom. And ‖ *Haſſelquiſt* aſſures us he ſaw the *nails of ſome mummies* tinged with the *Al-hennah*; which proves the antiquity of the practice. And as this plant does not appear to be a native of Paleſtine, but of ¶ India and Egypt, and ſeems mentioned Cant. i. 14, as a *curioſity* growing *in the vineyards of Engedi*, it is probable that the Jews might be acquainted with it's uſe as a *dye* or *tinge* before they had experienced it's *odoriferous* quality, and might from the former circumſtance give it the name כפר.

See more concerning the *hennah* or *Al-hennah* in *Harmer*'s excellent *Outlines of a New Commentary on Solomon's Song*, p. 218, &c.

IV. As a N. כפר or כפור *The hoar froſt*, which *covers* or *is ſpread over* the ſurface of the ground. occ. Exod. xvi. 14. Job xxxviii. 29. Pſ. cxlvii. 16.

V. As a N. כפר *A village*, a place of *covering* or *ſhelter*. 1 Sam. vi. 18, & al.

VI. As a N. כפור Some kind of *veſſel with a cover, a covered baſon*. 1 Chron. xxviii. 17, & al.

VII. As a N. כפיר *A young lion* when he firſt begins to hunt and ſhift for himſelf (ſee Ezek. xix. 2, 3, and *Bochart*, vol. ii. 714.); ſo called from his frequently *hiding* himſelf and *lurking* in dens and *coverts*; comp. Pſ. xvii. 12. Jer. xxv. 38, q. d. *A covert-lion*. freq. occ. See *Homer*, Il. v. lin. 555.

VIII. As a V. כפר is frequently rendered, *To atone*, *expiate*, or *appeaſe*; but in all theſe inſtances the attentive reader can ſcarcely help obſerving, that the radical idea of *covering* is preſerved. In this view it is applied,

1. To the perſon offended, Gen. xxxii. 20, *I will cover his face with the preſent*, i. e. I will *ſhelter myſelf* from the anger of his countenance. Comp. Prov. xvi. 14. Ezek. xvi. 63. Iſa. xlvii. 11; and *Vitringa* there.
2. To the ſin, Pſ. lxxix. 9, וכפר *And cover our tranſgreſſions for thy name's ſake*. See Exod. xxxii. 30. Pſ. lxv. 4. lxxviii. 38. Jer. xviii. 23. Ezek. xvi. 63; and comp. Pſ. lxxxv. 3. xxxii. 1. Rom. iv. 7.
3. And moſt commonly, to the perſon of the ſinner, and denotes *to cover* him from puniſhment or ſuffering. Exod. xxx. 15, 16. Lev. iv. and xvi. & al. freq.

IX. As a N. כפר Something that *covereth* the eyes of the judge, and *protecteth* the offender. It is uſed in a civil ſenſe for a *bribe*; 1 Sam. xii. 3, *Of whoſe hands*

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* See a Print of the *Al-hennah* in *Scheuchzer* Phyſica Sacra, Tab. DXCVI. Comp. *Harmer*'s Outlines, p 218, &c.

† *Nat. Hiſt. of Aleppo*, p. 103.

‡ *Niebuhr*, Deſcription de l'Arabie, p. 57, 58.

‖ Travels, p. 246.

¶ See *Ruſſell* and *Haſſelquiſt*, as above.

have I received כפר a bribe, ואעלים and hid *mine eyes therewith?* ſo Amos v. 12; comp. Exod. xxiii 8. Deut. xvi. 19. Ecclus. xx. 29. and in a religious one for a *ranſom*, Exod. xxi. 30. xxx. 12, 16. —or *atonement*, Exod. xxix. 36. xxx. 10 Comp. Lev. xxiii. 27, 28. Job xxxiii. 24. Hence the Arabic and Turkiſh *Caphar*, a tax on travellers.

X. As a N. fem. כפרת *The lid* or *covering* of the ark of the covenant, made of pure gold, on and before which the High Prieſt was to ſprinkle the blood of the *expiatory* ſacrifices on the great day of *atonement*, and where Jehovah promiſed to meet his people. See Exod. xxv. 17—22. Lev. xvi. 2, 14, 15. The LXX render it in Exod. xxv. 17, by Ἱλαϛηριον επιθεμα *a propitiatory lid* or *covering*, but generally by Ἱλαϛηριον *a propitiatory*; by which name St. *Paul* alſo calls it, Heb. ix. 5; and by applying this name to Chriſt, Rom. iii. 25, *Whom God hath ſet forth*, Ἱλαϛηριον, as a propitiatory or mercy-ſeat (ſee *Locke*, *Whitby*, and *Wolfius* on the place), aſſures us that Chriſt was the *true mercy-ſeat*, the *reality* of what the כפרת repreſented to the ancient believers.

Der. Greek κρυπτω to hide, &c. Eng. *Cover*, *coffer*.

כפש

In Hiph. Once, Lam. iii. 16. הכפישני באפר *He hath* plunged *me in aſhes*. Thus moſt of the Lexicon-writers render it, *To depreſs*, *preſs down*, *plunge*, or the like; ſo the Chaldee Targum explains it by כנע *to humble*, *deject*. But the LXX render it εψωμισε, and the Vulg. cibavit, *he fed*; which tranſlation, it muſt be owned, is very agreeable to the context, and to the expreſſions of Scripture elſewhere. See Pſ. cii. 10. Iſa. xliv. 20.

Hence perhaps the Lat. *Cibus* food, and the old Lat. *Cupes* a dainty.

כפת Chald.

To bind. occ. Dan. iii. 20, 21, 23, 24. The LXX (i. e. *Theodotion*) and *Aquila* render it by πεδαω *to fetter*, *bind the feet*; but perhaps, from the Heb. כפה *to bend*, it rather means *to bind in a bowed* or *bending poſture*, *to bind neck and heels together*, as we vulgarly expreſs it. For *Shadrach*, &c. are ſaid, ver. 23, נפל to fall down, *bound into the midſt of the burning fiery furnace*; and the Chaldee Targums particularly apply it to the *binding* of Iſaac for a *ſacrifice*, Cant. vi [illegible] and Targ. *Jonath.* on Gen. xxvii. 1.

כר

Occurs not as a V. in Heb. (unleſs perhaps in Job xl. 25, or xli. 6, *Will the companions* or *aſſociated merchants* יכרו עליו ſurround *him* or go round *about him?*), but in Arabic ſignifies *to be round*, *go in a round* or *circuit*, "rotundus fuit, in gyrum ambivit." *Caſtell* in כור.

I. As a N. כר *A circuit* or *paſture*, where cattle take their *rounds* in feeding. occ. Pſ. lxv. 14. Iſa. xxx. 23; where LXX τοπον πιονα *a fat place*. And to this ſenſe *Michaelis* (Supplem. ad Lex. Heb. p. 1249.) refers Iſa. xiv. 30, ורעו בכורי דלים *And the poor ſhall feed* in my paſtures; and he objects to the uſual rendering of בכורי דלים by *the firſt-born of the poor*, obſerving that this expreſſion is of a very different nature from בכור מות *the firſt-born of death*, Job xviii. 13, which *Vitringa* here cites: the latter might be a very ſuitable denomination for the moſt violent of diſtempers, but the *firſt-born of the poor* would not properly denote the pooreſt of all; ſince *the firſt-born of the poor* would probably be in a ſituation rather happier than others of them. It may be proper further to remark that five of Dr. *Kennicott*'s Codices read בכרי without the ו.

II. *A lamb* or *young ſheep*, from their remarkable *running round* and *round* in wantonneſs and ſport. See Deut. xxxii. 14. Iſa. xxxiv. 6. Amos vi. 4. Hence Greek Κριος *a ram*.

In 1 Sam. vii. 11, we find a place named בית כר *The Temple of the Lamb*, probably from the emblem there worſhipped. It was ſituated within the limits of the tribe of *Dan*, but was for ſome time ſubject to the *Philiſtines*, who were deſcendants of the *Egyptians*. But what was meant by the emblem of *a lamb* I pretend not abſolutely to determine. *Herodotus*, however, lib. ii. cap. 42, informs us that the inhabitants of Thebes in Egypt held *ſheep*, and particularly *rams*, to be ſacred; that theſe people repreſented the image of Jupiter, whom they called Αμμων *Ammun*, with the head of a *ram*; and that once a year they ſacrificed a *ram*, and having flayed the victim, dreſſed up the image of *Ammun* in it's ſkin. *Strabo* intimates that the inhabitants both of *Thebes* and *Sais* worſhipped *a living ſheep*. Lib. xvii. p. 1167. edit. *Amſtel.* Τιμωσι – Σαϊται προβατον, και Θηβαιται. So *Clemens Alexandrinus* in Protreptico, p. 25, almoſt in the ſame words. And from *Macrobius*, Saturnal. lib. i cap. 21, we learn that the Lybians eſteemed *Hammun* to be the *ſetting ſun*, and repreſented him with *ram's* horns; in which, ſays he, the ſtrength of this animal chiefly lies, as that of the *ſun* doth in his rays. *Jablonſki* however, in his *Pantheon Egyptiorum*, Pars I. lib. ii. cap. 2, ſeems to have proved that by the idol *Ammun* the Egyptians meant the *ſun*, not as *ſetting*, but as *gaining the upper hemiſphere, and entering into the ſign* Aries, or *the ram* [*], and that therefore they exhibited him under that animal form. And under the ſimilar emblem of a *lamb*, it is probable that the *vernal ſun* was likewiſe repreſented in the temple thence denominated בית כר 1 Sam. vii. 11. And I would juſt add that a *lamb* ſeems a more proper repreſentative of the *ſun* at this ſeaſon than a *grown ſheep* or *ram*; ſince the moſt probable reaſon why any of that ſpecies was choſen at all, as the emblem of him about the vernal equinox, was, becauſe it is at that time of the year that *lambs* are uſually yeaned. See *Nature Diſplayed*, vol. iv. p. 181, &c. Engliſh edit. 12mo, and *Hiſtoire du Ciel*, vol. i. p. 11, &c.

It is not unlikely that the city כרכמיש mentioned Iſa. x. 9. 2 Chron. xxxv. 20, & al. was ſo named in honour of the *vernal ſun*. Comp. under כמש.

III. As a N. כר *A cor, the largeſt meaſure of capacity*, whether for ſolids or liquids (ſee 1 K. v. 11.), ſo called from it's *capacious round* form. It is the ſame as the חמר or *homer*. Ezek. xlv. 14. Comp. therefore under חמר VI. Chald. Plur. כרין. occ. Ezra vii. 22.

IV. As a N. כר ſeems once, Gen. xxxi. 34, to denote a *large round pannier*, ſuch as the ancient Eaſterns, and particularly the women, ſometimes rode in. Dr. [†] *Pococke* informs us, that "one method of conveyance ſtill uſed in the Eaſt, particularly in Egypt, is by means of a ſort of *round baſket* ſlung on each ſide of a camel (with a cover), which *holds all their neceſſaries*, and on it (the camel) a perſon ſits croſs-legged [‡]." I have little doubt but the כר of *Rachel's* camel was of this kind.

V. As a N. maſc. plur. כרים *Battering* rams. occ. Ezek. iv. 2. xxi. 22, or 27, twice. The LXX render it in the former text Βελοστασεις Baliſtas, *warlike engines to throw darts* or *ſtones*; but the Vulg. in both, arietes *rams*. And in juſtification of the propriety of the Hebrew term כרים in this view, it may be obſerved that *lambs* ſeem more remarkable for *butting* than grown ſheep.

VI. As a N. maſc. plur. in the conſtruct, uſed as in other inſtances for the abſolute form כרי *Patrollers, ſoldiers who go the rounds*. occ. 2 K. xi. 4, 19; where they are diſtinguiſhed from the רצים *Runners* or *light-armed guards*.

VII. As a N. כור *A furnace*, for melting or aſſaying metals (ſee Ezek. xxii. 18, 20, 22.) ſo called either from it's *round* form, or rather, as I ſhould think (ſee Prov. xvii. 3. xxvii. 21.), from it's being *reverberatory*, or ſo conſtructed as continually to *reverberate* the flame and heat, or make it *circulate* from the top or ſides. And to illuſtrate the texts laſt cited, I would obſerve from Dr. *Shaw* [||], that "*Goſto Claveus*, the Prince of *Mirandula*, Mr. *Boyle* and others have made experiments to this effect: a quantity of very pure gold being placed in the eye of a glaſs furnace, it was found at the end of two months not to have loſt any ſenſible part of it's weight; though it had been all along kept in continual fuſion, inſomuch that other bodies would have thus been diſſipated in a much leſs time." Applied to *afflictions,* Iſa. xlviii. 10. Comp. Ecclus. ii. 4.

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[*] See above under אבן VII. and *Savary*, Lettre 5me ſur l'Egypte, tom. ii. p. 67.

[†] Not having the Doctor's own work by me, I am obliged to cite from the *Compendium of Modern Travels*, vol. ii. p. 41.

[‡] And long before Dr. *Pococke*, *Moryſon*, whoſe *Travels* were printed in the year 1596, mentions at p. 247, in his Journey from Aleppo to Conſtantinople, "Two *long chairs* like *cradles* covered with red cloth, to hang on the two ſides of our *camel* (which chairs the Turks uſed to ride in, and ſleep upon camels' backs; but we bought them to carry our victuals)." *Hanway* likewiſe, in his Travels, vol i. p. 190, mentions *kedgavays*, which "are a kind of *covered chairs* which the *Perſians* hang over camels in the manner of *panniers*, and are big enough for one perſon to ſit in." Comp. p. 249, and under כרכר II. below.

[||] Note (c) on *Boerhaave's* Chemiſtry, vol. i. p. 74.

כור ברזל Comp. under ברזל.

VIII. As a N. כיור, *A kind of furnace* or *ſtove.* occ. Zech. xii. 6. So Vulg. Caminum. As a N. maſc. plur. without the ו, כירים *Furnaces.* occ. Lev. xi. 35; where Mr. *Harmer,* Obſervations, vol. i. p. 267, &c. (whom ſee) thinks it ſignifies a *ſmall kind of temporary furnaces,* ſuch as the Arabs ſtill uſe for placing their pots in to boil their meat. Comp. *Niebuhr,* Voyage en Arabie, tom. i. p. 188.

IX. As Ns. כיור and כיר *A round ſhaped veſſel* for waſhing, *a laver.* See Exod. xxx. 18. xl. 30. 1 K. vii. 30. 2 Chron. iv. 6, & al. freq. Alſo, *A round pot* or *caldron* for boiling meat in. occ. 1 Sam. ii. 14.

X. As a N. כיור rendered *A ſcaffold.* occ. 2 Chron. vi. 13, *For Solomon had made a* כיור *of braſs—five cubits it's length, and five cubits it's breadth, and three cubits it's height.* It appears therefore to have been ſquare, and conſequently had not it's name from it's *form,* but from it's affording room to the perſon who was upon it *to go round and round,* as he thought proper. And perhaps this was what the LXX aimed at by rendering it Βασιν. The Syriac Verſion explains it by אסטואיד (from the Greek Σταδιον) *a ſtage.* It is elſewhere in Scripture called עמוד *a ſtand.* 2 K. xi. 14, *And behold the King ſtood* על העמוד *upon* the ſtand, *as the manner was,* or *according to cuſtom;* ſo it is denominated עמודו *his,* i. e. the King's *ſtand.* 2 Chron. xxiii. 13. Comp. 2 K. xxiii. 3.

XI. As a N. fem. מכורה, plur. in Reg. מכרתי. See under כרה I.

כרכר I. *To dance round and round in circles.* It occurs not as a V. but as a Participle Hiph. occ. 2 Sam. vi. 14, 16; where David's performing this ſervice before Jehovah was emblematically acknowledging his *ſupreme power* both in the heavens and in the earth, in oppoſition to the agents of nature, the powers of the air or heavens, which were the objects of the heatheniſh worſhip. See what David ſays himſelf in the Pſalm he delivered on this occaſion. 1 Chron. xvi. 23, & ſeq. Hence plainly the Greek χορος *a company of perſons dancing with muſick and ſinging* (whence Lat. and Eng. *chorus,* alſo *choir* and *choriſter*), and the V. χορευω *to dance in this manner.*

It has been already obſerved under חג that this religious ſervice of *dancing* was uſed both by believers and idolaters, as it is by the latter even to this day; and I cannot forbear remarking that in *Herodian* (lib. v. cap. 13, edit. *Oxon.* 1678.) we meet with a remarkable inſtance of it's being celebrated by the emperour *Elagabalus* in honour of his *Syrian* or *Phenician idol,* from whom he took his name, and whom he had then lately brought to Rome. For περι τε τους Βωμους ΕΧΟΡΕΥΕΝ υπο παντοδαποις ηχοις οργανων· γυναια τε επιχωρια ΕΧΟΡΕΥΕ συν αυτῳ, περιθεοντα τοις Βωμοις, κυμβαλα η τυμπανα μετα χειρας φεροντα. He *danced round* the altars to the ſound of all kinds of inſtruments; and the *women* of his country *danced* with him, *running round* the altars, and carrying cymbals or tabrets in their hands." Comp. 1 Sam. x. 5. 1 Chron. xv. 28. See alſo Exod. xv. 20. Jud. xi. 34. 1 Sam. xviii. 6. And obſerve that *Michal,* David's wife, inſtead of deſpiſing him for his zeal in playing and *dancing* before Jehovah, ought, in imitation of the holy women mentioned in theſe laſt cited texts, to have come forth to meet him, and to have joined in the ſolemnity; but for her contemptuous behaviour on this great occaſion ſhe was curſt with barrenneſs. 2 Sam. vi. 23.

II. As a N. fem. plur. כרכרות. occ. Iſa. lxvi. 20. It is rendered in our tranſlation *ſwift beaſts,* and by the Vulg. Carrucis *Cars;* but denotes, I think, ſuch *panniers* or *baſkets* as have been above mentioned under כר IV. And כרכרות is here in the reduplicate form, becauſe theſe baſkets were in *pairs,* and ſlung *one on each ſide* of the beaſt. The LXX render the Heb. word by Σκιαδιων, q. d. *ſhaded vehicles,* by which perhaps they meant *baſkets* or *cradles* of this kind: for *Thevenot,* who calls them *Counes,* ſays that over them they lay *a cover, which keeps them both from the rain and ſun;* and *Maillet* deſcribes them as *covered cages* hanging on each ſide of a *camel**. *The Complete Syſtem of Geography*, vol. ii. p. 435, 6, ſpeaking of the wandering *Arabs* in the kingdom of *Morocco*, ſays, "When they remove to a new habitation, they put their wives and children into *large oſier-baſkets* or *panniers*, thrown over the backs of their *camels*, and *covered with a coarſe cloth*, by which means they are kept from ſight, *ſun* and duſt, and yet have air enough to breathe in." I ſhall only add that Dr. *Ruſſell*† mentions "the women of inferiour condition about *Aleppo*, being in their journeys commonly ſtowed on each ſide a *mule*, in a ſort of *covered cradles*."

DER. Latin *Currus*, *Carrum*; Eng. *A car*, *cart*, *chariot*. Perhaps Latin *Curro* to run, whence Eng. *Current*, *Currency*; French *Courir*, Eng. *Courier*, *Courant*.

כרב

As a N. maſc. ſing. כרוב, plur. כרובים and כרבים, *A Cherub*, plur. *Cherubim* or *Cherubs*.

In briefly explaining theſe important words, it ſhall be my endeavour to give the reader ſome ſatisfaction as to the following particulars.

I. What was the *form* of the *artificial cherubs* in the Tabernacle and Temple.

II. Of what *theſe cherubs* were emblems, and with what propriety.

III. What is the *ideal meaning* of the word כרוב; whence I ſhall be led,

IV. To explain ſome other ſcriptural applications of the terms כרוב and כרבים.

V. I ſhall produce ſome of the *heathen imitations* of the ſacred *cherubic emblems*. And

Laſtly, I ſhall anſwer ſome objections to the explanation of them here propoſed.

I. Then as to the *form* of the *artificial cherubs* in the Tabernacle and Temple.

Moſes was commanded, Exod. xxv. 18, 19, *Thou ſhalt make two* cherubs: *of beaten gold ſhalt thou make them at the two ends of the mercy-ſeat. And thou ſhalt make one* cherub *at the one end, and the other* cherub *at the other end:* מן הכפרת, *out of the mercy ſeat* (margin Eng. Tranſlat. *of the* matter *of the mercy-ſeat*) *ſhall ye make the* cherubs *at the two ends thereof*. All which was accordingly performed, Exod. xxxvii. 7, 8; and theſe *cherubs* were with the ark placed in the *Holy of Holies* of the Tabernacle, Exod. xxvi. 33, 34. xl. 20; as thoſe made by *Solomon* were afterwards in the *Holy of Holies* of the Temple, 1 K. vi. 23, 27.

We may obſerve that in Exodus Jehovah ſpeaks to Moſes of the *cherubs* as of figures *well known*; and no wonder, ſince they had always been among believers *in the Holy Tabernacle from the beginning*. (See Gen. iii. 24. Wiſd. ix. 8.) And though mention is made of their *faces*, Exod. xxv. 20. 2 Chron. iii. 13; and of their *wings*, Exod. xxv. 20. 1 K. viii. 7. 2 Chron. iii. 11, 12; yet neither in Exodus, Kings nor Chronicles have we any *particular* deſcription of their form. This is however very exactly, and, as it were, anxiouſly ſupplied by the Prophet Ezekiel, ch. i. 5, *Out of the midſt thereof* (i. e. *of the fire infolding itſelf*, ver. 4.) דמות *the likeneſs of four living creatures* or *animals*. *And this was their appearance*. דמות אדם להנה. I formerly thought that this laſt Hebrew expreſſion could not mean that *they*, i. e. *the four animals*, *had the likeneſs of a man*; which interpretation, I then apprehended, would make the Prophet contradict himſelf (comp. ver. 10.); but that it imported that the *likeneſs of a man* in glory, called ver. 26, דמות כמראה אדם *the* likeneſs *as the appearance* of a man, and particularly deſcribed in that and the following verſes, was *with them*. But on attentively reconſidering the words דמות אדם להנה (ver. 5.), and obſerving how דמות is applied, ver. 13, my preſent opinion is, that they may mean that the four animals *had the likeneſs* or *reſemblance of a man* in the erect poſture and ſhape of their body‡. Ver. 6, *And there were four faces to one* (דמות or *ſimilitude*), *and four wings to one*, להם *to them*. So there were at leaſt *two* compound figures. Ver. 10, *And the likeneſs of their faces; the face of a man, and the face of a lion, on the right ſide, to them four; and the face of an ox to them four; and the face of an eagle to them four*. Ezekiel knew, ch. x. 1—20, that theſe were *cherubs*. Ver. 21, *Four faces* לאחד *to one* (cherub) and *four wings to one*. This text alſo proves that the Prophet ſaw *more cherubs than one*, and that *each had four faces and four wings*. And we may be certain that the *cherubs* placed in the *Holy of Holies* were of the *form* here deſcribed by the Prieſt and Prophet Ezekiel; becauſe we have already ſeen from Exod. 1 K. and 2 Chron. that they likewiſe had *faces* and *wings*, and becauſe Ezekiel *knew* what he ſaw to be *cherubs*, and becauſe there were no *four-faced cherubs* any where elſe but in the *Holy of Holies*; for it is plain from a compariſon of Exod. xxvi. 1, 31. 1 K. vi. 29, 32. and 2 Chron. iii. 14, with Ezek. xli. 18, 19, 20, that the artificial *cherubs* on the curtains and vail of the Tabernacle, and on the walls, doors and vail of the Temple, had *only two faces*, namely thoſe of *a lion* and of *a man*.

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* See *Harmer's* Obſervations, vol. i. p. 445.

† *Natural Hiſt. of* Aleppo, p. 89.

‡ Comp. *Vitringa* in Apocalypſ. ch. iv. 6, 7, p. 184, edit. 2dæ.

For it muſt be obſerved further, that, as the word כרוב is uſed for one *compound* figure with four faces, and כרובים in the plur. for ſeveral ſuch *compounds* (ſee Exod. xxv. 18, 19. xxxvii. 8. 1 K. vi. 23—26.), ſo is כרוב applied to one of the *cherubic animals*, as to the *ox*, Ezek. x. 14. (comp. ch. i. 10.)—to the *coupled Cherub*, or *Lion-Man*, Ezek. xli. 18.—and כרובים to ſeveral of the *cherubic animals*, as to ſeveral *oxen*, 1 K. vii. 36. (comp. ver. 29.)—to ſeveral *coupled Cherubs*, Exod. xxvi. 1. 1 K. vi. 32, 35, & al. I proceed to ſhew

II. Of what the *Cherubs* were emblems, and with what propriety.

That the *cherubic* figures were *emblems* or *repreſentatives* of ſomething beyond themſelves is, I think, agreed by all, both Jews and Chriſtians. But the queſtion is, of what they were emblematical? To which I anſwer in a word, *Thoſe in the Holy of Holies were* emblematical *of the Ever-bleſſed Trinity in covenant to redeem Man, by uniting the human nature to the Second Perſon*; which union was ſignified by the union of the faces of the *Lion* and of the *Man* in the *cherubic* exhibition, Ezek. i. 10. Comp Ezek xli. 18, 19. *The Cherubs in the Holy of Holies* were certainly intended to repreſent *ſome beings in heaven*; becauſe St. *Paul* has expreſsly and infallibly determined, that the *Holy of Holies* was a figure or type of *heaven*, even of that *heaven* where is the *peculiar reſidence of God*. Heb. ix. 24. And therefore theſe *Cherubs* repreſented either *the Ever-bleſſed Trinity with the Man taken into the Eſſence*, or *created ſpiritual Angels*. The following reaſons will, I hope, clearly prove them to be emblematical of the *former*, not of the *latter*.

1ſt. Not of angels; becauſe (not now to inſiſt on other circumſtances in the *cherubic form*) no tolerable reaſon can be aſſigned why *angels* ſhould be exhibited with *four faces* apiece.

2dly. Becauſe *the Cherubs in the Holy of Holies* of the Tabernacle were, by Jehovah's order, *made out of the matter of the mercy-ſeat*, or *beaten out of the ſame piece of gold as that was*, Exod. xxv. 18, 19. xxxvii. 9. Now the mercy-ſeat made of *gold* and *crowned*, was an emblem of the *divinity* of Chriſt. (See Rom. iii. 25, and כפרת under כפר X.) The *Cherubs* therefore repreſented not the *angelic*, but the *divine* nature.

3dly. That the *cherubic* animals did not repreſent *angels* is clearly evident from Rev. v. 11. vii. 11, where they are expreſsly diſtinguiſhed from them.

4thly. The typical blood of Chriſt was ſprinkled before the *Cherubs* on the great day of atonement. (Comp. Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7, 12.) And this cannot *in any ſenſe* be referred to created angels, but muſt be referred to *Jehovah* only; becauſe

5thly. The High-Prieſt's entering into the *Holy of Holies* on that day, repreſented Chriſt's entering with his own blood into heaven, *to appear in the preſence* OF GOD *for us*, Heb. ix. 7, 24. And

6thly, and laſtly. When God *raiſed Chriſt* (the humanity) *from the dead, he ſet him at his own right hand in the heavenly places, FAR ABOVE*, ῾ΥΠΕΡΑΝΩ*, *all principality and power, and might and dominion, and every name that is named, not only in this world, but alſo in that which is to come* (Eph. i. 21.), angels

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* When the High-Prieſt entered into the Holy of Holies, and ſprinkled the ſacrificial blood on and before the mercy-ſeat, he was *below* or *under* the Cherubs; and therefore, if the *Cherubs* were emblematical of *Angels*, he could not repreſent Chriſt aſcended into heaven, *far above* all *Angels*; as St. Paul however aſſures us he did. See Mr. *Bate'* Enquiry into the Similitudes, p. 104.

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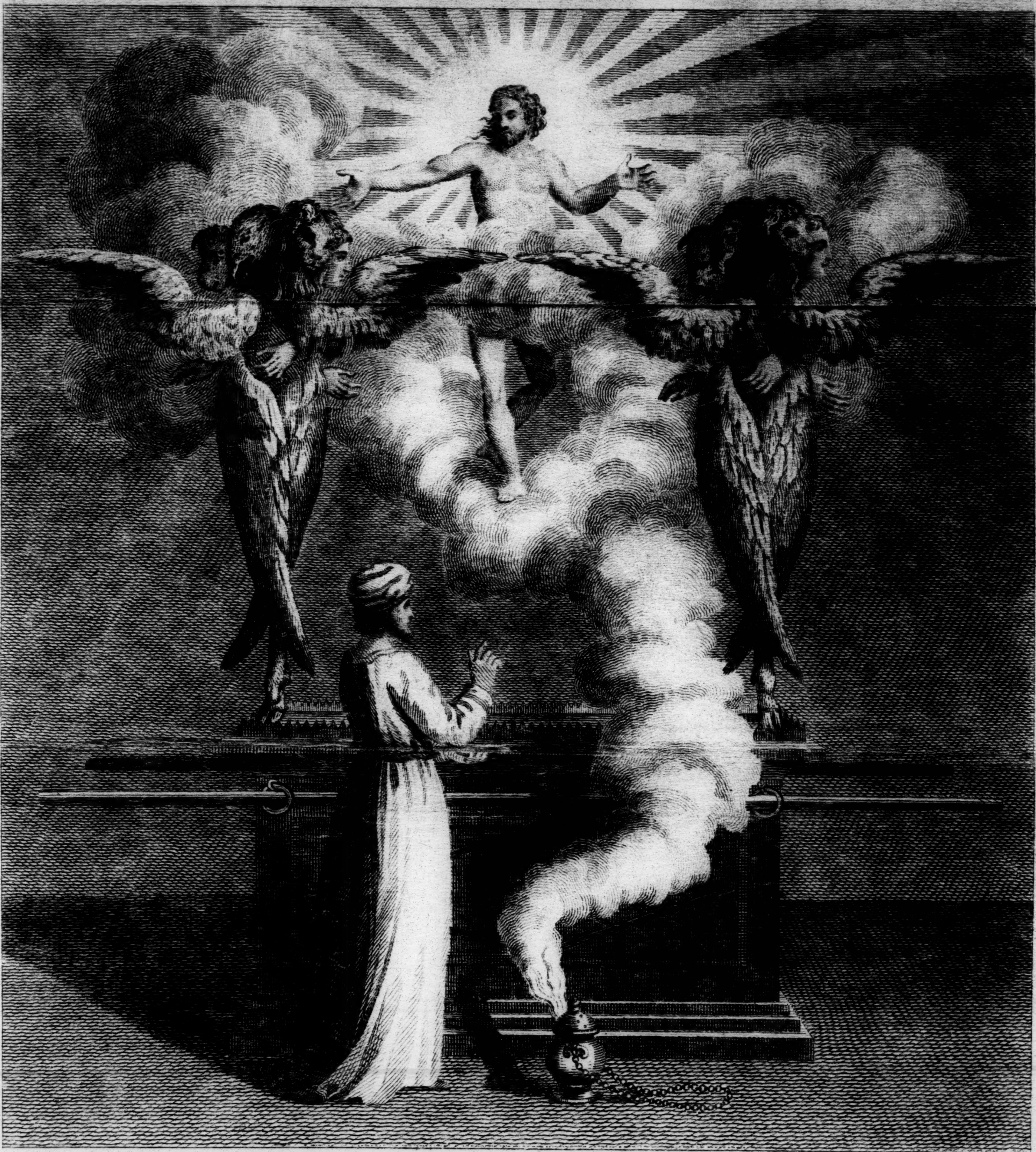
THE CHERUBIM OF GLORY, *Heb.* IX, 5.



Deſcribed Exod. XXV, 18-22. XXXVII, 7-9. Lev. XVI, 2. Num VII, 89.
1 Kings VI, 23-28. VIII, 7. 2 Chron. III, 10-13. V, 8. Ezek. I, 5-11. X, 20-22.

and authorities and powers being made ſubject *unto him* (1 Pet. iii. 22.)

If it ſhould be here aſked, ſince it appears that *one compound Cherub* ſolely was the repreſentative of the ever-bleſſed Three with the Man united to the Second Perſon—why then were there *two* of theſe in the Holy of Holies? I anſwer, Had there not in this place been *two* compound Cherubs, it would have been naturally impoſſible for them to repreſent what was there deſigned; for otherwiſe, all the faces could not have looked *inwards* toward each other, and down upon the mercy-ſeat, and on the interceding high-prieſt ſprinkling the typical blood of Chriſt (ſee Exod. xxxvii. 9.), and at the ſame time have looked *outward* toward the Temple, לבית (Vulg. ad domum exteriorem, *to the outer-houſe*), 2 Chron. iii. 13. Or in other words, the Divine Perſons could not have been repreſented as witneſſing to each other's voluntary engagements for man's redemption, as beholding the ſacrifice of Chriſt's death, typified in the *Jewiſh* Church, and at the ſame time as extending their gracious regards to the whole world. See Iſa. liv. 5, and *Spearman's* Enquiry, p. 382, edit. *Edinburgh*.

Though I have ſaid, pag. 292 of the 2d edit. of this Lexicon, Note †, that the *Cherubim* are never, ſo far as I can find, by believers called *Aleim*; yet 1 Sam. vi. 20, ſeems to deſerve a more diſtinct conſideration than I have there given it. Beth-ſhemeſh was a town or city of the tribe of Judah, belonging to the prieſts (ſee Joſh. xv. 10. xxi. 16.), and that the inhabitants were believers appears from their ſacrificing to Jehovah, 1 Sam. vi. 15. Now as *the Philiſtines* (1 Sam. iv. 6, 7, 8.), when they underſtood that the Ark, *of which the Cherubim were inſeparable appendages*, was come into the camp of Iſrael, *were afraid, for they ſaid* אלהים the Aleim *is come into the camp. Wo unto us: Who ſhall deliver us out of the hands* האלהים האדירים האלה of theſe mighty Aleim? ſo, in like manner, when the ark came to Beth-ſhemeſh, and the men of that place had been ſmitten, becauſe they had looked into, or rather upon it, *the men of Beth-ſhemeſh ſaid, Who is able to ſtand before* יהוה אלהים הקדוש הזה THIS holy Jehovah Aleim, *and to whom* יעלה *ſhall* HE *go up from us?* 1 Sam. vi. 20. Do not then the Beth-ſhemites here call the *Cherubim* by the name of *Jehovah Aleim?* And thus the *Teraphim*, a ſmaller ſort of *Cherubim*, are alſo called אלהים Gen. xxxi. 30, 32. comp. ver. 19, 34, and ch. xxxv. 4.

The *coupled Cherub*, or *Lion-Man*, on the vail and curtains of the outer Tabernacle, and on the vail, doors, and walls of the Temple, accompanied with the emblematic † *Palm-tree*, is ſuch a ſtriking emblem of the *Lion of the tribe of Judah* (Rev. v. 5.) *united* to the *Man* Chriſt Jeſus, as is eaſy to be perceived, but hard to be evaded. Theſe *coupled Cherubs* appropriate the Tabernacle or Temple and their vails, as emblems of Chriſt, and expreſs in viſible ſymbols what he and his apoſtles do in words. See John ii. 19, 21. Heb. x. 20. comp. Matt. xxvii 51. And as the texts juſt cited from the New Teſtament afford us ſufficient authority for aſſerting that the *Tabernacle* or *Temple, and their vails, were types of the body of Chriſt*; ſo they furniſh us with an irrefragable argument to prove that the *Cherubs* on their curtains or walls could not repreſent *Angels*. For did *Angels* dwell in Chriſt's body? No ſurely. But *in Him dwelleth all the Fulneſs of the* GODHEAD *bodily*. Col. ii. 9.

I go on to conſider the *propriety* of the animals in the *cherubic* exhibition repreſenting the Three Perſons of the ever-bleſſed Trinity. And here, to obviate any undue prejudice which may have been conceived againſt the *Divine Perſons* being *ſymbolically* repreſented under any *animal forms* whatever, let it be remarked, that * *Jehovah* appeared as *Three Men* to Abraham, Gen. xviii.; that the *Serpent* of braſs ſet up by God's command in the wilderneſs, was a type or emblem of *Chriſt, God-Man,* lifted up on the croſs (comp. Num. xxi. 1—9, with John iii. 14, 15.); that at Jeſus' baptiſm † *the Holy Spirit* deſcended *in a bodily ſhape, like a dove,* upon him, Luke iii. 21, 22; that *Chriſt* as above intimated is expreſsly called the *Lion of the tribe of Judah,* Rev. v. 5; and continually in that *ſymbolical* book ſet before us under the ſimilitude of a *lamb* ‡. All theſe are plain ſcriptural repreſentations, each of them admirably ſuited, as the attentive reader will eaſily obſerve, to the particular circumſtances or ſpecific deſign of the exhibition. Why then ſhould it appear a thing incredible, yea why not highly probable, that Jehovah Aleim ſhould under the *typical* ſtate order *his own Perſons* and *the Union of the Manhood with the Eſſence* to be repreſented by *animal forms* in the *Cherubim of Glory?* Eſpecially if it be conſidered that the *three animal forms,* excluſive of the *man* (who ſtood for the *very human nature* itſelf) are the *chief* of their reſpective genera; the *ox* or *bull,* of the tame or graminivorous; the *lion,* of the wild or carnivorous; and the *eagle,* of the winged kind.—But this is by no means all. For as the *great agents* in nature, which carry on *all* it's operations, certainly are the fluid of the heavens, or, in other words, the *fire* at the orb of the ſun, the *light* iſſuing from it, and the *ſpirit* or *groſs air* conſtantly ſupporting, and concurring to the actions and effects of the other two; ſo we are told, Pſ. xix. 1, that השמים מספרים כבוד אל *the heavens* (*are*) *the means of declaring, recounting,* or *particularly exhibiting the glory of God,* even *his eternal power and godhead,* as St. Paul ſpeaks, Rom. i. 20. And accordingly Jehovah himſelf is ſometimes, though rarely (I preſume for fear of miſtakes), called by the very name שמים or שמיא *Heavens* in the Old Teſtament, ſee 2 Chron. xxxii. 20, (comp. 2 K. xix. 15. Iſa. xxxvii. 15.) Dan. iv. 23, or 26; as he is more frequently expreſſed by Ουρανος *Heaven* in the New. See Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18, 21. xx. 4, 5. John iii. 27 ‖. Yea not only ſo, but we find in the Scriptures both of the Old and New Teſtament, that the perſons of the eternal Three and their economical offices and operations in the ſpiritual are repreſented by the three conditions of the celeſtial fluid, and their operations in the material world. Thus the peculiar emblem of the *Word* or *Second Perſon,* is *the* שמש or *Light,* and He is and does that to the ſouls or ſpirits of men which the material or natural light is and does to their bodies. See inter al. 2 Sam. xxiii. 4. Iſa. xlix. 6. lx. 1. Mal. iv. 2, or iii. 20. Luke i. 78. ii. 32. John i. 4—9. viii. 12. xii. 35, 36, 46. The *third Perſon* has *no other diſtinctive name* in Scripture, but רוח in Hebrew, and Πνευμα in Greek; (both which words in their primary ſenſe denote the *material ſpirit* or *air in motion*;) to which appellation the epithet קדש, ἅγιον, *holy,* or one of the names of God is uſually added: and the actions of the *Holy Spirit* in the ſpiritual ſyſtem are deſcribed by thoſe of the *air* in the natural. See John iii. 8. xx. 22. Acts ii. 2. Thus then the *Second* and *Third*

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* I once thought that Ezek. x. 20, taking תחת in the ſenſe of *a ſubſtitute* (as in Gen xxx. 2. l. 19.), afforded a good argument for the *Cherubim* being *Emblems* of the *Aleim* But on attentively conſidering that Jacob, by ſeeing the *Angel* who wreſtled with him, Gen. xxxii. ſays ver. 31, *I have ſeen* the Aleim *face to face* (comp. Hoſ. xii. 4 and 5.); and that Moſes and the Elders, Exod. xxiv. 9—11, *ſaw* the Aleim *of Iſrael, and there was under his feet as it were a paved work of a ſapphire ſtone and as it were the body of heaven in his clearneſs*; and on comparing theſe texts with Ezek. i 26. x. 1, 20, I am now inclined to think that the *God-Man in Glory*, called *the Glory of the Aleim of Iſrael*, ver. 19, is alſo ſtyled *the Aleim of Iſrael*, ver. 20, as being their *viſible repreſentative*: and conſequently that תחת in this verſe denotes *under* as to *place* or *ſituation*, and that the two *Cherubim* are at the beginning of the verſe called in the ſingular חיה *the living Creature*, becauſe perfectly ſimilar to each other; but at the end of it, it ſhould be obſerved that they are mentioned as plural.

† Comp. under תמר II.

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* This is evident from the firſt and ſecond verſes of that Chapter. Jehovah *appeared unto him in the plains of Mamre—and he lifted up his eyes and looked, and, lo! Three Men ſtood by him.* And accordingly in the courſe of the Chapter they are ſpoken of ſometimes in the *ſingular,* ſometimes in the *plural:* and the more attentively any one conſiders the whole chapter, the more clearly he will perceive that the *Three Men* there mentioned were no other than an appearance of *Jehovah ſubſiſting in Three Perſons,* and converſing with Abraham as their *friend.* And to aſſiſt the Reader's meditations on this important ſubject, I would beg leave to recommend to his attentive peruſal the late learned Mr. *George Watſon*'s Diſcourſe on Gen. xviii. and Mr. *Bate*'s Enquiry into the Similitudes, p. 11, &c. To which he may, if he pleaſes, add my Pamphlet in anſwer to Dr. *Prieſtley,* p. 15, &c.

† See ſome excellent Remarks on this Appearance of the Holy Spirit, in the *Gentleman*'s *Magazine* for Nov. 1750, vol. xx. p. 511.

‡ See *Vitringa* in Apocalypſ. ch. v. 6, 7.

‖ Comp. *Greek* and *Eng.* Lexicon under Ουρανος III.

Perſons of the ever-bleſſed Trinity are plainly repreſented in Scripture by the *material light* and *air*. But it is further written, *Jehovah thy Aleim is* a conſuming fire. Deut. iv. 24. Comp. Deut. ix. 3. Heb. xii. 29. Pſal. xxi. 10. lxxviii. 21. Nah. i. 2. And by *fire*, derived either immediately or mediately from heaven, were the typical ſacrifices conſumed, under the old diſpenſation. Since then *Jehovah* is in Scripture repreſented by the *material heavens*, and even called by their name, and eſpecially by that of *fire*; and ſince the *Second* and *Third Perſons* are exhibited reſpectively by the two conditions of *light* and *ſpirit*; and ſince *fire* is really a condition of the heavenly fluid as much diſtinct from the other two as they are from each other; it remains that the peculiar emblem of the *Firſt Perſon* (as we uſually ſpeak) of the Eternal Trinity, conſidered with reſpect to the other two, be the *fire*.

Bearing then in mind, that the *perſonality in Jehovah* is in Scripture repreſented by the *material Trinity of Nature*; which alſo, like their divine antitype, are of *one ſubſtance*; that the primary ſcriptural *type* of the *Father* is *Fire*; of the *Word*, *Light*; and of the *Holy Ghoſt*, *Spirit*, or *Air in motion*; we ſhall eaſily perceive the *propriety* of the *cherubic* emblems. For the *ox* or *bull*, on account of his horns, the curling hair on his forehead, and his unrelenting fury when provoked, (ſee Pſ. xxii. 13.) is a very proper animal emblem of *fire*; as the *lion*, from his uſual tawney gold-like colour, his flowing mane, his ſhining eyes, his great vigilancy, and prodigious ſtrength, is of the *Light*; and thus likewiſe the *eagle* is of the *Spirit*, or *air in action*, from his being * chief among fowls, from his impetuous motion (ſee 2 Sam. i. 23. Job ix. 26. Jer. iv. 13. Lam. iv. 19.), and from his towering and ſurpriſing flights in the air (ſee Job xxxix. 27. Prov. xxiii. 5. xxx. 19. Iſa. xl. 31, and *Bochart*, vol. iii. p. 173). And the heathen uſed theſe emblematic animals, or the like, ſometimes ſeparate, ſometimes joined, in various manners, as *repreſentatives of the material Trinity of Nature*, which they adored. Theſe particulars Mr. *Hutchinſon* has proved with a variety of uſeful learning, vol. vii. p. 381, & ſeq. and any perſon who is tolerably acquainted with the Heathen Mythology, will be able to increaſe his valuable collection with many inſtances of the ſame kind from modern as well as ancient accounts of the pagan religions. And this I ſhall endeavour in ſome meaſure to do below under my Vth head.

Thus then the faces of the *ox*, the *lion*, and the *eagle*, repreſenting at *ſecond hand* the Three Perſons of *Jehovah*, the *Father*, the *Word*, and the *Holy Spirit*; and the union of the divine *Light* with Man being plainly pointed out by the *union* of the faces of the *lion* and *the man* (ſee Ezek. i. 10. xli. 18.), we may ſafely aſſert, that the *Cherubim of Glory* (Heb. ix. 5.) in the Holy of Holies were divinely inſtituted and proper *emblems of the Three Eternal Perſons in covenant to redeem man, and of the union of the divine and human natures in the perſon of Chriſt*. And we find, Gen. iii. 24. that immediately on *Adam*'s expulſion from Paradiſe, and the ceſſation of the firſt or Paradiſiacal diſpenſation of religion, Jehovah Aleim himſelf *ſet up* theſe emblems, together with *the burning flame* המתהפכת *rolling upon itſelf, to keep the way to the tree of life*; undoubtedly, conſidering the ſervices performed before them, not to hinder, but to enable man, to paſs through it. I come

III. To enquire into the *ideal meaning* of the word כרוב. And here it is to be obſerved, that כרב never occurs as a Verb in the Hebrew language, nor is ever applied to any thing from whence we can collect it's ideal meaning, as an *uncompounded* word. We have already ſeen that the *ſacred imagery*, to which it is moſt uſually applied, was emblematical of *the Great God, and our Saviour Jeſus Chriſt*. Tit. ii. 13. Accordingly the Hebrew רב is one of the higheſt epithets known in that language, and ſignifies *great* in power, wiſdom and glory, or whatever can be termed perfection. "*Nomen formale* magnificentiæ & dominii. It is the formal name of *Magnificence*, or *Majeſty*, and *Dominion*," ſays *Marius de Calaſio*; doubtleſs, therefore, it is applicable to the true God; and we find it in fact ſo applied in the Heb. Scriptures. Pſal. xlviii. 3. (comp. Prov. xxvi. 10.) and in the Chaldee, Ezra v. 8. Dan. ii. 45.

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* ΑΡΧΟΣ ΟΙΩΝΩΝ, as *Pindar* calls him, Pyth. i. lin. 12, and ΟΙΩΝΩΝ ΒΑΣΙΛΗΑ *King of birds*, Olymp. xiii. lin. 30. So *Horace*, ode iv. lib. 4, lin. 1, &c.

> *Qualem miniſtrum fulminis alitem,*
> *Cui Rex Deorum* regnum in aves vagas
> Permiſit———

כ is indiſputably a Particle of *likeneſs* or *ſimilitude*; and we have ſhewn that each compound *Cherub* in the Holy of Holies was *a ſimilitude*, or *ſubſtitute*, of *the Majeſty on High*, or *in the* (*Heavens*) as St. *Paul* ſpeaks, Heb. i. 3. viii. 1. But what is more rational than to ſuppoſe that in a language ſo inimitably deſcriptive as the Hebrew, כרוב ſhould alſo be deſcriptive of the emblems to which it is applied? And if we conſider it as a word compounded of כ *Like*, and רוב *the Majeſty*, what can be more ſo? For then it will literally ſignify *an Emblem* or *Repreſentation of the Majeſty*. And notwithſtanding what ſome have aſſerted, the Hebrew Bible abounds in ſuch compound words, as Mr. *Bate* * has fully proved, and the attentive reader may eaſily obſerve. When כרוב is applied to *one* of the *animal* forms in the Cherubim, it may literally be rendered *an emblem of a great one*; for in both the material and eternal Trinity, *none is* greater *or* leſs *than another, but the whole three Conditions* or *Perſons are* coagent *together, and* coequal. And this may lead us

IV. To explain ſome other ſcriptural application of the words כרוב and כרבים.

For we read Pſ. xviii. 11. 2 Sam. xxii. 11, *And he* (*Jehovah*) *rode upon* כרוב a Cherub, *and did fly, yea he did fly* (Sam. *was ſeen*) *upon the wings of* רוח the Spirit. ver. 12, *He made darkneſs his ſecret place*, &c.—Where nothing can be plainer than that *one* of the conditions of the *material Heavens*, namely the רוח or *Spirit*, is itſelf called כרוב *a Cherub* or *Emblem of a great one*, i. e. *of the immaterial Spirit*. The Targum explains רוח in this paſſage of the Pſalms by זעפא *the whirlwind*.

In the ſecond edition of this Lexicon, p. 295, I have ſaid that where Jehovah is deſcribed as ישב הכרבים *dwelling in the Cherubs*, we are to underſtand the term כרבים as denoting the *celeſtial*, not the artificial, *Cherubs*; but ſince in 2 Sam. vi. 2, the word עליו may moſt obviouſly and eaſily be referred to *the Ark*, and conſequently the latter part of this verſe be beſt tranſlated—*the Ark of the Aleim, where is invoked the name of Jehovah of Hoſts*, ישב הכרבים עליו, inhabiting the Cherubs upon it, it is evident that in this text ישב הכרבים imports Jehovah's *dwelling in*, or *being preſent with*, *the artificial Cherubs which were on the Ark*; and in the ſame view the expreſſion may be underſtood in *all* the other places where it occurs; namely, 1 Sam. iv. 4. 2 K. xix. 15. 1 Chron. xiii. 6. Pſ. lxxx. 1. xcix. 1. Iſa. xxxvii. 16.

There is yet another application of the term כרוב which ſeems to require particular notice; namely, when it is ſaid of the King of Tyre, Ezek. xxviii. 14, את כרוב ממשח הסוכך ונתתיך *Thou* (*art*) *the anointed* Cherub *that covereth: and I have ſet thee* (*ſo*). Eng. Tranſl. Theſe words, I think, relate to that Prince in his *political* capacity. For it ſeems evident from ver. 15, that the King of Tyre, though now a blaſphemous apoſtate, ver. 2, 9, was once a believer, and a worſhipper of the true God, as his predeceſſor Hiram alſo appears to have been, from 1 K. v. 1—7. 2 Chron. ii. 1—12; that he had a holy mountain and holy place dedicated to God's ſervice, ver. 14, 18; and that at leaſt the principal Sanctuary or Temple was, like that of Solomon (2 Chron. iii. 6.), adorned with precious ſtones, ver. 13, 14; and that † here it was that this impious Prince, after his apoſtaſy, ſet himſelf *in the ſeat of God* to receive divine honours, ver. 2, 16. But ſtill the title of *the anointed Cherub that covereth*, ver. 14, is mentioned, not as what he had impiouſly aſſumed to himſelf, but as a character with which God had inveſted him, whilſt a believer. He was *ſet up* as a King by God (ונתתיך, ſaith Jehovah), and, as ſuch, he was a *type of Chriſt* in his *regal* office; ſo he was a *Cherub*, an *Emblem* or

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* Enquiry into Similitudes, p. 213.

† See a remarkable citation from *Philoſtratus* relative to the King of *Babylon* below under ספר II.

Repreſentative of a Great One; *anointed* as Kings in general were, and * ſtill are to this day with the *typical* oil; and in virtue of his royal character, *a coverer* or *protector*, as all Kings are or ought to be to their ſubjects. Comp. Lam. iv. 20. Ezek. xxxi. 16, 17. Dan. iv. 9, 18, 19, or xii. 21, 22.

This interpretation of the paſſage is confirmed by the Targum thereon, which runs thus: את מלך מרבא למלכו ויהבית לך רבותא *Thou* (*art*) a King made great, or exalted *to a Kingdom, and I have given to thee* Greatneſs; where not only the Heb. כרוב is explained by מלך *a King*, but there ſeems moreover in the words מרבא and רבותא an alluſion to the ſame term כרוב conſidered as a compound of כ *like*, and רב *a Great One*. But however this be, yet if the expoſition above given of Ezek. xxviii. 14, be juſt, that text will of itſelf ſhew that the *ideal import* of כרוב was well underſtood in the time of the prophet Ezekiel, not only by the Jews, but by their Gentile neighbours. I am now in the

V. Place to produce ſome of the *heathen imitations* of the ſacred *Cherubic Emblems*.

But here it ſhould be carefully remembered that the inſtitution of the *Cherubim* was, as above intimated under the Iſt and IId general head, far prior to the giving of the law by Moſes, and was even coeval with the ceſſation of the firſt or Adamical Diſpenſation of Religion, and with the removal of Man from Paradiſe; for we read Gen iii. 24, *So he drove out the man*, וישכן *and placed* (*in a* † *Tabernacle*) את הכרבים THE Cherubim or Cherubs (ſo Targ. *Onkelos*, ית כרוביא LXX ΤΑ χερȣβιμ, and Geneva Eng. Tranſlation, THE Cherubim ‡) *and the flame of fire, turning* or *rolling upon itſelf* (called אש מתלקחת *the fire catching* or *infolding itſelf*, Ezek. i. 4.) *to keep the way to the tree of life*. Now what in reaſon can be meant by *THE Cherubim* here mentioned, but ſuch as were well known to the Iſraelites by that name at the time of Moſes' writing? And what theſe were we have ſeen under the Iſt head. It is true indeed that the Jews in general have in this text, though without any authority from Scripture, made the *Cherubim, Angels*; but that ſome of the Jews, even || ſince the time of Chriſt, underſtood them here to mean *two Cherubs* ſimilar to thoſe in the Moſaic Tabernacle, is evident from the Targums of *Jeruſalem* and of *Jonathan Ben Uziel* on the place. The former runs thus: "And he thruſt out the man, and cauſed the glory of his preſence to dwell of old at the eaſt of the garden of Eden above תרין כרוביא *the two Cherubim*." The latter thus: "And he drove and thruſt out the man; from which time he cauſed the glory of his preſence to dwell of old between תרין כרוביא *the two Cherubim*." And ſince the deſign of the *Cherubs* thus ſet up by Jehovah Aleim, and of the ſervices to be performed before them, was no leſs than *to preſerve the way to the* true *Tree of Life* (comp. Rev. ii. 7. xxii. 14.); and ſince they are indeed mentioned (Gen. iii. 24.) as the *ſum* and *ſubſtance* of the ſecond or patriarchal diſpenſation, as the § *Jews* truly confeſs *the ark with the mercy-ſeat and cherubim* to have been of the whole Levitical ſervice; there can be no doubt but theſe ſacred emblems were carefully preſerved by Adam and his believing poſterity to the time of Noah, and ¶ from him to Moſes. After the flood, indeed, the worſhip of the *Heavens* gradually ſpread and prevailed among mankind: but as it is certain from hiſtory, ſacred and profane, that the apoſtates to this worſhip obſerved in effect the ſame ceremonies, and performed the ſame ſervices (though in proceſs of time miſerably corrupted) to their falſe Gods, as had been by divine inſtitution performed to Jeho-

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* See (inter al.) *The Ceremonies and Prayers at* anointing *the Kings of England*.

† See Note under שכן I.

‡ But *Coverdale*'s Bible of 1535, *Cherubes*; our preſent authoriſed Verſion, *Cherubims*; *Caſſiodore de Reyna*'s Spaniſh *Cherubines*; *Diodati*'s Italian, *de' Cherubini*; *Martin*'s French, *des Cherubins* (both with the *indefinite* article). One great ſource of all theſe miſ-tranſlations ſeems to be the Vulgate's having retained the original Hebrew word *Cherubim* without a *definite Article* (in which indeed the Latin language is deficient), or *any other word*, correſponding to the Heb. את ה־ and Septuagint ΤΑ.

|| See *Walton*, Prolegom. xii. 11, 13.

§ See below towards the end of כרב.

¶ See note under שכן above referred to.

vah; ſo we meet with very many and remarkable traces of the *Cherubic* exhibition, among the Gentiles throughout the world. Some of theſe I now proceed to lay before the reader. The order I ſhall obſerve is, to place thoſe firſt wherein the greateſt number of animal forms appear.

1. CHEMENS or ZEMES, or, as * *Morinus* calls them, CHEMIM, or CEMIM. Theſe were *Weſt-Indian* idols. Their name is plainly taken with little variation from שמים or שמי *The heavens*. Some of their worſhippers are ſaid to have regarded them much in the ſame manner as *Maimonides* (de Idololatriâ) ſays the firſt idolaters did the *heavenly bodies*; namely, as the meſſengers, agents, or mediators of a ſupreme, ſole, eternal, infinite, almighty, inviſible Being, called by them *Jocanna* (יהוה כנא *Jehovah the Machinator*. Qu? See the texts cited under כן I. and כנן) In *Picart*'s Ceremonies and Religious Cuſtoms, &c. vol. iii. p. 142, is a remarkable figure of one of theſe *Chemens* or *Zemes*, having the body of a *man* with a *ſerpent* wreathed about his legs, and the head of ſome bird at his middle, and having *five heads*; thoſe of a *lion*, of an *eagle*, of a *ſtag*, of a *dog*, and of a *ſerpent*; and in his right hand a *trident*.

2. SERAPIS, an *Egyptian* idol. His name may be derived from the Heb. שרף *to burn*, or compounded of שרף and אש *Fire*, or יש *Subſtance*, and ſo denote the *burning fire*, or *ſubſtance*. The *Egyptians*, or rather the *Greeks* from them in their confuſed way, have ſaid, that *Serapis* was the ſame as *Oſiris*, or the *Sun*; but it ſeems more probable that under this name they worſhipped the whole expanſe of the heavens, or, according to *Ennius*'s deſcription,

> *Hoc ſublime* candens, *quem invocant omnes* Jovem.
> This *glowing* height which all invoke as *Jove*.

And no doubt by *Serapis* was ſignified *more than one* of the natural, even as by the שרפים Iſa. ch. vi. were typified *more than one* of the divine, agents. For this † idol was "repreſented under the form of a *man*, with a kind of *irradiation* (or, as ſome ſay, a ‡ *baſket*, denoting *plenty*), upon his head, near whom lay a creature with *three heads*, a *dog*'s on the right ſide, a *wolf*'s on the left, and a *lion*'s head in the middle: a *ſnake*, with his fold, encompaſſed them, whoſe head hung down into the god's right hand, with which he bridled the terrible monſter." And thus monſtrouſly, though at the ſame time evidently, did the *Egyptian* idolaters corrupt the divinely-inſtituted *Seraphic*, or, which are the ſame, *Cherubic* emblems. (See below שרף III.). And here we have again *five heads*, and the *human form* ſeparated from the others.

3. The *Egyptians* are ſaid to have given their ſupreme God four aſſiſtants; 1ſt. *Horus*, under the form of a *boy*; 2dly, One diſtinguiſhed by a *dog*'s face; 3dly, One under the form of a *hawk*, whom they call *Thauſtus* (from the Heb. רא Qu?), and ſignalized with *Hammon's horn*; 4thly, A formidable *lion* ‖.

4. "In an iſland near *Bombay* (belonging to the *Portugueſe*, and called *Elephanto*, from a huge artificial *elephant* of ſtone, bearing a young one upon it's back) is an idolatrous temple of a prodigious bigneſs, cut out of a firm rock. It is ſupported by forty-two pillars, and open on all ſides except the eaſt, where ſtands an image with *three heads*, adorned with ſtrange hieroglyphics, and the walls are ſet round with monſtrous giants, whereof ſome have no leſs than *eight heads* §."

The *three-headed* image juſt mentioned in the iſland of *Elephanto*, is a great buſt with *three human heads*, and *four hands* (comp. Ezek. i. 8.), of which the two on the right ſide hold each *a ſerpent* (cobra capella), at one of which the head on that ſide ſeems to be ſmiling. See *Niebuhr*, Voyage en Arabie, tom. ii. p. 25, &c. who has given a particular deſcription of the temple of *Elephanto*, and a plate of this *three-headed* buſt. In his 6th and 9th plates are other ſmaller figures with *three human heads*.

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* De Ling. Primæv. pag. 133.

† See *Macrobii* Saturnal. lib. i.; *Pierii* Hieroglyph. lib. xxxii; and *Tooke*'s Pantheon. In the laſt of theſe is a print of *Serapis*, at p. 335.

‡ See *Montfaucon*, Antiquité Expliquée, vol. iv. p. 297, and *Shaw*'s Travels, p. 358.

‖ See *Witſii* Ægyptiaca, lib. i. cap. 9, § 1; and *Hutchinſon*'s Works, vol. vii. p. 385.

§ *Gordon*'s Geographical Grammar, p. 261, 12th edit. and Sir *John Maundeville*, who travelled into the Eaſt in the 14th century, ſpeaking of the *Eaſt-Indians*, ſays, "Sume worſchippen-Ydoles—made of lewed Wille of Man, that Man may not fynden among kyndely thinges; as an Ymage that hath *four hedes*, on of a *Man*, another of an *Hors*, or of an *Ox*, or of ſum other *Beſt* that no Man hath ſeyn aftre kyndely diſpoſicioun." Voiage and Travaile, p. 198, edit. 1725.

5. *Orpheus*, who was the great introducer of the rites of the heathen worſhip among the *Greeks*, being charged with having invented the very names of the gods, and declaring their generation and their ſeveral actions, wherein he was for the moſt part followed by *Homer*, is yet ſaid to have been totally ſilent in his Theology, as to any thing intellectual, as unſpeakable and unknown, and to have made one of his principles to be a *dragon*, having the *heads* both of a *bull* and of a *lion*, and in the midſt the *face* of a *god* * (i. e. a human one) with *golden wings* on his ſhoulders.—*Timotheus* adds, that the ſame *Orpheus* alſo wrote that all things were made by *one Godhead*, *with three names*, and that this *God is all things* †.

6. DIANA, a *Roman* idol. The name ſeems to be derived from the Heb. די *ſufficient* and אן *labour*, *activity*, and primarily to denote the *expanſion* or *heavens*, from their *inceſſant labour*. (Comp. under אן II.) This idol "was called Triformis and Tergemina, i. e. *Three-formed* and *Triple*, and was repreſented with *three heads*; ‡ the head of a *horſe* on the right ſide, of a *dog* on the left, and a *human head* in the midſt; whence ſome call her || *three-headed* and *three-faced*. § Others aſcribe to her the likeneſs of a *dog*, a *bull*, and a *lion*. ¶ *Virgil* and ** *Claudian* alſo mention her *three countenances*." *Tooke*'s Pantheon. *Ovid* likewiſe †† repeatedly mentions the *three heads* or *faces* of the Colchian Hecate or Diana, but without determining their ſpecies. In *Montfaucon*'s Antiquité Expliquée, tom. i. p. 150, plate 90, ſhe is repreſented by *three* women joined at their backs. And Mr. *Spence*, in his *Polymetis*, plate xiv. fig. 1, preſents us with ſuch *a triple Hecate* or *Diana*, which has not only *three female heads*, but *three bodies*; and p. 102, he ſays, "this way of repreſenting her was *very common* among the ancient figures of this Goddeſs."

7. PROSERPINE, another *Roman* idol, or, as they called her, Goddeſs. The name is from the Greek Περσεφονη, which ſeems a plain compound of the Heb. פרם *to break in pieces*, or פרש *to diſperſe*, and פני *the forms*. Accordingly ſhe was reckoned one of the *infernal* Goddeſſes; but *Orpheus* (Hymn. Εις Περσεφονην) ſtyles her Ζωη και Θανατος, *both Life and Death*, and ſays of her,

> ——— φερεις γαρ αιει, και παντα φονευεις.
>
> Thou both *produceſt* and *deſtroyeſt* all things.

Which like a true Greek he aſſigns as the reaſon of her name Φερσεφονεια.
He prays,

> ——— καρπους δ' αναπεμπ' απο γαιης.
>
> From earth *ſend forth* the fruits.

He alſo calls her, κεροεσσα *horned*, and ευφεγγης *ſplendid*.

Some have ſaid *Proſerpine* was the ſame as the laſt mentioned *Hecate* or *Diana*, and indeed ſhe ſeems to have originally denoted the whole *celeſtial fluid*, which, in it's *different conditions* and by it's *active impulſes* (denoted by *horns*, comp. under עז IV. and קרן II.), doth indeed *produce* and *deſtroy* all things. To this alſo agreeth ‡‡ the account produced by *Porphyry* and *Euſebius*, which this Goddeſs is ſaid to have given of herſelf. "I am called, ſays ſhe, of a *three-fold* nature, and alſo *three-headed*. Many and various are my forms, and *three* my ſymbols; I bear

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* See *Cudworth*'s Intellect. Syſt. vol, i. p. 298. edit. *Birch*.

† *Univerſal Hiſt.* vol. i. p. 32, 33.

‡ See *Pierii* Hieroglyph fol. p. 48; and *Orpheus* in Argonaut. lin. 973—7.

|| Τρισοκεφαλον & τριπροσωπον. *Cornut.* & *Artemidor.* 2 Oneiroc.

§ *Porph.* ap. Ger.

¶ Tergeminamque Hecaten, Tria Virginis Ora Dianæ. Æn. iv. lin. 511.

** *Ecce procul* ternis Hecate *variata* figuris.

†† *Tuque*, triceps *Hecate*———
Metam. lib. vii. lin. 194.
Per triplicis vultus, *arcanaque ſacra* Dianæ
Heroid. epiſt. xii. lin. 79.

‡‡ Thus rendered into Latin by *Gyraldus*, De Diis Gentium, Syntag. vi.

Naturæ triplicis *dicor*, *Lucina*, *puella*
Taurica; *itemque* triceps *miſſa e cælo aurea Phœbe*,
Quam multæ variant formæ, *quam* trinaque *ſigna*,
Quæ terna & *ſimulachra fero*, terræ, aëris, ignis,
Quippe meis atris terrarum eſt cura moloſſis.

three ſimilitudes or images, of the *earth*, the *air*, the *fire*."

Here then are a *threefold* image and *three heads*, which, as they were to repreſent the *earth*, *air*, and *fire*, probably were, one a *human*, another a *bird*'s, perhaps an *eagle*'s, and the third a *bull's*, or ſome *horned* animal's.

8. TRIGLAF. " The *Vandals* had a God called *Triglaf*; one of theſe was found at *Herlungerberg*, near *Brandenburg*. He was repreſented with *three heads*.—This was apparently the * *Trinity of Paganiſm* †."

The *ſpecies* of heads here are not mentioned; but if they were not all ‡ *human*, may we not, from the ſacredneſs of the *cherubic animals*, particularly of the *lion* and the *eagle* among the northern nations, preſume that theſe made part of this compound idol?

9. " RODIGAST, an ancient *German* idol, bears an *ox's head* upon the breaſt, an *eagle* upon it's *head*, and holds a *pike* in it's left hand ||."

Here were *three* of the *Cherubic* heads, the *ox*'s or *bull*'s, the *eagle*'s, and the *man*'s, with the reſt of the figure, *human*.

The name *Rodigaſt* may be a compound of the Heb. רעד *to tremble*, and נעש *to ſhake*, and ſo denote the *tremulous motion* of the שחקים of *conflicting airs*, which was perhaps intimated by the *pike* in the idol's left hand.

10. * One of the idols of *Tabaſco* in *Mexico* was a ſtrange figure, with the *head and body* of a *man*, the legs and feet of a *goat*, and *three dogs heads* about his middle. Comp. below 14. and 24.

11. † DOLICHENIUS is thought by ſome to be the ſame as the *ſun*. The name is perhaps derived from the Heb. דלה *to draw forth*, i. e. *the light*, and כן *to machinate*. But by this idol muſt have been denoted a *plurality* of agents or conditions. For in digging the port of *Marſeilles* was found a *groupe* of marble eleven or twelve feet high, repreſenting the God *Dolichenius* (in a ‡ human form I ſuppoſe, as nothing is ſaid to the contrary), ſtanding upon a *bull*, below which was an *eagle* diſplayed.

Here we have plainly *three* of the *cherubic* forms.

12. MITHRA, or MITHRAS, according to Dr. *Hyde*, Relig. Vet. Perſ. cap. 4, denoted the *ſun* or *ſolar light*, and was || repreſented by a *man*, ſometimes *winged*, in the habit of the Perſian kings, kneeling or ſtanding on a *bull*, which he is repreſented as holding by the horns, or ſtabbing. This Dr. *Hyde* explains of the *ſun* now about to leave behind him the ſign Taurus, or the *Bull*, *half-dead* as it were, and at this ſeaſon of the year (namely in April) fertilizing the earth, and cauſing the whole vegetable world to ſpring and flouriſh. And probably this might be what the latter Perſians meant by this hieroglyphical figure. But might not the more ancient ones rather intend to exhibit therein the *Mediator-Light kindly* interpoſing and ſtopping the *Fire's* rage denoted by the *Bull*? For the Perſian name § *Mihr*, which the Greeks corrupted into Μιθρα *Mithra*, ſignifies

love,

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* TRIUM DEAT, or *Lord in Trinity*, was worſhipped in a moſt magnificent temple at *Upſal* in *Sweden* with human ſacrifices (only indeed on extraordinary occaſions), and was in general acknowledged by all the northern heathen, from whom we ourſelves are deſcended. See *Motraye*'s Travels, vol. ii. p. 357, London edit. 1723.

† Memoires de Brandebourg, by the King of *Pruſſia*, p. 255, ſmall French edit. 1751.

‡ As thoſe were of the *Chineſe* idol *San Pao*, concerning which *Navarette*, in his account of China, book ii. ch. x. and book vi. ch. xi. has the following remarkable teſtimony; remarkable, I mean, as coming from a Popiſh miſſionary: " This ſame ſect (of *Foe*) has another idol they call SAN PAO. It conſiſts of *Three* equal in all reſpects. This which has been repreſented as *an image of the moſt bleſſed Trinity*, is exactly the ſame with that which is on the high altar of the monaſtery of the Trinitarians at *Madrid*. If any *Chineſe* whatſoever ſaw it, he would ſay the SAN PAO of his country was worſhipped in theſe parts."—O ſhame to Popery! Comp. *Baudier's* Hiſt. of the Court of the King of China in Lord Oxford's Collection of Voyages, fol. vol. ii. Capt. *Hamilton*, in his *New Account of the Eaſt Indies*, vol. ii. p. 307, ſpeaking of the idols of *Japan*, ſays, " One has *three* faces, and he is the father of the ſun, moon, and ſtars."

|| *Banier's* Mythology, vol. iii. p. 381. Comp. *Montfaucon*, Antiq. Expliq. vol. iv. p. 410.

* *Ceremonies and Religious Cuſtoms*, vol. iii. p. 167.

† See *Banier's* Mythol. vol. iii. p. 275.

‡ The ſtatue was like that of a *Roman* warriour, *Univerſal Hiſt.* vol. xvii. p. 578, Note. See the figure in *Montfaucon*, tom. i. p. 5, plate 18.

|| See the plate in *Hyde*, cap. 4, and *Montfaucon*, planches 215, 216, 217.

§ *Hyde*, Relig. Vet. Perſ. cap. 4, ad init.

love, *compaſſion*, *mercy*; and *Mithras* is ſometimes ſtyled Μεσιτης, or *the Mediator*. And perhaps the *human form* was anciently deſigned to intimate the *incarnate Saviour*, who was more or leſs the expectation and *deſire of all nations*. But however this be, in the above exhibitions of *Mithras*, we have at leaſt *two* of the *cherubic* emblems; and if we conſider the *wings* with which he was ſometimes furniſhed as borrowed from the *Eagle*, *three* of them; and *Mithras* was ſometimes called Τριπλασιος or *Triple* *. † *Montfaucon* gives us two figures of *Mithras*, each of which has a *human* body, a *lion*'s head, and four *wings* on the ſhoulders, two extending towards heaven, and two deſcending towards the earth. (Comp. Ezek. i. 11.) In both theſe a *ſerpent* alſo makes part of the imagery.

13. GRYPHIN, perhaps from Heb. גרף *to gripe*. ‡ *Apollo*, or *the Sun*, repreſented in a *human* ſhape with rays about his head, was ſometimes attended by *gryphins*, which have the head of an *eagle*, and the reſt of their form like a *lion*, and *wings* of a monſtrous ſize. The god himſelf was ſometimes called *Gryphenius*. || *Gryphins* were among the *Indians* ſacred to the *ſun*; and it ſeems from a paſſage in *Plutarch*'s Sympoſium, and by a medal of *Gallienus*, as if the *Egyptians* paid them ſymbolical worſhip on that account. *Gryphins*, ſays *Pierius*, of many and various forms, appear not only in *Egypt*, but in § *Greece* and in all *Italy*, and to the utmoſt bounds of the *Roman* empire.

And to this head may, I think, be referred the *Chineſe dragon* (compounded of a *bird*, a *wild beaſt*, and a *ſerpent*), "to which the Emperour and his Mandarins pay a deep worſhip, by proſtrating themſelves to it often, with their faces quite to the ground, and burning incenſe and other rich perfumes upon it's altars *."

14. CHIMÆRA. *Heſiod*, in his Theogonia, or *Generation of the Gods*, among the reſt reckons *Chimæra*, the daughter of *Echidna*, who was a monſter, unlike to all, both gods and men, reſembling, in her upper parts, *a black-eyed nymph*, in her lower, *a dreadful ſerpent*. This ſeems a fanciful deſcription of the *primeval darkneſs*, when firſt mixed with the *light*. See Gen. i. 2, 3. "This *Echidna*, ſays the † poet, brought forth *Chimæra*, breathing *terrible fire*, horrible, great, ſwift, and ſtrong. (See Gen. iii. 24. Ezek. i. 4, 13.) She had *three heads*, one of a *bright-eyed lion*, the ſecond of a *goat*, the third of a ſtrong ſerpentine *dragon*; before, a *lion*; behind, a *dragon*; in the middle, a *goat* ‡."

15. SPHINX, an idolatrous emblem, well known, not only to the || Egyptians, but alſo to the Greeks. § The *Sphinx* was repre-

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* See *Cudworth*'s Intellectual Syſtem, vol. i. p. 288, edit. *Birch*.

† *Antiquité Expliquée*, tom. ii. p. 368, 369, planche 215.

‡ *Pierii* Hieroglyph. fol. edit. p. 216.

|| *Voſſ*. De Orig. et Prog. Idol. lib. iii. cap. 100.

§ We are informed by *Dionyſius*, Perieget. that there was the image of a *dragon* in *Apollo*'s temple at *Delphi*.

———ἐχε Δρακοντος
Δελφυνης τριποδεσσι Θεω παρακεκλιται ὁλκος.
Lin. 284, 5, edit. *Wel*.

* *Complete Syſtem of Geography*, vol. ii. pag. 234.

† Η δε χιμαιραν ετικτε, πνεουσαν αμαιμακετον πυρ,
Δεινην τε, μεγαλην τε, ποδωκεα τε, κρατερην τε.
Της δ' ην τρεις κεφαλαι· μια μεν χαροποιο λεοντος,
Ἡ δε, χιμαιρης, ἡδ', οφιος κρατεροιο δρακοντος.
Προσθε λεων, οπιθεν δε δρακων, μεσση δε χιμαιρα,
Δεινον αποπνειουσα πυρος μενος αιθομενοιο.
Θεογον. lin. 319, &c.

Comp. *Homer*, Il. vi. lin. 180, &c. Θειον γενος.

‡ Though the *Greeks*, who were remarkably fond of reducing every thing to their own country and language, have made χιμαιρα ſignify a *ſhe-goat*, as if from χιμαρος *a goat*; yet perhaps that ſenſe of the word is rather to be deduced from the figure of the *Chimæra*, which was in part *goat-like*; and it ſeems probable that the true derivation of Χιμαιρα, *Chimæra*, is, as Mr. *Bate*, Enquiry into the Similitudes, p. 186, has remarked, from חיה *the creature*, and מראה *the repreſentation* (ſee Ezek. i. 1.), and ſo it denotes *the repreſentative creature*; to wit, of the שמים, or *heavens* (ſprung in ſome ſenſe from the *mixture* of *primeval darkneſs* with the *light*. See Gen. i. 6—8.), and of their *light*, *activity*, and *vivifying power*, intimated by the *lion*, *goat*, and *ſerpent* reſpectively.

|| See *Bochart*, vol. i. 143.

§ See *Tooke*'s Pantheon, and *Pierii* Hieroglyph. p. 14. *Auſonius* thus deſcribes the *Sphinx*;

Terruit Aoniam Volucris, Leo, Virgo, triformis
Sphinx, Volucris pennis, pedibus Fera, fronte Puella:

And on a reverſe of *Marcus Aurelius* we ſee *Minerva* mounted on a *Sphinx*, which exactly anſwers thi.

represented with the *head* and *breaſts of a woman*, the *wings of a bird*, the claws of a *lion*, and the reſt of the body like a *dog*, or, as ſome ſay, a *lion*. *Heſiod* makes her the daughter of *Chimæra*, probably becauſe ſhe ſucceeded that idol in the Pagan worſhip; whence in fact we find that among the *Egyptians* and *Greeks*, images *compounded of ſeveral forms* grew much more common than thoſe *with ſeveral heads*.

Is not the name *Sphinx* derived from the Heb. שפע *Abundance* and עז *Strength*, ſo denoting either the *abundant ſtrength* of the *heavens*, or rather that *ſtrength* of theirs which affords *abundance* to man, which is alſo intimated by the *female breaſts* in the figure? Comp. under שר V. Theſe *Sphinxes*, ſays [*] *Pierius*, you may ſee every where placed before the temples. Comp. *Spearman*'s Letters on the Septuagint, p. 124.

16. To the above *particulars* may be added the *general* teſtimony of *Tacitus* in relation to the *Egyptians*. [†] "They worſhip, ſays he, moſt kinds of *animals* and *compound images*." As an excellent comment on which words, I cite the following paſſage from the late learned Lord Preſident *Forbes* [‡]: "Many *Egyptian* monuments ſhew *two*, ſometimes *three heads* of different creatures to *one body*; in vaſt numbers of gems, particularly thoſe called [‖] *Abraxas*, *human bodies*, have the *heads* ſometimes of *dogs*, ſometimes of *lions*, ſometimes of *eagles* or *hawks*, &c. and no one can doubt that each of theſe repreſentations was *ſymbolical*."

Come we now to ſuch emblematic idols among the heathen wherein at leaſt *two* of the *Cherubic*, or ſimilar forms appear.

17. [§] In the *Sanctuary* of the temple of the *Syrian* goddeſs at *Hierapolis* were the ſtatues of (*Jupiter* and *Juno*) Ζευς and Ἡρα, as the Greeks were pleaſed to call them, though *Lucian* aſſures us the inhabitants had other names for them. Theſe ſtatues were of *gold*, in a *human* form. *Juno* ſat upon *lions*, and *Jupiter* was ſupported by *bulls*.

18. **ASTARTE** (in Heb. עשתרת which ſee below), a *Syrian* idol, was [*] repreſented as a *woman*, with *a bull's head* or *horns*, as we learn from *Sanchoniathon*.

19. **ISIS**, an Egyptian female idol, was in like manner figured with [†] *bull*'s horns, and her [‡] head was moreover adorned with the feathers of a *vulture*, which is nearly allied to the *eagle*. Comp. below 52.

20. **MOLECH**, the abomination of the *Moabites* and *Ammonites*, had the head of a *calf* or *ſteer*, and the body and arms of a *man*. Comp. under מלך II.

21. [‖] **APIS**, of the *Egyptians*, was a *bull*, with *horns* like the moon on it's increaſe. In his forehead he had a *white* ſquare *ſhining* figure, and the effigies of an *eagle* on his back. The name *Apis* may be a derivative from the Heb. אף *beat* or אפה *to beat*, and אש *fire* or יש *ſubſtance*. He was ſacred both to the *ſun* and *moon* [§].

22. **APIS**, or **SERAPIS**, who was not only [¶] worſhipped by the *Egyptians*, but in *Greece*, eſpecially at *Athens*, and alſo at *Rome*, is repreſented on a Roman medal having this inſcription, SECURITAS REIPUB. *The Security of the Commonwealth*, in the form of a *bull*, having two *ſtars* over his head and back, with an *eagle* and two garlands, one of which it ſeems to preſent to the *bull*.

23. **JUPITER AMMUN**, or the *Sun*, was figured by ſome of the *Egyptians*, and by the *Ammonians*, with a [**] *ram*'s (inſtead of a *bull*'s) *face*. Comp. under אמן VII. and כר II.

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this deſcription. (See *Addiſon* on Medals, dial. ii. ſeries 2d. fig. 22.) Was not this a manifeſt perverſion of the appearance of the *God-Man* above the *Cherubim*. Ezek. i. 26?

[*] Hieroglyph. p. 14.

[†] *Ægyptii pleraque* animalia, effigieſque compoſitas *venerantur*. Hiſt. lib. v. cap. 5. Comp. *Porphyr.* De Abſtin. lib. iv. cap. 9; and *Minucius Felix*, § 28, p. 144. edit. *Davies*, and Notes.

[‡] Tracts, vol. i. p. 197, edit. *Edinburgh*.

[‖] See *Montfaucon*, tom. iv. liv. 3; *Moſhem.* Inſtitut. Hiſt. Eccleſ. p. 101, Not. (x) edit. *Helmſtad*, 1755; *Shaw*'s Travels, p. 355, &c.

[§] See *Lucian* De Deâ Syrâ, tom. ii. p. 901, 2, edit. *Bened.* and *Univ. Hiſt.* vol. ii. p. 284.

[*] See *Voſſ.* De Orig. et Prog. Idol. lib. ii. cap. 21.

[†] See *Herodotus*, lib. ii. cap. 41, & *Voſſ.* lib. 9. cap. 12.

[‡] See *Tooke*'s Pantheon, p. 336, 7.

[‖] See *Herodot.* lib. iii. cap. 28, and *Tooke*'s Pantheon. *Apis* was worſhipped till the time of the Emperour *Veſpaſian*. See *Sueton.* in Tit. cap. 5.

[§] See *Jablonſki*, Pantheon Ægyptiacum, lib. iv. cap. 2, p. 181, 2.

[¶] *Tooke*'s Pantheon, p. 336, 7.

[**] Κριοπροσωπον, *Herodotus*, lib. ii. cap. 42.

24. **MENDES** of the *Egyptians*, and **PAN** of the *Greeks*, had the [*] *face* and legs of a *goat*, and the body of a *man*. Comp. above 10. 14. and under עז IV.

25. [†] The *Egyptians* placed under the *throne* of the *Sun*, *lions* with their manes dreadfully briſtling, in imitation of the ſolar rays.

26. **DIANA**; of whom above, 6. [‡] In her temple of *Olympia* was ſeen a *winged* figure, with the right ſide like a *panther*, the left like a *lion*.

27. [||] **HERCULES**, by whom, as we learn from the *Orphic* hymn, was anciently meant the *Sun*, or rather, *the ſolar Light*, was commonly repreſented in a *human* form, clothed with a *lion*'s ſkin; the [§] *human* form, as uſual, intimating the expected Saviour. Comp. under עז V.

28. **ADAD**. The *Sun*, whom the *Aſſyrians* called *Adad*, that is, ſays my author, *One* (perhaps from the Chaldee חד *one*, by reduplication חדחד *one alone*, *eminently one*) is by them ſometimes figured as a *man*, riding upon a *lion*, and ſurrounded with rays [¶].

29. [**] The *Hieropolitans*, who are deſcended from the *Aſſyrians*, place ſeveral *flying eagles* near the image of *Apollo*, or the *Sun*, whom they repreſent in a *human form*.

30. **JUPITER** among both the *Greeks* and *Romans* was generally attended by an *eagle*, ſometimes placed on the top of his ſceptre, ſometimes bringing him thunder-bolts, and on which he ſometimes rode. Hence the *eagle* is continually called by the poets, the *bird* and *miniſter of Jove*.

I ſhall now produce ſome of the principal proofs of the ſacredneſs of each *Cherubic* animal, when *ſeparate*.

31. **MNEVIS**. [††] Beſides *Apis* (mentioned above, 22), who was kept at *Memphis*, the *Egyptians* of *Heliopolis*, or *the city of the ſun*, called by Jer. ch. xliii. 13, בית שמש, worſhipped another *bull*, conſecrated to the *ſun*, and called *Mnevis*, Μνευις. The name may be a derivative from the Heb. מנה *to diſtribute*, and אש *fire*; and ſo denote the *fire* either as *diſtributing light* throughout the whole material ſyſtem, or rather perhaps as *diſtributing* (by the joint aſſiſtance of the *light* and *ſpirit*) things into their reſpective places and orders, &c. and ſecondarily *diſpenſing* food and other natural bleſſings to man. Comp. under מנה IX.

32. **PACIS**. [*] At the city of *Hermunthus* likewiſe, in the magnificent temple of *Apollo*, the *Egyptians* worſhipped a *bull*, conſecrated to the *Sun*. *Pacis* ſeems a plain compound of the Heb. פך *to diſſolve*, and אש *fire*, or יש *ſubſtance*, ſo imports *the diſſolving fire* or *ſubſtance*.

33. **BAAL**. The *Sun* was by this name worſhipped under the form of an animal of the *ox* or *beeve* kind, by the idolaters of ſeveral other nations, as well as by the *Egyptians*. So we expreſsly read of the [†] *Heifer Baal*, Tobit i. 5. Comp. Rom. xi. 4, and the LXX in Hoſea ii. 8. *Baal* was equivalent to *Molech*. Comp. Jer. xix. 5, with Jer. xxxii. 35. See above, 20.

34. "The [‡] Gauls worſhipped a brazen *bull*."

35. [||] Of all living animals the Pagan *Eaſt-Indians* have the greateſt veneration for a *cow*, to whom they pay a ſolemn addreſs every morning, and at a certain time of the year they drink the ſtale of that worſhipful animal, believing it hath a ſingular quality to *purify all their defilements*." "Theſe people believe there is ſomething ſo *divine* in a *cow*, that happy is the man who can get himſelf ſprinkled with the aſhes of a cow burnt by a *Bramin*, or the man who happens to lay hold of a *cow*'s tail in the agonies of death [§]."

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[*] Αιγοπροσωπον, *Herodotus*, lib. ii. cap. 46.

[†] *Pierii* Hieroglyph. p. 1.

[‡] *Pierii* Hieroglyph. p. 11.

[||] See *Tooke*'s Pantheon, and comp. *Pierii* Hieroglyph. p. 10.

[§] See *Spearman*'s Letters on the Septuagint, p. 88, &c.

[¶] See more in *Macrobii* Saturnal. lib. i. cap. 23.

[**] *Macrobii* Saturnal. lib. i. cap. 17.

[††] *Strabo*, lib. xvii. p. 1158, edit. *Amſtel.*; *Voſſ.* lib. iii. cap. 74.

[*] *Macrobii* Saturnal. lib. i. cap. 21. Comp. *Strabo*, lib. xvii. p. 1171, edit. *Amſtel.*

[†] *Joſephus* De Bel. lib. iv. cap. 1, § 1, mentions a place in *Galilee* (where the fountains of *Daphne* or *Dane* ran into the leſſer *Jordan*) called της χρυσης βοος νεων, the temple of the *golden heifer*.

[‡] *Univerſ. Hiſt.* vol. xviii. p. 351.

[||] *Gordon*'s Geograph. Gram. p. 259.

[§] *Complete Syſt. of Geography*, vol. ii. p. 304. Comp. *Niebuhr*, Voyage, tom. ii. p. 14, 18.

" [*] The *Eaſt-Indians* likewiſe ſet on a pillar a little *cow* of wood or ſtone in a great many places."

36. [†] "As formerly the *Egyptians*, ſo now the *Indians*, who inhabit the kingdom of *Cuchin*, worſhip an *ox* in a peculiar manner for God, and call him *Tamberan*." May not this name be from חם *perfect*, and ברא *to create*, ſo denote the *perfection of the creation?* or is it not rather from חם and בר *to purify*, and ſignifying the *perfection of the purity*, i. e. *the celeſtial fluid* in the higheſt degree of *purity*, and from which they expected *purification* from ſin? Comp. 35, and under בר X. and ſee Job xxxvii. 11. Cant. vi. 10.

37. [‡] "On the frontiers of *Bengal* is an *ox* of a prodigious ſize, which ſtands on the high road, and has two rubies for it's eyes. The *Indians* of that country ſeldom ſet out upon a journey, without firſt invoking that animal. Thoſe of the kingdom of *Var* anoint or daub their horſes with the fat of a new ſlain *ox*. Thoſe of *Melipaur* carry ſome *bull*'s hair along with them, and tie it to the necks of their horſes, thinking it to be an *excellent preſervative*. Others who alſo worſhip *oxen*, firſt kill them, then break their bones to pieces, and therewith make a kind of ointment to rub themſelves withal, as *Marcus Paulus* aſſures us."

38. [||] JAGARYNATS temple in the *Eaſt-Indies* has in the *middle* of it an *ox*, cut in one entire ſtone bigger than the life.

39. The *lion* was dedicated to the *Sun*, as *Pierius*, Hieroglyph. in *Leo*, continually teaches us: [*] *Macrobius*, to nearly the ſame purpoſe, ſays, that the Mother of the Gods, that is, the Earth, in the form of a *woman*, was repreſented as carried by *lions*, animals endued with great *ſtrength* and *heat*, which, adds he, is the nature of the *heavens*, in whoſe circumference is contained the air which carries the earth. So the *Orphic* Hymn to the mother of the Gods,

> Ταυροφονων ζευξασα ταχυδρομον ἁρμα λεοντων·
>
> The bull-deſtroying *lions* to thy car
> Thou joineſt ———

40. [†] *Crœſus* dedicated a *golden lion* to *Apollo* at *Delphi*.

41. [‡] *Arnobius* upbraids the heathen, ſaying, "We ſee, among your gods, *lions*, with a ſtern countenance, daubed over with vermilion, and called frugiferi, i. e. *corn-producers*." This the *ſolar light* eminently is in a phyſical ſenſe.

42. [||] The *Egyptians* conſecrated to *Vulcan* a *lion*, becauſe he is a *fiery* animal.

43. [§] The *Leopolitans* in *Egypt* worſhipped a *lion*, as an emblem of the *ſun*.

44. [¶] At *Dandera*, anciently *Tentyra*, in *Egypt*, is ſtanding part of a temple or palace of ſurpriſing dimenſions. Two *lions* of white marble, as big as horſes, ſtand about half the length of their bodies out of the wall. The ſide is above 300 paces long, *filled alſo with ſculptures of the ſame kind*, and has three *lions* jutting out, of the ſame ſize with the former.—The columns——have each on their cornice a capital, compoſed of *four women's heads*, with their head dreſs, ſet back to back, and appearing like the faces of a double *Janus*.—The tradition of the country is, that this was a temple of *Serapis*, which ſeems to be confirmed by a Greek inſcription, wherein the name of that deity appears. Comp. above, 2.

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[*] *Conformity of the Eaſt-Indians with the Jews*, &c. ch. 9.

[†] *Cæſar Scaliger* in *Voſſ*. lib. ix. cap. 14.

[‡] *Conformity of the Eaſt-Indians with the Jews*, &c. ch. 9.

[||] *Complete Syſt. of Geography*, vol. ii. page 324. "The figure of this idol is only an irregular *pyramidical black ſtone*, of about four or five hundred weight, with two rich diamonds near the top to repreſent eyes, and the noſe and mouth painted with vermilion." Is not the name *Jagarynat* originally derived from יגר (Chald.) *a heap*, and ענה *to return?* And is not the *black pyramidical pillar* an emblem of the *ſpirit* or *groſs air returning* from the circumference to the *ſolar fire*, intimated by the *ox* in the *middle* of the temple? The *Canaanites* appear to have had ſeveral בית, or temples to the *ſpirit* under this attribute of ענת *The returner*. See Joſh. xv. 59. xix. 38. Jud. i. 33. And it is obſervable that in the two latter texts בית ענת is immediately joined with בית שמש *The temple of the Sun* or *Solar Light*. Comp. under יצב IV. See *Encyclopæd. Britan.* in JAGGERNAUT.

[*] Saturnal. lib. i. cap. 21.

[†] *Herodotus*, lib. i. cap. 50.

[‡] Adverſus Gentes, lib. vi.

[||] *Voſſ*. lib. iii. cap. 53.

[§] *Ælian*. De Animal. lib. xii. cap. 7; *Voſſ*. lib. iii. cap. 74.

[¶] *Univerſ. Hiſt.* vol. i. p. 453, 4.

45. * One of the idols of *Tabaſco* in *Mexico* was a *lion*.

46. † YAGHUTH and NASR, whom the *Arabians* pretend to be *antediluvian* idols (as, conſidering that the *Cherubic* emblems were ſet up from the fall of man, they might not improbably be), were worſhipped by them under the forms of a *lion* and of an *eagle*.

47. *The eagle*. "Let a man, ſays ‡ *Pierius*, peruſe the hiſtories of the *Aſſyrians*, *Medes*, or *Perſians*, or the records and glorious achievements of the *Greeks* and *Macedonians*, or of the *Romans*, who afterwards eclipſed them all—what will he meet with among theſe more frequently than the *eagle*, what more honoured, what more *ſacred?*—To this bird alone, by the conſent of all ages and augurs, is the honour given of always portending proſperous events."

48. § The *Perſians*, long before the *Romans*, conſecrated an *eagle* with the wings expanded.

49. *Martinius* (Lexicon Etymol. in *Aquila*) propoſes the derivation of the *Greek* name of an *eagle*, ‖ *αετος*, from *αω to breathe* (from which verb, ſays he, *αηρ the air* is derived), becauſe it is ſacred to *Jupiter*, who is allegorically *the air*.

50. ¶ The *hawk*, under which genus was alſo comprehended the *eagle*, was among the *Egyptians* ſacred, and, from it's ſwift flight, the emblem of *wind*, or of the *air in motion*.

51. ** *Diodorus Siculus*, lib. i. informs us, that the inhabitants of *Thebes*, in *Egypt*, worſhipped an *eagle*, becauſe, ſays he, they thought it a *royal* bird, and worthy *Jove*.

52. †† JUNO, that is, *the air*, was anciently worſhipped with human ſacrifices, at a city of *Upper Thebais* in *Egypt*, under the form of a *vulture*, a ſpecies of bird (as obſerved above, 19.) nearly allied to the *eagle*.

53. * Many *vultures* ſat in the temple of the *Genius* of the *Roman* people, and that of *Concord*.

54. † At the famous temple of *Apollo* at *Delphi*, were two *golden eagles*; for which the Greeks, and from them the Romans, being ignorant of the true, have aſſigned a ridiculous reaſon.

55. ‡ The rotunda before the temple (ſuppoſed to have been the *Sun*'s) at *Balbec* appears to have been covered and embelliſhed with the figures of *eagles*.—You are no ſooner under the portal, but looking up you ſee the bottom of the lintel enriched with a piece of ſculpture hardly to be equalled. It is a vaſt *eagle* in basrelief, and carrying a § *caduceus* in his pounces.

56. ‖ Over the door of the temple of the *Sun*, at *Palmyra*, you can juſt trace out a ſpread *eagle*, as at *Balbec*, with *ſome angels* or *cupids accompanying it on the ſame ſtone*; and ſeveral *eagles* are ſeen upon ſtones that are fallen down.

57. ¶ Among the *Tenſas*, a people of *Miſſiſippi*, two *eagles*, with extended wings, hang in the cloſet or tabernacle of the temple of the *Sun*, and look towards him.

58. ** In the apotheoſis of the *Roman* emperours, as ſoon as fire was put to the funeral pile, an *eagle* was let looſe, which ſeemed to carry the emperour's ſoul into *heaven*.

59. "Within the incloſures of the temple of the *Syrian* goddeſs (ſee above, 17.) they kept *oxen*, *horſes*, *lions*, *bears*, *eagles*; all

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* *Ceremonies and Religious Cuſtoms*, &c. vol. iii. p. 167.

† *Hyde*, Relig. Vet. Perſ. cap. 5, p. 132, 3. See *Univerſ. Hiſt.* vol. xviii. p. 384, 5.

‡ Hieroglyph. lib. xix. 175. Comp. *Joſeph.* De Bel. lib iii. cap. 6, § 2; and the Rev. and learned *William Jones*'s Phyſiological Diſquiſitions, p. 282.

§ *Pierii* Hieroglyph. lib. xix. p. 175. Comp. *Voſſ.* lib. iii. cap. 76, and *Xenophon*, Cyropæd. lib. vii. ad init.

‖ So *Voſſ.* lib. ix. cap. 17.

¶ See *Voſſ.* lib. ix. cap. 11; and lib. iii. cap. 87; and *Strabo*, lib. xvii. p. 1167, edit. *Amſtel.*

** See *Voſſ.* lib. iii. cap. 100.

†† See *Univ. Hiſt.* vol. i. p. 483. Qu. Is not the Roman name *Juno* from the Heb. יונה, the *compreſſor*, on account of the *air's compreſſing* force?

* *Voſſ.* lib. ix. cap. 28, from *Dio*.

† See *Pierii* Hieroglyph. lib. xix.

‡ See *Univ. Hiſt.* vol. ii. p. 266, 268.

§ That is, two *ſerpents* intwined about a rod, which *ſerpents*, thus ſupported by the *eagle*, were probably emblems of the *light* and *fire*, ſupported by the *ſpirit*. See *Cooke*'s Enquiry into the Patriarchal and Druidical Religion, &c. p. 56, 2d edit.

‖ *Univerſ. Hiſt.* vol. ii. p. 275. Comp. *Wells*'s Sacred Geography, vol. iii. p. 128.

¶ *Ceremonies and Religious Cuſtoms*, vol. iii. p. 86.

** *Herodian*, lib. iv. § 3, cited *Pierii* Hieroglyph. lib. xix. and *Voſſ.* lib. iii. cap. 76.

which were no way noxious to men, but all *ſacred* and tame.*"

60. As to the *human* form in the *Cherubim*, it ſeems quite needleſs to produce inſtances of that being idolized among the heathen; ſince it appears in far the greater part of their idols throughout the world.

I come now, in the

VI. and LAST PLACE, To anſwer ſome objections which may be made to the explanation of the *cherubic* emblems above propoſed.

But as ſeveral of theſe have been already obviated, I ſhall have the fewer to conſider under this head.

1ſt, then, it may be ſuggeſted, That the above explanation of the *Cherubim* favours that *idolatry* or *image-worſhip*, which is ſo expreſsly forbidden in the ſecond commandment, and in many other paſſages of Scripture. In anſwer to this objection I would obſerve firſt, that if it have any force at all, it holds as ſtrongly, at leaſt, againſt the ſuppoſition of the *Cherubim*'s repreſenting *created ſpirits*, as it does againſt the doctrine which teaches that they were emblematical of *the three divine perſons with the man in union*. For that they were exhibited with *faces* and *wings* we learn from Exod. xxv. 20, & al. and that they had *the likeneſs of a compound animal* Ezekiel expreſsly declares.

But indeed the objection drawn from the ſecond commandment immediately vaniſhes on attentively reading the words of it; Exod. xx. 4, *Thou ſhalt not make* † לך to thyſelf *any graven image*, &c. Ver. 5, *Thou ſhalt not* bow down *to them*, &c. Now the *Cherubim*, whatever they repreſented, were not made by the people *to themſelves*, i. e. out of their own head or imagination, and for their own *uninſtituted* uſe; but were formed by God's expreſs command, according to a divine pattern, by men divinely inſpired for that purpoſe. See Exod. xxv. 18, &c. xxxi. 1—11. xxv. 9, 40. Comp. 1 Chron. xxviii. 6, 11—19. And as to the *uſe* made of them, the people were ſo far from *bowing down to*, or *ſerving the four-faced Cherubs*, placed in the Holy of Holies, that they could not even ſee them, becauſe they were always ſeparated from the outer tabernacle or temple by a thick ‡ vail (ſee Exod. xxvi. 31, &c. 2 Chron. iii. 14.); and no one but the *High Prieſt*, and he only *once a year*, was permitted to enter the Holy of Holies (ſee Lev. ch. xvi.); and when he did enter therein, according to God's appointment, and in order to ſprinkle the typical blood upon the mercy-ſeat before the *Cherubim*, it was expreſsly ordained, Lev. xvi. 17, that *no man* (not even a Levite or a Prieſt) *ſhould be in the tabernacle of* מועד i. e. in the outer tabernacle, or holy place. Nor

2dly, Will the *Cherubim*, ſet up by God's expreſs *appointment*, and the ſervice he *ordained* to be performed before them, give the leaſt countenance to the image-worſhip common among the Papiſts? Till they can produce a *poſitive* and *clear command* from God to *erect*, *bow down to*, and *ſerve* the *images* of Chriſt, the Bleſſed Virgin Mary, and other ſaints, the ſecond commandment remains in full force againſt them: They do make *to themſelves graven images*, or *likeneſſes*, and *worſhip them*, and therefore, notwithſtanding all their well-known evaſions and diſtinctions on this ſubject, are but too juſtly charged with being *idolaters*.

A 3d objection may be taken from the hymn of the *Seraphim* (which is another name for the *Cherubim*; ſee under שרף III.), in Iſa. vi. 3; and from the like hymn of the *cherubic* animals, Rev. iv. 8. In Iſaiah they cry one to another, *Holy, holy, holy* (*is*) *Jehovah of hoſts*; *the whole earth is full of his glory*. In Rev. *They reſt not day and night ſaying*, || *Holy, holy, holy Lord God Almighty, which was, and is, and is to come*. But ſurely the anſwer to this objection is as ſatisfactory as it is ſhort; namely, that the *emblems* are in theſe paſſages repreſented as confeſſing to the *realities*, and proclaiming the glory of that *Holy, holy, holy Lord, Three Perſons* or *Aleim, and One Jehovah*, in the knowledge of whoſe *Power*, *Unity*, *Perſonality*, and *Union with Man*, they were intended

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* *Univ. Hiſt.* vol. ii. p. 286.

† So לכם *to yourſelves*. Deut. iv. 16. Exod. xxx. 37. Comp. Exod. xxxii. 8. Amos v. 26.

‡ See under פרך II.

|| Or rather, *Holy, holy, holy* is *the Lord God Almighty*.

Ἁγιος, ἁγιος, ἁγιος, Κυριος ὁ Θεος ὁ παντοκρατωρ.

intended in the moſt ſtriking and convincing manner to inſtruct mankind.

4thly, It may be further objected, that the *four animals*, as well as the four-and-twenty elders, *fell down before the Lamb*, Rev. v. 8, *and worſhipped God*, *ϖροσεκυνησαν τῳ Θεῳ*, Rev. xix. 4. "Now it is ſcarce to be conceived, if theſe four beaſts were repreſentatives of the Divine Perſons, that they could with any propriety, or without the greateſt ſolecіſm, be ſaid and deſcribed to *fall down before* and *worſhip* other emblematical repreſentations of the ſame divine nature and perfections. And therefore, whatever theſe beaſts were emblems of, they could not be *Cherubim* in Mr. *H.*'s ſenſe of that word: it being as contrary to the rational explanation of a viſion to ſay that one emblem of the divinity ſhould worſhip another emblem of it, as it is contrary to the reaſon of mankind, and to all our notions either of the godhead or of worſhip, to ſay that the Trinity worſhipped the Trinity, or any one perſon in the Trinity." Thus have I given the objection it's full force, by ſtating it in the ſtrong and *well choſen* words of Dr. *Sharp* (on Cherubim, p. 305). And very plauſible indeed it muſt appear to thoſe who have not been accuſtomed to conſider the emblematic repreſentations with which both the Law and the Prophets, as well as this Book of Revelation, abound. But let it be carefully obſerved that theſe repreſentations in Rev. ch. v. and xix. are not only viſional but *hieroglyphical*, and therefore muſt be explained according to the analogy of ſuch *emblematical* exhibitions; and as at ver. 6, *the lamb, as it had been ſlain, having ſeven horns and ſeven eyes, ſtanding in the midſt of the throne, and of the four animals, and of the four-and-twenty elders,* is evidently *ſymbolical* of the *Lamb of God* now raiſed from the dead, and inveſted with all *power*, *knowledge*, and *providence*, both in heaven and in earth; ſo *the four animals falling down before him*, ver. 8, and, as it is expreſſed, ch. xix. 4, *worſhipping God who ſat upon the throne* *, muſt, in all reaſon, be explained *ſymbolically* likewiſe; not from any *abſtract* or *metaphyſical notions* we may have framed to ourſelves of *worſhip in general*, but from the *ſpecific* and *peculiar circumſtances* of the caſe before us †. Thus likewiſe, when in 1 Chron. xxix. 20, *All the congregation* worſhipped *Jehovah and the king*, namely *David*, the *worſhip* to both is expreſſed by the ſame ſtrong phraſe—ישתחוו ל *proſtrated themſelves to*, LXX *ϖροσεκυνησαν*· yet ſurely no one will ſay that the people meant to *worſhip* David as *God*, but only to *acknowledge* him as *king* ‡. So Adonijah, who had conteſted the crown with Solomon, *came* וישתחו and worſhipped *King Solomon* (1 K. i. 53.), not as *God* doubtleſs, but as *king*, thereby *ſurrendering his own claim to the throne*. However "contrary therefore it may be to the reaſon of mankind, and to all *our* notions either of the godhead or of worſhip, to ſay that the Trinity worſhipped the Trinity, or any one perſon in the Trinity," i. e. with divine worſhip, as a creature worſhips his Creator; yet it is by no means contrary to the rational and ſcriptural explanation of an *emblematic* viſion, to ſay that the *hieroglyphical emblems of the whole everbleſſed Trinity fell down and worſhipped the hieroglyphical emblem of the God-man*, or *God who ſat upon the throne*; ſince ſuch *falling down*, *proſtration*, or *worſhipping* was the uſual *ſymbolical* act, as it ſtill is in the Eaſt, not only of divine worſhip, but of *acknowledging the regal power* to be in the perſon ſo worſhipped; and theſe acts of the *cherubic* animals in Rev. v. 8. xix. 4, meant nothing more than either a ceſſion of the adminiſtration of all *divine power* to *Chriſt God-man*, or a declaration of the divine perſons, by their *hieroglyphical repreſentatives*, that *He* muſt *reign*, till all his enemies were made his footſtool ‖. Comp. Mat. xxviii. 18. 1 Cor. xv. 25. But,

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* Comp. Rev. xxi. 23, with Rev. xxii. 5, and conſider ver. 3.

† "EMBLEMATA PROPHETICA INTERPRETANDA SUNT SECUNDUM ORATIONIS CIRCUMSTANTIAS," ſays the truly learned and judicious *Vitringa*, Comment. in Iſa. xi. 6, p. 331, col. 1, ad fin.

‡ "Pari geſtu, animo diſtincto," ſays *Grotius*. So the other Perſian conſpirators, ΠΡΟΣΕΚΥΝΕΟΝ μεν Δαρειον ʽΩΣ ΒΑΣΙΛΗΑ, *Worſhipped* Darius *as king*." *Herodot*. III. 86.

‖ Bp. *Newcome*, to whom the public is obliged for what he modeſtly entitles his ATTEMPTS *towards an*

5thly, and laſtly, As a ſequel and confirmation of the preceding objection, it may be urged, that in Rev. v. 8, 9, *the four animals*, as well as the four-and-twenty elders, confeſs to the Lamb, ſaying, *Thou haſt* redeemed us *to God by thy blood*; but * this can relate only to ſome members of the Church of God *in this world*. It can refer only to MEN.—Now let us for a moment admit the validity of this objection, and ſee the conſequences of it. For if this be ſo, then I ſay that the *four cherubic animals* mentioned in the fourth chapter, which are evidently the ſame as thoſe in the fifth, muſt alſo repreſent *men*; and, as the emblematic exhibition of the throne, and of the four animals in the fourth chapter, is plainly ſimilar to that in the firſt and tenth of Ezekiel, it follows that the animals in Ezekiel's viſion likewiſe repreſented *men*. But the Prophet (ch. x. 1—20.) *knew theſe to be Cherubim*, i. e. ſuch *four-faced cherubs* as were in the Holy of Holies (as above proved under my Iſt head). From the interpretation of Rev. v. 8, 9, above laid down, then, the concluſion will be, that the *Cherubim of Glory* in the Holy of Holies repreſented MEN; which, for five of the reaſons given under my IId general head againſt their repreſenting *angels*, is *abſurd* and *impoſſible*.

Let us now return to Rev. v. 8, 9, and remark, *nearly* in the words of a late learned † writer, that "if the grammar of the 8th verſe be ſtrictly examined, the text ſays, *every one of them had* harps and golden phials; where the words in the Greek are εχοντες ἑκαϛος, in the maſculine gender, and *may* certainly refer to ϖρεσϐυτεροι *the elders*, the more immediate antecedent, *only*, and not to ζωα or the *four animals*, which is of the neuter gender. And ſo the words, *Thou haſt redeemed us* (ver. 9.) *may be* the words of *the elders alone*, and not of the *animals*, who only ratify all, and give their aſſent by ſaying *Amen* ‡." ver. 14. Comp. Rev. iv. 8—11.

Thus have I endeavoured, in as narrow a compaſs as I could, to preſent the reader with what appears to me the true, becauſe the *only conſiſtent*, explanation of the *cherubic* emblems, which the § *Jews* truly confeſs to be the *foundation, root, heart, and marrow of the whole Tabernacle, and ſo of the whole Levitical ſervice*. I pretend not however to have gone through every particular relative to this glorious and extenſive ſubject. This would require a conſiderable volume. And for further ſatisfaction I muſt beg leave to refer the truly candid and *ſerious* to the ſixth and ſeventh volumes of *Hutchinſon*'s Works, to Lord Preſident *Forbes*'s *Thoughts concerning Religion*, in his Tracts, vol. i. p. 190, edit. *Edinburgh*; to the learned *Spearman*'s *Enquiry after Philoſophy and Theology*, chap. vi.; and eſpecially to an excellent Treatiſe of the late Rev. *Julius Bate*, entitled ‖ *An Enquiry into the occaſional and ſtanding Si-*

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an improved Verſion, &c. *of the twelve Minor Prophets*, and *of Ezekiel*, ſays in his Note on Ezek. i. 10, "Cherubim cannot repreſent Jehovah; becauſe Rev. iv. 8, and v. 8, 9, they pay worſhip in heaven." But what heaven? Even that mentioned Rev. iv. 1, 2, namely, not the place we commonly call heaven, but the *viſional heaven*, which John, *being in the Spirit*, ſaw under the form of a *temple*, in which a *door was opened*. And, to borrow the expreſſions of that excellent commentator *Vitringa* on Rev. iv. 1, "What is here ſaid is to be underſtood myſtically. For *heaven* here, as in other places of the Revelation (ch. xi. 19. xii. 1, &c.), denotes *the whole church of the elect of God*, which under the new diſpenſation is governed by Chriſt the heavenly king after a heavenly manner; and together with Jeruſalem, which is above, forms one houſe of God, the upper part of which is in heaven, the lower on this earth." In this *myſtical heaven* the cherubic repreſentatives, Rev. iv. 8, 9, do *not pay worſhip*, but *proclaim the glory* of their principals, as obſerved in anſwer to objection 3d above; and *in this ſame heaven* they alſo *ſurrender the adminiſtration of all divine power to the Lamb who had been ſlain*, or *acknowledge it to be veſted in Him*, as in anſwer to objection 4th.

* See *Taylor*'s Hebrew Concordance under כרב.

† Mr. *Spearman* in his *Enquiry after Philoſophy and Theology*, p. 381, edit. *Edinburgh*.

‡ The learned *Herman Witſius*, in his *Egyptiaca*, lib. ii. cap. 13, § 35, ſhews, even without inſiſting on the ſtrict grammatical conſtruction, that εχοντες ἑκαϛος, &c. may relate to the *elders only*, and produces Neh. xiii. 1, 2. (compared with Num. xxii. 3.) and Jer. xxi. 7. (compared with Jer. lii. 11.) as ſimilar inſtances from the Old Teſtament.

§ "*Quemadmodum etiam* ipſi Hebræi fatentur,—*quod* Fundamentum, Radix, Cor & Medulla totius Tabernaculi, atque adeo totius Cultus Levitici, fuerit Arca cum Propitiatorio & Cherubinis (*ut* Coſri *ſcribit*, Par. ii. Sect. 28, & ibi R. *Jehudah Muſcatus*)—& ad eam referebantur & reſpiciebant." *Buxtorf*, Hiſt. Arcæ Fœderis, p. 151.

‖ Printed for late *Withers*, at the *Seven Stars*, near *Temple-Bar*, *Fleet-Street*, *London*.

militudes of the Lord God, &c. The learned Reader may alſo meet with ſome pertinent obſervations in *Noldius*'s Particles, Annot. 322.

כרה

With a radical, but mutable or omiſſible, ה.
To cut, cut up, penetrate.

I. *To dig, cut out*, with a ſpade or other inſtrument, as a well, a pit, a ſepulchre. See Gen. xxvi. 25. l. 5. Exod. xxi. 33. 2 Chron. xvi. 14. As a N. fem. כרת *A digging* נות כרת literally, *Folds* or *cotes of digging* ſeem to mean ſuch *holes* or *caves* as the ſhepherds *dug* in the rocks or mountains to ſhelter themſelves and their flocks from the weather, eſpecially from the extreme heat. occ. Zeph. ii. 6. Comp. Cant. i. 7. And for the further illuſtration of Zeph. ii. 6, I remark from *Harmer*, Obſervations, vol. iii. p. 60, "That the eaſtern ſhepherds make uſe of *caves* very frequently; ſleeping in them, and driving alſo their flocks into them at night;" and eſpecially "that the mountains bordering on the Syrian coaſt are remarkable for the *number of caves* in them, and that they are found in particular in the neighbourhood of *Aſhkelon*." This laſt circumſtance he proves by a citation from the Archbiſhop of *Tyre*'s Hiſtory of the Croiſades. As a N. מכרה *A pit*. occ. Zeph. ii. 9. As a N. fem. in Reg. מכורת. Plur. in Reg. מכרתי, and מכרותי *A being digged out*, as it were, i. e. *produced*. occ. Ezek. xvi. 3, (where it is joined with מלדתך *thy nativity*) xxi. 30, (where *the land* מכרותיך is equivalent to the *place where* thou waſt created) xxix. 14, (where the Vulg. explains מכורתם by nativitatis ſuæ *of their nativity*, and the LXX by οθεν εληφθησαν, *whence they were taken*.) Comp. Iſa. li. 1.

II. Spoken of Water. *To dig for*. occ. Deut. ii. 6. So *Montanus*, fodietis.

III. Becauſe this V. is often applied to *digging a pit* or *pitfall*, as Pſ. vii. 16. lvii. 7. xciv. 13. cxix. 80. Prov. xxvi. 28; hence, the word for a *pit* being underſtood, it denotes *To dig a pit* or *pitfall*, i. e. *to deviſe ſecret miſchief*. occ. Job vi. 27. Prov. xvi. 27.

IV. Spoken of the ears, by David in the perſon of the Meſſiah. occ. Pſ. xl. 7, אזנים כרית לי, literally, *Ears haſt thou digged for me.* Many interpreters have ſuppoſed in theſe words an alluſion to the law, Exod. xxi. 5, 6. Deut. xv. 17; where the ſervant who loved his maſter, and was not diſpoſed to leave him, was to have his ear *bored through* with an awl, and fixed to the door or door-poſt, and ſerve him till the Jubilee. But obſerve that in the text of the Pſalm, and in the application of it by St. Paul, Heb. x. 5, Chriſt is introduced in the character, not of a *ſervant*, but of a *prieſt*; and further, that in the caſe of the ſervant, Exod. xxi. 6, not his *ears*, but only *one ear* was to be bored, and that this boring is expreſſed not by כרה but by רצע. The expreſſion in Iſa. l. 5, *The Lord Jehovah* פתח לי אזן hath opened my ear, *and I was not rebellious* (comp. Iſa. xlviii. 8.) ſeems to come nearer to that in the Pſalm; but then it muſt be allowed that the Pſalmiſt's is the ſtronger expreſſion, and that in this view *digging the ears* muſt mean removing wax or other obſtructions to hearing; but, as ſuch obſtructions cannot in a ſpiritual ſenſe be aſcribed to Chriſt, it ſhould ſeem that כרה *digging* the ears (like נטע *planting* them, Pſal. xciv. 9.) refers to their *original conformation*; and that the former of theſe phraſes further imports the *original aptitude* to hear and do God's will, in which the humanity of Chriſt was formed. And the expreſſion according to this interpretation will in ſenſe coincide with the Septuagint's explanation of it, Σωμα δε κατηρτισω μοι—*A body haſt thou prepared* or *adjuſted for me*, which is accordingly adopted by the Apoſtle, Heb. x. 5. *

V. *To cut up*, i. e. meat for a banquet. occ. 2 K. vi. 23. Job xl. 25, or xli. 6; where the Vulg. concident *ſhall cut in pieces*; but comp. under כר. As a N. כרה *A cutting up*. occ. 2 K. vi. 23.

On Hoſ. iii. 2. comp. under הכר I.

VI. As a N. with a formative א, אכר *A huſbandman, one who cultivates* the ground *by digging, ploughing*, or otherwiſe *cutting* and *dividing* the ſoil. 2 Chron. xxvi. 10. Jer. li. 23, & al.

VII. Chald. In Ith. *To be pierced, wounded, grieved*. occ. Dan. vii. 15.

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* See more in the Appendix to *Merrick*'s Annotations on the Pſalms, No. 3.

כרז Chald.

In Aph. *To cry aloud, proclaim.* occ. Dan. v. 29. As a N. כרוז *A crier, an herald.* occ. Dan. iii. 4. The Targums uſe this word in the ſame ſenſe.

Hence the Greek *κραζω to cry*, and *κηϱυσσω to proclaim*; by which latter V. *Theodotion* renders כרז, Dan. v. 29, as he does the N. כרוז by *κηϱυξ*, Dan. iii. 4.

כרך

Occurs not as a Verb in the Hebrew Bible, but in Chaldee and Syriac ſignifies, *To involve, wrap up.* Hence as a N. תכריך *An outer garment, a robe.* occ. Eſth. viii. 15.

Der. *R* being changed into *L*, *Cloak.* Qu?

כרם

Occurs not as a Verb in Hebrew, but in Syriac denotes, *To prune, cut off.* Hence as a N. כרם *A vine*, or *vineyard*, which is *cultivated* in that manner. Gen. ix. 20. Exod. xxiii. 11. 1 K. xxi. 18. In plur. כרמים *Pruners, vine-dreſſers.* 2 K. xxv. 12, & al.

Der. Lat. *Carmen*, verſe (where ſuperfluous ſyllables are *cut off*, comp. under זמר IV.); whence Eng. *Charm, Charmer*, &c. Alſo, *crum* or *crumb.* Qu?

כרס

Comp. under כרש, and as a N. כרסא ſee among the Pluriliterals.

כרע

I. *To bow, ſink down*, as the knees. 1 K. xix. 18.

II. *To bow, ſink down*, as a man upon his knees. Jud. vii. 5, 6. 1 K. viii. 54. 2 K. i. 13.

III. *To couch*, as a lion by *bowing* his legs under him. Gen. xlix. 9. Num. xxiv. 9.

IV. *To bow* or *ſink down* the head with the bulk of the body, in token of reſpect. Eſth. iii. 2, 5. 2 Chron. vii. 3. xxix. 29.

V. *To bow* or *ſink down*, as females in bringing forth. 1 Sam. iv. 19. Job xxxix. 3.

VI. *To bow* or *ſink down*, as a perſon ſlain or wounded. Jud. v. 27. 2 K. ix. 24. In Hiph. *To make to ſink down* thus. Pſal. xvii. 13. xviii. 40. Comp. Pſ. lxxviii. 31.

VII. In Hiph. *To bow* or *bring down*, in a figurative ſenſe, *to afflict, humble.* Jud. xi. 35.

VIII. As a N. maſc. plur. כרעים *The legs* of animals from their *bowing* or *bending* at the knees, or other joints. Exod. xii. 9. Lev. i. 9, & al. Lev. xi. 21, אשר לו כרעים ממעל לרגליו *Which have* benders or crouching joints *above their feet* or *lower part of their legs, to leap withal upon the earth*: ſuch as our common graſshopper, and ſuch as the locuſts, enumerated in the next verſe, have in their two hinder legs with which they leap. (See *Scheuchzer*, Phyſica Sacra on the place.) And this ſhews that the *Keri* and *Complutenſian* reading לו, which alſo agrees with many of Dr. *Kennicott*'s Codices, and is ſupported by the LXX and Vulg. verſions, is the true one. Comp. *Shaw*'s Travels, p. 420.

Der. *To cowre*, or *cower* (immediately perhaps from the Welſh *cwrrian* the ſame), properly to ſink by bending the knees. Lat. *curvus*, whence Eng. *curve, incurvate, incurvation.* Lat. *Crus, cruris*, the leg, whence *crural.* Alſo ע in כרע having it's naſal ſound, *cringe, crank* (bending), whence *crankle.*

כרש

Occurs not as a Verb in Hebrew, but in Arabic ſignifies, *To contract, gather together.* As a N. כרש *The belly, abdomen*, where the inteſtines are *contracted* or *convolved.* So the LXX *κοιλιαν*, and Vulg. ventrem. occ. Jer. li. 34. The Chaldee Targums uſe כרס in the ſame ſenſe; and obſerve that in Jer. fourteen of Dr. *Kennicott*'s Codices read כרסו, and nine כריסו.

כרת

I. *To cut off*, as a branch. Iſa. xviii. 5. *To cut up*, as a tree. Deut. xx. 19, 20. 2 Chron. ii. 8, 16. comp. Exod. ix. 25. As a N. fem. plur. כרתות *Beams cut out.* 1 K. vi. 36. vii. 2, 12. As a N. maſc. plur. in Regim. מכרתי *Inſtruments of cutting, ſwords.* So Eng. marg. occ. Gen. xlix. 5.

II. *To cut off*, by death, ceſſation, or the like. Gen. ix. 11. xvii. 14. 1 Sam. xx. 15. Pſ. xxxiv. 17, & al. freq.

III. As a N. fem. כריתת or כריתות *A cutting off* (ſo *Aquila* in Deut. *κοπης*, and *Symmachus* *διακοπης*), as of a woman from her huſband by *divorce, a divorce.* Deut. xxiv. 1, 3. Iſa. l. 1. And though the V. כרת occurs not in this ſenſe in the Bible, yet there is no reaſon to doubt but it was uſed in the Hebrew of Ecclus. xxv. 26, or 36, *If ſhe* (*thy wife*) *go not as thou wouldſt have her*, cut *her* off (Gr. *αποτεμε*) from *thy fleſh.*

IV. *To chew* meat, *cut* it *in pieces with the teeth.* Num. xi. 33.

V. *To cut in pieces,* applied to ſacrifices. Jer. xxxiv. 18, *The men who have not performed* דברי ברית *the terms of the purification-ſacrifice, which* כרתו they cut in pieces *before me,* העגל *the calf which* כרתו בשנים they cut *in twain.* Here the calf is plainly called ברית *the purifier* or *purification-ſacrifice, which was cut in twain.* So Pſ. l. 5, כרתי בריתי עלי זבח *who have* cut in pieces *my purifier* or *purification-victim in ſacrifice.* Comp. Gen. xv. 9, 10, 17, 18. This cuſtom of כרת ברית *cutting in pieces* a purification-ſacrifice was uſed both by believers and * heathen, at their ſolemn leagues; at firſt doubtleſs with a view to the great ſacrifice, who was to *purge our ſins in his own blood*; and the offering of theſe ſacrifices, and paſſing through the parts of the divided victim, was ſymbolically ſtaking their hopes of *purification* and ſalvation on their performance of the conditions on which the ברית was offered. Hence the phraſe כרת ברית implies the *making of a league* or *covenant*; and doubtleſs a ſacrifice was *generally* offered on theſe occaſions. And from this cuſtom the expreſſion is ſometimes figuratively applied, where we cannot ſuppoſe there was any actual ſacrifice; as Job xxxi. 1. Hoſ. ii. 18. It is known even to ſchool-boys that the Romans had the ſimilar expreſſions *ferire, icere, percutere fœdus,* for *making a covenant*; and *Ainſworth* derives the word *fœdus* itſelf from fœta *porca,* the *pregnant* ſow, which was *ſacrificed* in making it, or rather, ſays he, from fœdus, i. e. *bloody,* quia ſine cruore non feriebantur fœdera, *becauſe agreements* (*or covenants*) *were not ſtruck without blood.*

If the reader is deſirous of ſeeing this important phraſe כרת ברית thoroughly explained, and cleared from objections, he will do well to conſult *Bate*'s Scripture Meaning of *Aleim* and *Berith,* Part II. (with the *Reply* in defence of it againſt Dr. *Sharp*), and *Moody*'s Evidence for Chriſtianity contained in the words *Aleim* and *Berit,* &c. Part II. I ſhall however obſerve here that *Homer*'s phraſe ὁρκια τεμνειν *to cut off,* or *in pieces, the oath-offerings,* which he expreſsly ſays, Il. iii. lin. 245, 246, (comp. lin. 269.) were αρνε δυω *two lambs,* wonderfully agrees with the Heb. כרת ברית, *cutting off a purification-ſacrifice*; and that if it be objected that כרת is in Deut. xxix. 11, 13, or 12, 14. comp. Iſa. lvii. 8. joined with אלה *an oath,* as well as with ברית, it may be replied, that there are many other inſtances, both in the Old and New Teſtament, of two Nouns being joined with one Verb or Participle, which is ſtrictly and properly applicable only to one of the Nouns (ſee Gen. iv. 20. xlvii. 19. Exod. xx. 18. Deut. iv. 12. xxxii. 14. 2 Sam. xxi. 18. Job iv. 10. Hoſ. ii. 18, or 20. Zeph. i. 17. Luke i. 64. xii. 54, 55. 1 Cor. iii. 2. Rev. xvii. 4. xviii. 16.); that the ſame mode of expreſſion is not uncommon in the † Greek and Roman writers; and that, with regard to the particular phraſe in queſtion, *Homer* likewiſe, Il. iii. lin. 73, 94, 256, in the ſame ſentence applies ταμοντες *cutting off,* and ταμωμεν *let us cut off,* to φιλοτητα *friendſhip,* as well as to ὁρκια *the oath-offerings,* to which latter alone it is properly applicable. As for the expreſſion כרתים אמנה Neh. ix. 38, I think with *Moody,* p. 140, that it ſtrictly imports *cutting off a faith-offering* or *confirmation-ſacrifice* (comp. Exod. xxiv. 4—8.), and ſo correſponds with the Ὁρκια ΠΙΣΤΑ *faithful* oath-offerings of *Homer.* Comp. *Greek* and *Eng.* Lexicon in ΑΜΝΟΣ.

DER. Lat. *Curtus,* whence French *court,* Eng. *curt, curtation, decurtation, curtail, curtlaſs.* Alſo with ש prefixed, the Daniſh *ſkorter,* and Engliſh *ſhort, &c.* Qu?

כשב

As a N. *A ſheep.* Gen. xxx. 32. Lev. iii. 7, & al. Fem. כשבה *An ewe.* occ. Lev.

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* See *Homer*'s Il. ii. lin. 124. (on which place *Euſtathius* remarks, Δια ΤΟΜΗΣ ΖΩΩΝ ΘΥΟΜΕΝΩΝ οἱ επι μεγαλοις ὁρκοι εγινοντο, By the *cutting of ſacrificed animals,* oaths in important affairs were confirmed.) Il. iii. lin. 103, 104, 105, 107, 245, & ſeq.; *Virgil,* Æn. viii. lin. 641. xii. lin. 169, & ſeq.; *Dionyſius Halicarn.* lib. v. ad init.; *Livy,* lib. i. cap. 24.; and *Hooke*'s Roman Hiſtory, book i. p. 67.; to which by all means add the learned *Bochart,* vol. ii. 325, *&c.*

† See *Davies*'s Note 5, on *Cicero* De Nat. Deor. lib. i. cap. 17.

v. 6. The word occurs not as a Verb, and the ideal meaning is uncertain.

Der. Germ. *Schaf,* Sax. ꞅceap, Eng. *Sheep*.

כשה

Nearly the ſame as כסה, *To cover, to be covered,* or *incloſed.* Once, Deut. xxxii. 15; where three of Dr. *Kennicott*'s Codices read כסית. Comp. Job xv. 27.

כשל

I. *To ſtumble,* as againſt an obſtacle. Lev. xxvi. 37. Pſ. xxvii. 2. Jer. xlvi. 12. Nah. iii. 3.—or through weakneſs or faintneſs. Iſa. xl. 30. Comp. 1 Sam. ii. 4. 2 Chron. xxviii. 15. Lam. v. 13. Neh. iv. 10. As Ns. כשלון *A ſtumble* or *fall.* Prov. xvi. 18. מכשל and מכשול *A ſtumbling block.* Lev. xix. 14. Comp. Ezek. xviii. 30. Jer. vi. 21.

II. *To totter,* as the knees from weakneſs. Pſ. cix. 24. Iſa. xxxv. 3.

III. *To totter, be ready to fall,* in a political ſenſe. Iſa. iii. 8. So as a N. fem. מכשלה *A tottering condition* of public affairs. Iſa. iii. 6.

IV. *To ſtumble* ſpiritually, in the ways or law of God. Hoſ. xiv. 2, 10, or 1, 9. In Hiph. *To cauſe thus to ſtumble* into ſin and ruin. See Jer. xviii. 15. 2 Chron. xxviii. 23. Mal. ii. 8. As a N. מכשול *A ſtumbling block* in a ſpiritual ſenſe. Ezek. vii. 19. xiv. 3, 4, 7, where it refers to *idols,* as the fem. plur. מכשלות likewiſe doth Zeph. i. 3. Comp. Ezek. iii. 20; where it ſeems to denote "ſuch a *temptation* to ſin, and particularly to *idolatry,* as the man might have reſiſted."

V. As a N. מכשול *A ſtumbling block* to the heart or conſcience, i. e. *ſomething* on which it *impinges,* as it were, and for which it *condemns* a man. 1 Sam. xxv. 31. Comp. Acts xxiv. 16, and *Greek* and *Eng* Lexicon in Απροσκοπος.

VI. As a N. כשיל Some inſtrument of *throwing down* buildings or their parts, *an ax, pick-ax, crow,* or the like. But *Michaelis* thinks it more agreeable to the meaning of the Root to interpret it *a battering engine,* ram or the like, occ. Pſ. lxxiv. 6.

Der. *To joſtle* or *juſtle.* Qu?

כשף

In Arabic the Verb ſignifies, *To diſcover, diſcloſe, reveal,* and is always in the Hebrew Bible applied to ſome ſpecies of *conjuring,* ſo may be thought to have particular reference to the pretended *diſcovery* of things hidden or future, by *magical* means. The LXX conſtantly tranſlate it by φαρμακον *a drug,* or ſome of it's derivatives; it may therefore be rendered

As a V. in Kal, *To uſe pharmaceutic inchantments,* or *to apply drugs,* whether vegetable, mineral, or animal, *to magical purpoſes.* occ. 2 Chron. xxxiii. 6*. As a N. maſc. plur. כשפים *Pharmaceutic inchantments, ſorceries.* 2 K. ix. 22. Iſa. xlvii. 9, & al. Alſo, *Inchanters.* Jer. xxvii. 9. As a N. מכשף *An inchanter, ſorcerer.* Deut. xviii. 10, & al. Fem. מכשפה *An inchantreſs, ſorcereſs.* Exod. xxii. 18.

כשר

The idea of the word ſeems to be *Straight, direct, right,* as oppoſed to *crooked, erroneous,* or *wrong.*

I. As a V. in Kal, *To proceed rightly.* So the LXX ϛοιχεω *to proſper well.* occ. Eccleſ. xi. 6. In Hiph. *To direct.* occ. Eccleſ. x. 10, ויתרון הכשיר חכמה *And the excellency of* directing, i. e. the moſt excellent *directreſs (is) wiſdom.*

II. As a N. כישור *A ſpindle* or *turning pin,* which *regulates* the poſition of the thread from the diſtaff. occ. Prov. xxxi. 19; where פלך muſt be the *diſtaff,* and therefore כישור is ſome other part of the apparatus; but what cannot be preciſely aſcertained without knowing the ſtructure of the ancient ſpinning inſtruments.

III. As Ns. כשר *Right, agreeable.* occ. Eſth. viii. 5. כשרון *Righteouſneſs, agreeableneſs.* occ. Eccleſ. iv. 4. v. 10, or 11. בכושרות Pſ. lxviii. 7, may be rendered either *In righteouſneſs* (ſo *Theodotion* εν ευθυτησιν), or, as the Syriac Verſion, בכשירותא *In* or *with proſperity.* Comp. Eccleſ. xi. 6.

כת

I. In Kal, *To pound, beat,* or *wear to pieces.* occ. Deut. ix. 21. Job iv. 20. In Niph. *To be* thus *pounded* or *beaten.* Iſa. xxiv. 12. Mic. i. 7.

II. As a N. fem. כתה *A beating* or *pound-*

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* The reader may find ſome account of theſe abominable proceſſes, as practiſed by the heathen, in *Potter*'s Antiquities of *Greece,* book ii. ch. xviii.; in *Horace,* Epod. v. and the Notes of the *Delphin* edition; in *Ovid,* Metam. lib. vii. fab. 2.; and *Lucan,* lib. vi.

ing. occ. 2 K. xx. 13. Iſa. xxxix. 2; in which paſſages בית נכתה may mean *the houſe* not only where the ſpices were *pounded* for ſacred and civil uſes, but alſo where the gold and ſilver were *beaten* or *ſtamped* for coin. Comp. under כתם. *Aquila* and *Symmachus* render נכתה in Iſa. by *των αρωματων αυτω of his ſpices*; and the Targum in both texts by גנזוהי *of his treaſures*.

III. In Kal, *To beat* or *deſtroy*, as an army, Deut. i. 44. In Niph. *To be* thus *beaten* or *deſtroyed*. Jer. xlvi. 5.

כתת Denotes the *repetition* or intenſeneſs of the above action.

I. *To beat, pound over* and *over again*, or *into ſmall pieces*. 2 K. xviii. 4. 2 Chron. xxxiv. 7. Iſa. ii. 4. As a N. כתית is ſpoken of oil *obtained by expreſſion* or *pounding*. occ. Exod. xxvii. 20. 1 K. v. 11, or 25.

II. Figuratively, *To beat in pieces, deſtroy by repeated beatings*. 2 Chron. xv. 6. Pſ. lxxxix. 24.

Der. *Cut*, Lat. *cædo* to beat, *cudo* to ſtrike, hammer.

כתב

To mark, engrave, draw, or *form a repreſentation of any thing*; generally uſed for *drawing letters*, or *literal* characters, i. e. *writing*, as Exod. xxiv. 4. xxxi. 18. xxxii. 15. Deut. xvii. 18, & al. freq. but ſometimes applied to other *marks*, as Exod. xvii. 14. (comp. under כסה IV.) Lev. xix. 28. In Joſh. xviii. 6, 8, 9, it is uſed for *delineating a country*, or *drawing geographical maps* (ſee *Scheuchzer*'s Phyſica Sacra on the place); in Ezek. xliii. 11, for *drawing the plan* of a houſe. Mr. *Harmer*, Obſervations, vol. ii. p. 168, Note, mentions, from *Peter della Valle*, an eaſtern method of writing *what was ſoon to be obliterated* on the *ground*, which was firſt ſtrewed over with fine ſand; and to this he thinks Jeremiah alludes, ch. xvii. 13. Comp John viii. 8.

On Iſa. x. 1, ſee *Harmer*'s Obſervations, vol. ii. p 289—291.

כתל

Occurs not as a Verb in Hebrew, but in Arabic ſignifies, *To confine, reſtrain*, and in Heb. and Chaldee, as a N. כתל *A wall*. So all the interpreters. occ. Cant. ii. 9. Ezra v. 8. Dan. v. 5. The Chaldee Targums uſe the word in the ſame ſenſe. Mr. *Harmer*, in his excellent *Outlines of a New Commentary on Solomon's Song*, thinks that in Cant. ii. 9, כתל means the *green wall*, as it were, of a *chioſk* or eaſtern arbour; which is thus deſcribed by * Lady *M. W. Montague*: "In the midſt of the garden (ſays ſhe) is the *chioſk*, that is, *a large room* commonly beautified with a fine fountain in the midſt of it. It is raiſed nine or ten ſteps, and *incloſed with gilded lattices*, round which vines, jeſſamines and honey-ſuckles make *a ſort of green wall*. Large trees are planted round this place, which is the *ſcene of their greateſt pleaſures*."—See more in *Outlines*, &c. Obſerv. x. p. 140, &c.

כתם

I. *To mark with an engraving, impreſſion, ſtamp*, or the like. It occurs in Niph. Jer. ii. 22, *Thy iniquity* נכתם is marked (ſo *Montanus*, *ſignata eſt*) *before me*; which the Syriac Verſion explains by כתמו להון בכי חטהיכי קדמי, thus rendered in *Walton*'s Polyglott, "Cicatrices *tamen* impreſſerunt *in te peccata tua coram me*, Yet thy ſins *have made ſcars* upon thee before me." And this Syriac application of the Verb may ſerve to confirm the true ſenſe of the Hebrew. Comp. *Greek* and *Eng*. Lexicon in καυτηριαζω.

II. As a participial N. כתם *Stamped*, ſignatum, *gold* namely *marked with a ſtamp* to ſhew it's genuineneſs and purity. Job xxviii. 16. Pſ. xlv. 10. Prov. xxv. 12. Cant. v. 11; in which laſt paſſage there ſeems an alluſion to the *golden crown* worn by Solomon. Comp. ch. iii. 11.

III. As a Participle or participial N. מכתם occurs in the titles of Pſ. xvi. lvi. lvii. lviii. lix. lx; and is always either preceded or followed by לדוד *of* or *for David*, ſo may imply either that theſe Pſalms were *written* by the typical *David*, or that they were deſigned to be eſpecially *remarked* by the real David or Beloved One, the Son and Lord of the King of Iſrael. See *Bate*'s Crit. Heb.

כתן

Occurs not as a V. in Heb. but in Arabic ſignifies, *To adhere, ſtick cloſely*; and this ſeems nearly the idea of the Heb. for hence, as a N. fem. כתנת, plur. כתנות

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* Vol. ii. letter xxxii. p. 58. Comp. vol. iii. letter xliii. p. 6.

and כתנת *A ſtrait coat*, an *inner garment* or *tunic*; ſo all the Greek Verſions χιτων, and *Aquila*, *Symmachus*, and *Theodotion* in Lev. viii. 13, ὑποδυτης *an under* or *inner garment*, freq. occ. It is particularly applied to the High Prieſt's *coat* or *tunic* that *ſat cloſe* to his body, which the מעיל or *robe* did not. Exod. xxviii. 4, 39, & al. So *Joſephus* (Ant. lib. iii. cap. 7, § 2.) deſcribes this כתנת as χιτων περιγεγραμμενος τῳ σωματι, και τας χειριδας περι τοις βραχιοσι κατεσφιγμενος, *a tunic circumſcribing* or *cloſely encompaſſing* (arctè ambiens, *Hudſon*) the body, and *having tight ſleeves* for the arms."

Hence plainly the Greek χιτων, and perhaps by abbreviation the Eng. *Coat*.

כתף

Occurs not as a V. in Heb. but in Ethiopic and Arabic ſignifies, *To bind together*, *to bind hard*, *tightly*, or *compactly together*. Hence

As a N. כתף, plur. כתפים or כתפות.

I. *The ſhoulder*; but it ſeems ſtrictly to denote *the head of the* os humeri, or *of the upper bone of the arm*, with regard to which bone an eminent * anatomiſt obſerves, that "at the upper end it has a *large round head* which is covered with a very ſmooth cartilage, which is received into the cavity of the *ſcapula* (or ſhoulder blade), and makes a juncture *per arthrodiam*. This head of the bone being much larger than the ſocket into which it is received, the part extant is *ſtrictly embraced* by a ligament, one edge of which is faſtened to the margin of the cartilaginous ſocket of the *ſcapula*, the other to the lower part of the head of this bone, thereby *uniting* them *firmly together*."—If *binding ſtrongly together* then be the ideal meaning of the Heb. כתף, we ſee why the *head of the* os humeri was called by this name, and may now underſtand Job xxxi. 21, 22, which is thus excellently paraphraſed by Mr. *Scott*:

> "If at an orphan's head I ſhook my hand,
> Secure the hall of judgment to command;
> That hand be ſhatter'd, let my *ſhoulder's ball*
> Disjointed from it's guilty *mortiſe* fall."

For as כתף in this paſſage denotes *the head of the* os humeri (LXX † ωμος) שכמה muſt ſignify the *ſhoulder-blade* into which it is *inſerted*, and with which it is *firmly connected*. In a more general view we may ſay that כתף denotes *the upper and fore part of the ſhoulder*, as שכם *the binder* or *back part*. See Exod. xxviii. 1 Iſa. xlvi. 7. xlix. 22. Ezek. xii. 6.

II. *The ſhoulder of a beaſt*. Iſa. xxx. 6.

III. Of buildings or the like, *A ſide* or *part reſembling a ſhoulder*. See Exod. xxvii. 14, 15. xxxviii. 14. 1 K. vii. 39. Ezek. xl. 40, 41, 44.

IV. Of countries, *A ſide* or *border*. See Num. xxxiv. 11. Joſh. xv. 8, 10, 11. Iſa. xi. 14.

V. As a N. plur. כתפות ſpoken of the High Prieſt's dreſs, *Shoulders* or *ſhoulder-pieces*. Exod. xxviii. 7, 12, & al.

VI. As a N. fem. plur. כתפות or כתפת *The ſhoulders* or *underſetters* in the frame of the lavers. occ. 1 K. vii. 30, 34.

כתר

I. In Kal, *To encloſe*, *encompaſs*, *ſurround*. occ. Jud. xx. 43. Pſ. xxii. 13. cxlii. 8. Job xxxvi. 2, כתר לי, *Montanus*, Sta circa me, *Stand round me*, i. e. Stay near me. In Hiph. Nearly the ſame, *To encompaſs*. occ. Hab. i. 4.

II. As a N. כתר *A royal crown* or *diadem*. occ. Eſth. i. 11. ii. 17. vi. 8. Hence as a V. in Hiph. *To make a crown*, or *be crowned*. occ. Prov. xiv. 18, *The prudent* ſhall make (*to themſelves*) a crown *of*, or be crowned *with*, *knowledge*. So *Theodotion*, στεφθησονται γνωσιν.

Hence Greek Κιδαρις *a diadem*.

III. As a N. fem. כתרת is applied to each of the *chapiters* or *circular crowns* which were placed on the top of the two columns or pillars in the porch of Solomon's temple. It ſometimes denotes theſe *chapiters in general*; ſee 1 K. vii. 16, 17, 18. Jer. lii. 22; ſometimes only the *diadem* or *hoop part*, as diſtinguiſhed from the *croſs-ring part* which formed the top. 2 K. xxv. 17. Comp. גלות under גל X.

Mr. *Hutchinſon*, in his Treatiſe on *The Columns*, vol. xi. has ſhewn in general that theſe *chapiters* were a kind of *orreries* or *repreſentations* of the material ſyſtem, with the planets, fixed ſtars, &c. And in the explanation of the ſeveral Heb. words relative to theſe כתרות I propoſe to illuſtrate and confirm the ſame truth;

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* Dr. *Drake*, Anatomy, p. 408.

† See *Hederic*'s Lexicon.

truth: to them therefore I muſt refer the reader; obſerving in the mean time that it is certain the ancients had machines ſimilar to our *orreries*. Thus *Cicero*, Tuſculan. Diſput. lib. i. cap. 25, ſays, * “When Archimedes *compriſed the motions of the moon, of the ſun, and of the five planets in a ſphere*, he contrived it ſo that a ſingle converſion of it regulated ſeveral motions which were very different in reſpect of celerity;” and in his De Nat. Deor. lib. ii. cap. 34, he introduces the Stoic *Balbus* ſpeaking of † a *ſphere*, which his friend *Poſidonius* had then lately made, each converſion of which *did the ſame with regard to the ſun, the moon, and the five planets, as is done in the heavens every day and night*.”—“But there is an ‡ *orrery* deſcribed by *Valerius Flaccus*, that ſeems far to have exceeded either of the former; if that Poet borrowed his thought from any work of this kind, that he had ſeen. He makes it ſerve for a luſtre in the temple of Phœbus. In the midſt of the temple,” he ſays, “there ſtood a vaſt ſtatue of Atlas; which ſtatue ſupported *a ſphere of the heavens. The planets and conſtellations were repreſented on it, all in their proper courſes, to enlighten the dome.* Surely there never was a temple more properly, or more nobly, illuminated!” Thus the elegant and learned Mr. *Spence* (in his *Polymetis*, dial. xi. p. 180, where ſee more): but we perceive he had ſome doubt whether the Poet drew his deſcription from a real temple of Apollo. He probably would have entertained leſs ſcruple of this kind, had he been aware that the *chapiters* on the pillars before Solomon's temple were likewiſe *orreries*§.

כתש

To bray, pound, beat to pieces. occ. Prov. xxvii. 22. As a N. מכתש *A mortar.* occ. Prov. xxvii. 22; where there ſeems an alluſion to a cruel puniſhment, which might be ſometimes inflicted anciently as it is in our days. Thus the Turks “hold that by their law a *mufti* (or head of the law) is not to be put to death; but yet, if a *mufti* were guilty of high-treaſon, or any enormous crime, it would be in vain for him to plead the privilege of the law; for he would be degraded, ſent to the Seven Towers, and there *pounded alive in a mortar*||.” And *Baron de Tott* tells us ¶, that “the *Ulemas*, or men of the law, in general, in Turkey, *are put to death by being bruiſed* [*brayed*] *in a mortar*.” Alſo, *A mortar-hole, a hole like a mortar.* occ. Jud. xv. 18, 19, *And he was ſore athirſt,* ויקרא *and he called to Jehovah — And Jehovah Aleim clave* את המכתש אשר בלחי the mortar-hole which (is) in Lehi (comp. ver. 14, 17.) *and there came water out of it; and when he had drunk, his ſpirit came again, and he revived; wherefore he called the name thereof* עין הקורא, i. e. *the fountain of him that called, which* (*is*) בלחי in Lehi *to this day.* So מכתש does not refer to the *jaw-bone of the aſs*, but to the *place* thence called *Lehi*. Comp. *Harmer*'s Obſervations, vol. iv. p. 508, &c. In Zeph. i. 11, מכתש is by the Chaldee Targum rendered נחלא קדרון *the brook* or *torrent of Kedron:* but how could this be inhabited? *Aquila* renders it τον ὁλμον *the mortar*, ſo Vulg. pila, and *Theodotion* by τῳ βαθει the *depth*. *Caſtell* thinks it means *the valley*, which according to *Joſephus*'s Deſcription of Jeruſalem, Ant. lib. v. cap. 4, § 1, divided the upper from the lower city, and was in his time called *the valley of the cheeſe-makers*, and is by *Jerome* denominated the *valley of Siloë*.

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* “*Cum Archimedes* lunæ, ſolis, quinque errantium motus in ſphæram illigavit, *effecit———ut tarditate & celeritate diſſimillimos motus una regeret converſio.*”

† “Sphæram,—*quam nuper familiaris noſter effecit Poſidonius, cujus ſingulæ converſiones* idem efficiunt in ſole, & in lunâ, & in quinque ſtellis errantibus, quod efficitur in cœlo ſingulis diebus & noctibus.” See alſo Dr. *Davies*'s Note on the latter part of this chapter, and the authors there referred to.

‡ ——*Illi properè monſtrata capeſſunt*
Limina; non aliter quàm ſi radiantis adirent
Ora Dei, veraſque æterni luminis Arces:
Tale jubar per tecta micat. Stat ferreus Atlas
Oceano; genibuſque tumens infringitur Unda:
At medii per terga ſenis, rapit ipſe nitentes
Altus equos, curvoque diem ſubtexit Olympo.
Pone, rotâ breviore ſoror, denſæque ſequuntur
Pleiades, & madidis rorant è crinibus ignes.
Arg. v. lin. 416, &c.

§ See accounts of two comparatively modern *planetariums* or *orreries*, in the Gentleman's Magazine for 1785, p. 586, 798.

|| Complete Syſtem of Geography, vol. ii. p. 16, col. 2.

¶ Memoirs, vol. i. p. 28, edit. *Robinſon*.

PLURILITERALS in כ.

כרכר See under כר

כלכל See under כל and כלה

כנמא Chald.

As a particle, *Of this ſort, in this manner.* The derivation of the word is uncertain; but it ſeems to be compounded of כן *thus*, and מא *what*. occ. Ezra iv. 8. v. 4. 11.

כפתר

From כפה *to bend*, and תר *to turn*.

I. As a N. כפתר *A round* or *ſpherical knob* in the golden candleſtick. Exod. xxv. 31, 33, & al. So LXX Σφαιρωτηρ, and Vulg. Sphærula.

II. As a N. כפתור plur. in Reg. כפתרי, *An hemiſpherical* or *roundiſh porch over a door*, as of the temple. occ. Amos ix. 1.—or of a houſe. occ. Zeph. ii. 14.

כרכר See under כר

כרבל Chald.

To clothe, inveſt. occ. 1 Chron. xv. 27. As a N. fem. plur. כרבלת *Veſts, tunics*. occ. Dan. iii. 21. Comp. under סרבל.

כרכב

As a N. from כ *like* and רכב *a carriage*, as כרוב from כ *like*, and רב *great*. It means, I apprehend, *a kerb* or *ledge* going round the inſide of the altar, which ſerved *as a reſt* to *carry* or *ſupport* any thing which the prieſts in miniſtering at the altar had occaſion to place there. occ. Exod. xxvii. 5. xxxviii. 4. The Vulgate tranſlation of this word, by arulam *an hearth*, which is diſtinguiſhed from the craticula ænea, or *brazen grate*, plainly favours the interpretation here given.

כרכם

As a N. (from כרה *to cut, penetrate*, and כמה *to be hot, warm*). *The crocus* or *ſaffron*. "It is, ſays Dr. *Quincy*, one of the greateſt *cordials* of any ſimple the whole *Materia Medica* ſupplies, and as effectually promotes a *diaphoreſis*." And the ingenious authors of the *New and Complete Dictionary of Arts and Sciences* ſay, "It is a *high cordial*, and a very powerful *aperient, deterſive*, and *reſolvent*." This account fully juſtifies the compoſition here given of it's Hebrew name, and ſhews the propriety and deſcriptiveneſs thereof. It is once uſed in ſetting forth the charms of Solomon's royal bride, Cant. iv. 14; where LXX Κροκος, and Vulg. Crocus.

כרמל

Perhaps from כרה or כרם *to cut off*, and מל for מלא *to fill*, as in Job xxxii. 18. Ezek. xxviii. 16.

I. As a N. *A full ear of corn*, or collectively, *full ears of corn, cut* from the ſtalk. Lev. ii. 14. xxiii. 14. 2 K. iv. 42.

II. *A fruitful field* or *country*. Jer. ii. 7. iv. 26. xlviii. 33, & al. Iſa. x. 18. xvi. 10. xxxvii. 24, *the foreſt of it's* (*Lebanon's*) fruitful field. Such a *fruitful ſpot* there actually is in a rupture of the mountain Lebanon, concerning which ſee *Vitringa*, and under לבן VI.

III. *Carmel*. It is the name of two places; one, "a city in the Tribe of *Judah*, ſituated on a mountain of the ſame name, in the ſouthern part of *Paleſtine*. Joſh. xv. 55, & al." The other, "a mountain to the ſouth of *Ptolemais*, and the north of *Dora*, upon the *Mediterranean*. It belonged (probably) to the Tribe of *Manaſſeh*, Joſh. xix. 26." *Calmet*. No doubt both theſe places had their names from the *fruitfulneſs* of their ſoil. See 1 Sam. xxv. 2. Jer. l. 19. Amos i. 2. Micah vii. 14; and *Bochart*, vol. ii. 532, 533. Cant. vii. 5, or 6. *Thy head upon thee is like* Carmel; namely, on account of the various coloured ribbands, flowers, and jewels in imitation of flowers, with which it was adorned. Comp. *Vitringa* on Iſa. xxxv. 2; Lady *M. W. Montague*'s Letter xxviii. vol. ii. p. 14, 15; and *Harmer*'s Outlines, p. 111, &c.

IV. As a N. כרמיל A kind of *purpura* or *purple fiſh*, which uſed to be taken near the laſt mentioned mount *Carmel*. Hence it is uſed for *purple* or *crimſon*, 2 Chron. ii. 7, 14, or 6, 13. iii. 14. See *Bochart*, vol. iii. 725.

כרסא Chald.

As a N. *A throne*, from Heb. כסא the ſame, ר being inſerted, as in the Chald. פרנק from Heb. פנק, in Chald. שרביט from Heb. שבט. It occurs not in the abſolute or emphatic form ſingular, but in the conſtruct, and in the plur. כרסון. occ. Dan. vii. 9. See *Chaldee Grammar*, ſect. iii. rule 9.

כרסם or כרסמן

It occurs only Pſ. lxxx. 14, and is rendered by ſome tranſlators, *To root up, to eradicate*, thus the Targum ינוברנה *hath dug* or *rooted it up*, and Vulg. exterminavit; by others, *To ravage, waſte,* ſo the LXX ελυμηνατο, and *Jerome* vaſtavit. But, according to either of theſe interpretations, I know not of what words the V. can be probably compounded. On the authority of thirteen MSS. and one printed edition כרם is *the belly*, Jer. li. 34 (comp. under כרש); and hence as a V. may very naturally ſignify *to cram* or *fill the belly*. *Aben Ezra* long ago explained יכרסמנה by יכרס—*hath filled his belly*, מנה *with*, or *from it*; which ſeems as probable an expoſition as any I have met with; and in this view יכרסמנה may perhaps be beſt divided into two words, though printed as one; and for other inſtances of a ſimilar kind, ſee under חרצב. The Syriac tranſlation favours *Aben Ezra*'s interpretation; for it renders the word by אכלה *hath eaten it*; ſo *Symmachus* by κατενεμησατο αυτην *hath fed upon it*; and another Hexaplar verſion to the ſame purpoſe, κατεβοσκηθη αυτης.

כרפס

As a N. once, Eſth. i. 6; where the LXX render it by a word derived from the Hebrew, καρπασινοις, and Vulg. carbaſini. But what did the tranſlators intend by theſe words? *Scheuchzer* in his *Phyſica Sacra* conjectures that the Heb. כרפס may mean *cloth made of the Aſbeſtos* or *Amiantus*. That this extraordinary mineral and it's uſe were well known to the ancients is evident from the following paſſage cited from *Dioſcorides*, lib. v. cap. 156. Λιθος αμιαντος γενναται μεν εν Κυπρῳ, ϛυπτηριᾳ σχιϛῃ εοικως, ὁν εργαζομενοι ὑφασματα ποιȣσιν εξ αυτȣ, οντος ἱμαντωδȣς, προς θεαν, ἁ βληθεντα εις πυρ, φλογȣνται μεν, λαμπροτερα δε εξερχονται, μη κατακαιομενα. The *mineral* called *amiantus* is produced in Cyprus, and reſembles the ſciſſile or plumoſe alum: and as it is flexible, they manufacture and make it into cloth, as an object of curioſity; for *if one throws this cloth into the fire, it burns indeed, but without being conſumed, and comes out more beautiful.*" *Pliny*, Nat. Hiſt. lib. xix. cap. 1, ſpeaking of the ſame, ſays, "Inventum eſt *etiam* quod ignibus non abſumeretur. Vivum *id vocant*, ardenteſque in focis conviviorum ex eo vidimus mappas, ſordibus exuſtis ſplendeſcentes igni magis, quàm poſſent aquis. *Regum inde funebres tunicæ corporis favillam ab reliquo ſeparant cinere. Naſcitur in deſertis aduſtiſque ſole Indiæ, ubi non cadunt imbres, inter diras ſerpentes; aſſueſcitque vivere ardendo, rarum inventu*, difficile textu propter brevitatem. *Rufus de cætero color* ſplendeſcit *igni*. Cum inventum eſt æquat pretia excellentium margaritarum.—Huic lino principatus in toto orbe. *We meet* alſo *with a kind of linen which is not conſumable by fire*. They call it *living* (or *immortal*); *and I have at feaſts ſeen towels made of it, burning in the fire, and in this manner more thoroughly cleanſed than they could have been by water.* Of this are made the funereal veſts of kings, to preſerve the aſhes of their bodies ſeparate from the reſt. It is produced in the deſert and parched regions of India, where no rain falls, and horrid ſerpents abound; and is wont to thrive by heat, is rarely to be found, and hard to weave by reaſon of it's ſhortneſs. Moreover it's red colour grows bright by fire. *When found it is in price equal to the beſt pearls.—This is the moſt valuable kind of linen in the whole world.*" And therefore, ſuppoſing it known at that time, was the more proper to adorn the royal banqueting place of Ahaſuerus. Thus have I given at large *Scheuchzer*'s conjecture that כרפס might mean the *cloth* made of the mineral called *Aſbeſtos* or *Amiantus*. But I muſt now remark, that, though we ſuppoſe this kind of cloth well known to the Perſians in the reign of *Artaxerxes Longimanus*, yet it is hardly to be imagined that it could be procured in quantities ſufficient to form any conſiderable part of that vaſt * *veil* or *umbrella*, which was expanded over the *court of the royal gardens*, which court, we are informed, was ſufficient to contain all the people in *Shuſhan*, the *metropolis* (for ſo we ought, with *Montanus*, to render the Heb. הבירה), both great and ſmall, and which therefore muſt conſiſt of many acres. Thus *Joſephus*, Ant. lib. xi. cap. 6, § 1. ΣΚΗΝΩΜΑ πηξαμενος εκ χρυσεων και αργυρεων κιονων, ὑφη λινεα και πορφυρεα κατ' αυτων διεπετασεν, ὡστε πολλας μυριαδας κατακλινεσθαι. (Artaxerxes) having cauſed *a tent*, or *pavilion*, to be pitched, ſupported by golden and ſilver pillars, hangings of *linen* and purple were ſpread over them, ſo that many myriads of perſons might ſit down." As חור and תכלת, with which כרפס is joined, denote *white* and *blue*; ſo the Chaldee Targumiſt, the Engliſh and French Tranſlators take this laſt word for the name of a colour, *green*. But the LXX and Vulg. whoſe authority ſeems preferable, render it, the former by καρπασινοις, the latter by carbaſinis, *made of fine linen*; and *Taylor* ſays, "I incline to think it is *callicoe*," and accordingly tranſlates the text (*under*) *white* callico, and *blue, faſtened with cords of fine linen and purple*, &c. So *Caſtell* had formerly interpreted כרפס by *cotton*, and remarked that this interpretation was confirmed by the Syriac Verſion עמר דכובא *Thorn-wool*, and by the Arabic word כרפס ſignifying *cotton*. The etymology of כרפס is uncertain; but the Greek καρπασος, and Latin carbaſus, ſeem plain derivatives from that oriental word.

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* See *Shaw*'s Travels, p. 208; *Taylor*'s Hebrew Concordance in כרפס, and *Harmer*'s Obſervations, vol. i. p. 189.

ל

ל

A Particle. It ſeems to be derived or abridged from אל, and before Nouns has nearly the ſame uſes as that Particle.

1. *To, unto*, Gen. xxiv. 54, & al. freq.
2. With a V. of the infinitive, *To, for to*. Gen. i. 14, & al. freq.
3. *Into*. Lev. viii. 20. Cant. iv. 16.
4. *Towards*. Iſa. li. 6. Ezek. v. 10. Jon. ii. 17. With a V. infinitive, *Towards, about*. Gen. xii. 15.
5. *For, becauſe of, on account of*. Num. vi. 7. 1 K. xx. 7. Pſal. cxix. 20. Comp. Gen. iv. 23.
6. *After*. Gen. vii. 10.
7. With an infinitive V. *After that*. Exod. xix. 1.
8. *According to*. Gen. i. 11, & al.
9. *Of, concerning, touching*. Gen. xx. 13.
10. *As to, as for*, κατα. Lev. xi. 26. Eccleſ. ix. 4. Iſa. xxxii. 1.
11. *In reſpect of, for*. Gen. iv. 1, 9.
12. *For, inſtead of*. Gen. xi. 3.
13. *As it were*. Joſh. vii. 5. Lam. i. 17.
14. *For, for the uſe of*. Gen. xlvii. 12.
15. Of time, *At, about*. Gen. viii. 11. Joſh. x. 27. *Within*. Ezra x. 8.
16. Of place, it denotes nearneſs, *At, about, before, with*. Num. xi. 10. 1 K. vi. 22. Exod. xiii. 7, & al.
17. It denotes poſſeſſion or property, Gen. xlviii. 5, לי הם Mihi *ſunt*, They are *to me, i. e.* they are *mine*, & al. freq. Comp. Exod. ix. 4.
18. *With, together with*. Gen. xlvi. 26. Exod. xiv. 28. 1 Chron. xiii. 1.
19. *In*, denoting the ſtate. Iſa. i. 5.
20. *Of, out of*, Lat. E. Iſa. liv. 12. Pſal. xii. 7. Exod. xxxv. 34. Lev. vii. 26.
21. When ל is prefixed to the infinitive mood, the expreſſion is often elliptical, and muſt be ſupplied by ſuch words as *began*, Ezra iii. 12. 1 Sam. xiv. 21;—*could*, Jud. i. 19;—*can*, Eccleſ. iii. 14. Ezra. ix. 15;—*might, ought*, or *muſt*, Eſth. iv. 2. 1 Chron. xv. 2. xxii. 5. Comp. Eſth. i. 15. vi. 6. 2 K. iv. 13, 14. —*is, are*, or *were wont, uſe* or *uſed*. Iſa. ii. 4. xxi. 1. Prov. xvi. 30. Jer. iii. 1. xliv. 19. Mic. vii. 3.
22. Redundant, or rather abridged from אל

the. See 1 Chron. iii. 2. v. 2. xxix. 22. 2 Sam. xvii. 16. Job v. 2. Pſal. xxi. 9. Prov. xxii. 6. Jer. xxx. 12. xl. 2. Ezek. xv. 3. Mal. ii. 12.

לאב

Occurs not as a V. in Heb. but in Arabic לאב or לוב ſignifies *To be thirſty*. As a N. fem. plur. תלאובת *Droughts*. occ. Hoſ. xiii. 5; where many of Dr. *Kennicott*'s Codices read תלאובות and תלאבות. To confirm this expoſition the learned *Bochart* has obſerved, that from this Root לאב or לוב, a part of *Africa*, was anciently called *Libya*, from it's *parched thirſty* ſoil, according to that of *Lucan*, lib. i.

> ———*per* calidas *Libyæ* ſitientis *arenas*,
>
> ———Thro' *thirſty* Libya's *burning* ſands.

The לובים or *Libyans* are mentioned in Scripture, 2 Chron. xii. 3. xvi. 8. Dan. xi. 43. Nah. iii. 9.

לאה

With a radical, but mutable or omiſſible, ה.

I. In Kal and Niph. *To be weary*, *tired*, *wearied* or *tired out*, *to faint* or *fail*, *as from wearineſs*. See Gen. xix. 11. Exod. vii. 18. Iſa. i. 14. Job iv. 2, ה־ Wilt thou *not*, (annon?) (*if*) *we attempt to ſpeak to thee*, תלאה be weary or unable to bear it? Comp. ver. 5. In Hiph. *To make weary* or *faint*. Job xvi. 7, *And now it* (*my grief*, ver. 6.) hath made *me* weary. Iſa. vii. 13. Mic. vi. 3. As a N. fem. לאת *Weariness*. occ. Ezek. xxiv. 12, תאנים הלאת *Labours* (*have been* or *are*) a wearineſs, i. e. Great pains have been taken by Jehovah (comp. Iſa. i. 14. Mal. ii. 17.) and his Prophets with this filthy pot. To this purpoſe the Vulg. Multo labore ſudatum eſt. As a N. fem. תלאה *Weariness*, *travel*. occ. Exod. xviii. 8. Num. xx. 14. Lam. iii. 5. Neh. ix. 32. So with מ for מה *what?* prefixed (as in מזה Exod. iv. 2. מלכם Iſa. iii. 15. Comp. under מ II.) מתלאה *What weariness?* occ. Mal. i. 13.

II. As a Particle denoting *defect* or *negation*, לא, as אין *Not*, from אן; and בל *Not*, from בלה *to wear*, *waſte away*, which ſee.

1. *Not*. Gen. iii. 1, & al. freq. It is written with a ו inſerted, לוא Jer. xlix. 20, & al.
2. *Nay*, *no*. 1 Sam. viii. 19.
3. Joined to nouns, *Without*. 2 Sam. xxiii. 4. 1 Chron. ii. 30.
4. It is frequently *interrogative* (and ſo *affirms* in the ſtrongeſt manner), even though no ſign of interrogation be added, as 2 K. v. 26. Lam. iii. 38. Jon. iv. 11. Hoſ. ii. 2, & al.
5. It is uſed like a N. Job vi. 21, *For now* הייתם לא *ye are become* a not, a nothing, *το μηδεν*. Job iv. 6, הלא *Is thy piety*, &c. nothing? "Adeone *nihil?*" *Schultens*. Job viii. 9, *For we are of yeſterday* ולא נדע *and know* nothing—*ȣδε τι ιδμεν*. Comp. Obad. ver. 16, and obſerve that many of Dr. *Kennicott*'s Codices there read כלא. Comp. under אל VI. 1.
6. לא preceding a N. imports the *total negation* of what is expreſſed by the Noun, לא עץ *the no-wood*, i. e. *the ſtaff's maſter*, who is of a *quite different* and *far ſuperiour* nature to that of the wood, Iſa. x. 15; where ſee *Vitringa* and Bp. *Lowth*; and comp. Iſa. xxxi. 8. lv. 2. Job xxvi. 2, 3. Amos vi. 13. Hoſ. xi. 9.

III. לא, compounded with ב *in*, *with*, *into*,

בלא or **בלוא**

1. Of time, *In not*—i. e. *before*. Job xv. 32.
2. *Beyond*, *beſides*. Lev. xv. 25.
3. *With not*—i. e. *without*. Num. xxxv. 23. Iſa. lv. 1.
4. *By not*—Deut. xxxii. 21. Jer. v. 7.
5. *In not*—*in defect of*, *for want of*. Prov. xiii. 23.
6. *Into* (*what*) *not*—Jer. ii. 11.
7. *For* (*what*) *not*—Iſa. lv. 2.
8. *Not according to*, *otherwiſe than*. 2 Chron. xxx. 18.
9. *Not by*, *not by means of*, *without*. Job xxx. 28.

IV. לא, compounded with ל *with*, *to*, *of*, *by*, *for*, *on account of*,

ללא

1. *With not*—i. e. *without*. 2 Chron. xv. 3.
2. *To* (*who*) *not*—Hoſ. ii. 23, or 25. Job xxvi. 2.
3. *Of* or *by* (*who*) *not*—Iſa. lxv. 1.
4. *For not*, *on account of not*—Amos vi. 13.
5. *For not*—*as it were not*. Job xxxix. 16.

V. As a Particle לוא expreſſing *weariness* or *failing* of mind from *longing deſire*.—*O that! Would to God that!* occ. Iſa. xlviii. 18. lxiv. 1. 1 Sam. xiv. 30. In this laſt cited text the expreſſion is irregular and unconnected, but beautifully pathetic. For ſimilar inſtances ſee Exod. xvi. 8.

xvi. 8. 1 Sam. xxv. 22. On Lam. i. 12, ſee Targ. and Vulg. O, and LXX Οι, Interject.

לאט

I. *To involve* in a covering, *hide*. occ. 2 Sam. xix. 4, or 5, And *the King* לאט את פניו covered *his face*. So the LXX εκρυψε το προσωπον αυτȣ. Comp. under חפה I. In an intranſitive ſenſe, *To be hidden, to lie hid*. occ. Job xv. 11. As a N. לאט *Concealment, ſecrecy*. occ. Jud. iv. 21, בלאט *In ſecret, ſecretly*. לאט uſed adverbially, *Secretly, quietly*. occ. Iſa. viii. 6; where LXX ησυχῃ, and Vulg. cum ſilentio, *ſilently*.

II. לאט *Stooping*. See under אט.

Der. Greek Ληθω (2d Fut. Λαθω) and the Latin *lateo* to lie hid, whence Eng. *latent*.

לאך

Occurs not as a V. in Heb. but in Ethiopic and Arabic ſignifies *to ſend*, and in the Hith. or paſſive conjugation of the former language, *to ſerve, miniſter unto*. From theſe uſes of the oriental root, and from the applications of the following Heb. Nouns, I apprehend, the Eng. Verb *To employ*, meaning either others or oneſelf, will very nearly expreſs the idea of the Heb. לאך.

I. As a N. with a formative מ, מלאך *One ſent* or *employed* by another, *a meſſenger, a legate, an agent*. As St. *Auſtin* ſays of Αγγελος in Greek (by which the LXX generally render this N.), ſo we may truly ſay of מלאך in Heb. "*Nomen non Naturæ, ſed* Officii; It is a name not of Nature, but of *Office*." It is applied,

1. To *a human agent, meſſenger* or *ambaſſadour*. 2 Sam. ii. 5. xi. 19, 22, 23, 25. Prov. xiii. 17.
2. In Plur. To *ſoldiers*, or rather perhaps *generals* or *lieutenants*, legati. occ. 2 Sam. xi. 1; on which text ſee Mr. *Bate*'s Note in his *New and Literal Tranſlation*; but obſerve that twenty-four of Dr. *Kennicott*'s Codices read המלכים *the Kings*, which is alſo the word in 1 Chron. xx. 1.
3. To *a prophet*. Hag. i. 13.
4. To *a prieſt*. Mal. ii. 7. Comp. Eccleſ. ii. 5, or 6.
5. To the *created agents of nature* or *powers of the heavens*, as being Jehovah's *agents* or *miniſters*. See Pſal. ciii. 19, 20, 22. civ. 4. cxlviii. 2, 3, 4. Job iv. 18. Comp. Pſal. lxxviii. 49; and ſee Dr. *George Campbell*'s Prelim. Diſſertations to the Goſpels, p. 371, &c.
6. We often read of the מלאך *Angel* (and ſometimes *Angels*) of Jehovah, or of the Aleim; that is, his *agent, perſonator, mean of viſibility* or *action*; what *was employed* by God to render himſelf viſible and approachable by fleſh and blood. This מלאך or *angel* was evidently *a human* form ſurrounded or accompanied by *light* or *glory*, with or in which Jehovah was preſent. See inter al. Gen. xix. 1, 12, 16. (comp. Gen. xviii. 1, 16, 22.) Jud. xiii. 6, 21. Exod. iii. 2, 6. Comp. Gen. xlviii. 16. And on this ſubject of *angels* the reader will do well to conſult Mr. *Bate*'s Critica Hebræa, under מלאך, and his excellent *Enquiry into the Similitudes*, p. 30, &c.
7. In ſeveral of the paſſages referred to under Senſe 5, as well as in others, מלאכים has been ſuppoſed to ſignify *created intelligent Angels*: the ſtrongeſt of theſe texts are, I apprehend, Pſal. xci. 11. ciii. 20. (comp. 2 Theſſ. i. 7). Pſ. civ. 4. cxlviii. 2. (comp. 1 K. xxii. 19, under צבא III.) Job iv. 18. Pſ. lxxviii. 49; in which laſt text *evil angels* are mentioned, and are by ſome thought to mean *evil ſpirits* or *devils* (comp. 1 Sam. xvi. 14, &c.); and this opinion ſeems in ſome meaſure confirmed by Wiſdom xvii. particularly by ver. 4, 9, 15. But the ſeveral texts above cited, together with their reſpective contexts, and parallel paſſages, the attentive reader will, no doubt, conſider, and then judge for himſelf.

II. As a N. fem. מלאכה plur. מלאכות *An embaſſy* or *meſſage*. occ. Hag. i. 13.

III. As a N. fem. מלאכה *Employment, work, workmanſhip, buſineſs, affair*. See Num. iv. 3. Jon. i. 8. Exod. xx. 9. xxxv. 21. Gen. ii. 2. xxxiii. 24. xxxix. 11.

Der. Lat. *Lego* to ſend as a deputy, whence compound *delego*, and Eng. *Legate, delegate*. Alſo French *Laquais*, Spaniſh *Lacayo*, Daniſh *Lackei*, and Eng. *Lackey*.

לאם

Occurs not as a V. in Hebrew; but Verbs, which ſeem derived from this Root, in Arabic ſignify, *To meet together, to coaleſce, agree*, or the like. See *Caſtell*. As a N. לאם and לאום *A people*, or *nation, a number of men conſociated together*, and

and compoſing a community. Gen. xxv. 23, & al. freq. In Iſa. li. 4, ſeven of Dr. *Kennicott*'s Codices for the printed reading לאומי my *nation*, have לאמים *nations*, i. e. O ye Gentiles; ſo for the preceding word עמי *O* my *people*, two of his Codices read עמים *O peoples*. See Bp. *Lowth*'s Note.

R. *Loam*, tenacious earth; alſo, *a loom*. Qu ?

לב

Occurs not as a Verb in the ſimple form (ſee below לבב), but the idea appears to be, *To vibrate, librate, move to and fro*, or *up and down*. Hence

I. As a N. לב *The heart*, from it's *vibratory motion, pulſation* or *beating*. "This motion of the heart is wonderful; it continues to the utmoſt period of life, day and night, without a ſingle moment's interruption, or intermiſſion, and is performed more than an hundred thouſand times every day *." Gen. xlv. 26, & al. freq. "The Scripture, ſaith *Cocceius*, attributes to the heart thoughts, reaſonings, underſtanding, will, judgement, deſigns, affections, love, hatred, fear, joy, ſorrow, anger; becauſe, when theſe things are in a man, a motion is perceived about the heart." This confirms the obſervation that the Hebrew language deſcribes the motions or paſſions of the mind by the effects they have on the body. Comp. under אפה V. See Gen. vi. 5, 6. Exod. iv. 14, & al. freq.

לב ולב *A heart and a heart*, i. e. a double heart, or, as it were, two *different* hearts. Pſ. xii. 3. 1 Chron. xii. 33. Comp. Deut. xxv. 13. Jam. i. 8.

דבר על לב *To ſpeak according to* the heart, is, to ſpeak what is *pleaſing* or *comfortable*. See Gen. xxxiv. 3. Ruth ii. 13. 2 Sam. xix. 7. 2 Chron. xxxii. 6. Iſa. xl. 2. But this expreſſion, when applied to the heart of the perſon *ſpeaking*, imports *to ſpeak* in *one's own heart*, i. e. inwardly, or to oneſelf. See 1 Sam. i. 13.

שים לב אל, or ל—*To put* the heart *to*, is *to attend to, regard, mind* or *conſider*. See 1 Sam. xxv. 25. 2 Sam. xviii. 3. Job i. 8. So השית לב ל- 2 Sam. xiii. 20. Comp. Pſ. lxii. 11.

שום אל לב *To lay* or *take to heart*. 2 Sam. xix. 19.

Plur. לבות and לבת *Hearts*. Pſal. vii. 10. Iſa. xliv. 18.

II. *The middle* or *inner part* of any thing, as the heart is of the body. Exod. xv. 8. Deut. iv. 11. 2 Sam. xviii. 14. Jon. ii. 4, & al.

III. As a N. fem. in Reg. לבת *The heart*, or *midſt*. occ. Ezek. xvi. 30. Exod. iii. 2. But in the laſt quoted paſſage may it not ſignify the *brandiſhing flame* from it's *vibratory motion?* So the Targum explains it by שלהובית, the LXX (*Alexand.*) by φλογι, and the Vulg. by flamma, *flame*.

לבב I. *To move*, or *toſs up and down*. It is ſpoken of cakes fried in a pan, or of pancakes. occ. 2 Sam. xiii. 6, 8, *And ſhe took the dough*, ותלוש *and kneaded*, ותלבב and toſſed (it) *in his ſight*, ותבשל *and dreſſed the cakes*. In this paſſage it is to be obſerved, that לבב is diſtinguiſhed both from לש to *knead*, and from בשל *to dreſs*, which agrees with the interpretation of the word here given. As a N. fem. plur. לבבות *Cakes toſſed* and fried in a pan, *pancakes*. So *Montanus*, Lagana. occ. 2 Sam. xiii. 6, 8, 10.

Or elſe perhaps the V. לבב in the above paſſages may refer to the *turning* of the cakes while baking, and ſo לבבות denote *cakes frequently turned*. Thus *Rauwolf* †, ſpeaking of his entertainment in a tent on the other ſide of the Euphrates, ſays, "The *woman* was not idle neither, but brought us milk and eggs to eat, ſo that we wanted for nothing: *ſhe made* alſo *ſome dough for cakes*—ſhe laid them on hot ſtones, and *kept them turning*, and at length ſhe flung the aſhes and embers over them, and ſo *baked them thoroughly*. They were very good to eat, and very ſavoury." Do not theſe circumſtances ſeem to agree with thoſe of *Thamar*'s cookery?

II. As a N. לבב *The heart*. Gen. xx. 5, 6, & al. freq. (See above לב I.) Hence as a V in Niph. *To be endued with heart*, i. e. with wiſdom or underſtanding. occ. Job xi. 12. comp. Exod. xxxv. 25, 26. Prov. ii. 2. viii. 5. Iſa. vi. 10. xxxii. 4. xliv. 18. Dan. x. 12. John xii. 40. Luke xxiv. 25. Alſo in a privative ſenſe, as עצם, שרש, &c. in Kal, *to take away, raviſh the heart.* occ. Cant. iv. 9, twice. On 1 Sam. xiii. 14, comp. Acts xiii. 22, and ſee Chaldee Targ. and Dr. *Chandler*'s Review of Hiſt. of the man after God's own heart, p. 85, &c.: and to what he has written I add, that, by tranſlating כלבבו in the moſt obvious and natural manner, *after* his (inſtead of *his own*) *heart*, the expreſſion would convey a much leſs emphatical meaning than it has been ſuppoſed to have.

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* New and Complete Dictionary of Arts and Sciences.

† Cited in *Harmer*'s Obſervations, vol. i. p. 248.

DER. Lat. *libro*, whence Eng. *librate, libration.* Alſo Eng. *leap.* Lat. *liber* free, whence *liberty, liberal.* Lat. *lubet, libet,* and *Libido,* denoting inclination or deſire; whence *Eng. libidinous.* Alſo *love.* Saxon libban, and lyꝼian; whence Eng. *live.* Saxon leoꝼ, beloved, agreeable; whence Eng. *lief* or *lieve*, and old Eng. *lever* or *liver*, rather. Perhaps Lat. *Labium*, and Eng. *Lip.*

לבא

Occurs not as a V. in Heb. but in Arabic ſignifies in the firſt conjugation *to milk* or *ſtroke out the beeſtings* or *firſt milk*; and in the fourth *to ſuckle with the firſt milk*; and hence, ſays *Bochart*, the name of the *lioneſs, whoſe milk is thick like beeſtings.* Comp. *Caſtell.* As a N. then לביא *A lioneſs*, properly *when giving ſuck*, ἡ τȣς σκυμνȣς θηλαζȣσα. Thus Ezek. xix. 2, *What is thy mother?* לביא a lioneſs: רבצה ſhe *lay down among lions*, רבתה גוריה ſhe *brought up* her *whelps among young lions.* *Bochart* farther remarks that לביא, notwithſtanding it's termination, may as well be feminine, as רמך *a mare*, עז a *ſhe-goat*, אתון *a ſhe-aſs*, and others; and that it has two plurals, one לבאים (as he writes it, and as many of Dr. *Kennicott*'s Codices read), Pſal lvii. 5, ending like a maſculine Noun (as עזים *ſhe-goats*, רחלים *ewes*, &c.) and the other plainly feminine לבאת Nah. ii. 13. Nor need we wonder, adds he, that the לביא or *lioneſs* is reckoned among the fierceſt lions; as in Gen. xlix. 9. Num. xxiii. 24. xxiv. 9. Deut. xxxiii. 20. Job iv. 11. xxxviii. 39, or xxxix. 1. Pſal. lvii. 5. Iſa. v. 29. xxx. 6. Hoſ. xiii. 8. Nah. ii. 11, 12, or 12, 13; for the *lioneſs* equals, or even exceeds, the lion in ſtrength and fierceneſs, as he proves from the teſtimonies of ancient writers, which ſee in his vol. ii. 719, 720. The above cited are all the paſſages (except *Joel* i. 6.) where the word occurs. Nor do I ſee any text where it may not ſignify *a lioneſs* or *lioneſſes actually giving ſuck*, at which time they are peculiarly fierce and dangerous. See *Buffon*, Hiſt. Nat. tom. viii. p. 120, 12mo.

לבד See under בד

לבט

To fall, tumble. occ. Prov. x. 8, 10. Hoſ. iv. 14. The LXX in Prov. x. 8, render it by ὑποσκελισθησεται *ſhall be ſupplanted, tripped up.*

DER. Lat. *Labor, lapſum,* whence Eng. *lapſe, collapſe, elapſe,* &c.

לבן

I. In Kal, *To whiten, make white.* occ. Dan. xi. 35. In Hiph. *To be white.* occ. Pſal. li. 9. Iſa. i. 18. Joel i. 7. In Hith. *To be made white.* Dan. xii. 10. As a N. לבן *Whiteneſs, white.* Gen. xxx. 35, 37, & al. freq.

II. As a N. fem. לבנה, plur. לבנים, *A brick*, from it's *whiteneſs*, for in the eaſt their * *bricks* are of this colour. In Ezek. iv. 1, לבנה ſeems to denote *a tile flat and thin*, like a Roman brick.

Iſa. lxv. 3, מקטרים על הלבנים, *Offering by fire upon* the tiles which formed the *flat roofs* of their houſes. (Comp. under גג.) This idolatrous practice is mentioned Jer. xix. 13. xxxii. 29. Zeph. i. 5; and from 2 K. xxiii. 12, it appears that the idolaters ſometimes on the roofs of their houſes erected *altars*, probably of *brick* or tile. See *Diodati*'s and Biſhop *Lowth*'s Notes on Iſa. lxv. 3. As a V. *To make bricks.* Gen. xi. 3, & al. It is evident from the text juſt cited that the Tower of Babel was built of *burnt bricks and aſphaltus.* So, according to *Beroſus*, cited by *Joſephus* (Cont. Appion. lib. i. cap. 19, 20.) both *Nebuchadnezzar* and *Nabonnedus* built the walls of Babylon εξ οπτης πλινθȣ και ασφαλτȣ *of burnt brick and aſphaltus.*

מעשה לבנת *A paved work*, or *pavement* (*as*) *of bricks* or *tiles*; ſo LXX Εργον πλινθȣ *a tiled work*; and French Tranſlation, Un ouvrage de quarreaux. Exod. xxiv. 10. "The expreſſion—ſeems to point to that ſort of pavement which is formed of *painted tiles* (or *bricks*), and is common to this day in the eaſt, according to Dr. *Shaw*, p. 209." *Harmer's* Obſervations, vol. i. p. 186; where ſee more; and on Iſa. ix. 9, 10, ſee his *Obſervations*, vol. iii. p. 87.

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* See *Harmer*'s Obſervations, vol. i. p. 175, &c.

As a N. מלבן occ. Jer. xliii. 9. It is rendered *brick-kiln*; but ſurely this would hardly be placed at the entrance of Pharaoh's palace. The word more probably means *an area paved with brick* or *tile, a bricked area*. So the Hexaplar Verſions εν τῳ πλινθιῳ.

Alſo, *An inſtrument for making bricks, a rectangular mould* or *frame in which bricks are ſhaped out of the clay, a brick frame*, " Forma quâ ducuntur lateres." *Cocceius*. occ. Nah. iii. 14, *Go into the clay, tread the mortar*, החזיקי מלבן *take hold on* the brick-frame. " When the clay was well trod, tempered and mixed, the next thing was to *form it into bricks* *."

III. As a N. fem. לבנה *The white of the moon, the white illuminated lunar diſc.* It anſwers to חמה the *ſolar flame*, with which it is joined in the only three paſſages where the word occurs in this ſenſe. Cant. vi. 9. Iſa. xxiv. 23. xxx. 26 †.

IV. As a N. לבנה A ſpecies of *tree, the white poplar*, ſo called from the *whiteneſs* of it's leaves, bark and wood. occ. Gen. xxx. 37 Hoſ. iv. 13. In both paſſages the Vulg. interprets it *poplar*, in the latter the LXX and *Aquila* render it λευκης *white* (i. e. *poplar*). So *Virgil*, Ecl. ix. lin. 41, 42,

——*Hic* candida *populus antro*
Imminet.

——Here o'er the grot
Hangs the *white* poplar.——

And *Horace*, lib. ii. ode iii. lin. 9,

——Albaque *populus*.

V. As a N. fem. לבונה and לבנה *Frankincenſe*, a reſinous ſubſtance, produced from a ſhrub growing in the Eaſt, particularly in Arabia. It is of a *whitiſh* colour, and the beſt is nearly tranſparent. Exod. xxx. 34. 1 Chron. ix. 29, & al. freq. See *Bochart*, vol. i. 103. Hence Greek Λιϐανος, Λιϐανωτος, and the barbarous Lat. *Olibanum*.

VI. As a N. לבנון *Lebanon* or *Libanus*, " a famous mountain (or ridge of mountains) which ſeparates Syria from Paleſtine. This name was given it in all probability by reaſon of the *ſnow*, with which it is always covered in many places. Jeremiah ſpeaks of the *ſnow* of *Libanus*, ch. xviii. 14. And *Tacitus*, Hiſt. lib. v. cap. 6. *Præcipuum montium* Libanum *erigit, mirum dictu, tantos inter ardores* opacum fidumque nivibus. Of the mountains (of *Judea*) Libanus is the chief; and, what is ſurpriſing, notwithſtanding the extreme heat of the climate, is ſhaded with trees, and *perpetually covered with ſnow*." *Calmet*. Whether this of *Tacitus* be ſtrictly true, may be doubted. The authors of the *Univerſal Hiſtory* inform us, in a Note on vol. ii. p. 263, that " *Rauwolf*, who viſited the cedars [of *Libanus*] about *Midſummer*, complains of the rigour of the cold and *ſnows* here *Radzeville*, who was here in *June*, about five years after him, talks of the *ſnow that never melts* away from the mountains. Other travellers ſpeak to the ſame purpoſe; among whom our *Maundrell* (Journey, May 9.) repreſents the cedars as growing amongſt the *ſnow*; but he was there in the month of *May*. From all this we might have formed a judgement that the cedars ſtand *always* in the midſt of the *ſnow*: but we are aſſured of the contrary by another traveller (*La Roque*, Voyage de Syrie, tom. i. p. 89.), according to whom the *ſnows* here begin to melt in *April*, and are no more to be ſeen after *July*; nor is, ſays he, any at all left but in ſuch clifts of the mountains as the ſun cannot come at; that the *ſnow* begins not to fall again till *December*; and that he himſelf, when he was there, ſaw *no ſnow at all*; and it is probable he ſpeaks nothing but the truth." However, the *ſnow*'s lying on this mountain for ſeven or eight months in the year, according to *La Roque*'s account, is ſufficient to ſhew the propriety of it's being called in Hebrew לבנון *white*. Thus perhaps the *Alps* were denominated from אלבן or הלבן (the ן being dropped) by reaſon of the *ſnows* with which they are always covered. See *Bochart*, vol. i. 678. But beſides the *ſnows* on *Lebanon, Maundrell* informs us (Journey, May 6.), as to one part of it, that "the ground, where not concealed by the ſnow, appeared to be covered with a ſort of *white* ſlates, thin and ſmooth." And theſe might afford one reaſon of it's name; even as our Britiſh iſle might have been denominated *Albion* by the *Phœnicians* from הלבן or אלבן *to be white*, on account of the *white* rocks on it's ſouth-eaſtern coaſt.

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* See Dr. *Chandler*'s Life of David, vol. ii. p. 229, Note.

† See *Hutchinſon*'s Moſes' Princip. part ii. p. 463, &c.; and *Pike*'s Philoſophia Sacra, p. 56, 57.

Hoſ. xiv. 6, *His ſmell as* Lebanon. Cant. iv. 15, *Streams from* Lebanon. Not only both the great and ſmall cedars of *Lebanon* have a *fragrant ſmell* [*]; but Mr. *Maundrell* [†] found the great rupture in that mountain, which "runs at leaſt ſeven hours travel directly up into it, and is on both ſides exceeding ſteep and high, clothed with *fragrant greens* from top to bottom, and every where refreſhed with fountains, falling down from the rocks in pleaſant caſcades; the ingenious work of nature. Theſe *ſtreams* all uniting at the bottom make a full and rapid torrent, whoſe agreeable murmuring is heard all over the place, and adds no ſmall pleaſure to it."

Hoſ. xiv. 7. The excellency of the *wine of Lebanon* has been particularly noticed by the travellers *Rauwolf, Le Bruyn*, and *La Roque*, whoſe teſtimonies the reader may find in *Harmer*'s Obſervations, vol. iv. p. 136, &c. to which we may add that of *Niebuhr*, Voyage, tom. ii. p. 366: "Le vin du Mont Liban, dont le Prophète Oſée a fait dejà l'éloge, chap. xiv. eſt encore excellent." See alſo Bp. *Newcome* on Hoſ. xiv. 7.

לבש

I. In Kal, *To put on, clothe*. Gen. xxvii. 15. xxxviii. 19, & al. freq. In Hiph. *To cauſe to put on, to clothe*. Gen. xxvii. 16. Exod. xxviii. 41, & al. freq. As a N. לבוש and לבש *A veſture, garment*. 2 K. x. 22. Gen. xlix. 11, & al. freq. Sometimes the word לבש is applied to *Jehovah*, who is ſaid to be *clothed* with majeſty, ſtrength, honour, or the like. (See Pſal. xciii. 1. civ. 1. Job xl. 5, & al.) To underſtand which expreſſions we muſt recollect the glorious manner in which he vouchſafed to appear to his people in fire, light and clouds. See inter al. Exod. xix. 16, 17. Ezek. ch. i. As a N. fem. תלבשת *Clothing*. occ. Iſa. lix. 17.

II. It is particularly applied to *putting on* defenſive armour. See 1 Sam. xvii. 5, 38. Hence as a N. Job xli. 4, or 13, *Who hath opened* פני לבושו *the face of his* morion, i. e. *his* morioned *face?* For inſtances of a ſimilar Hebrew phraſeology ſee Deut. i. 41. Prov. xxiv. 31. Iſa. ii. 20. Ezek. ix. 1, 2. xxvi. 16.

III. In a figurative ſenſe. *To put on, be inveſted*, as with ſalvation, 2 Chron. vi. 41. Iſa. lxi. 10;—with righteouſneſs, Job xxix. 14;—with beauty, Iſa. lii. 1. Theſe and the like expreſſions plainly refer to that additional *clothing* which was inſtituted by God, and was emblematical of the clothing of Chriſt, his graces and righteouſneſs, and of thoſe glorified bodies with which true believers ſhall be *clothed* at the reſurrection. (Comp. Rom. xiii. 14. Gal. iii. 27. Eph. iv. 24. Rev. iii. 18. vii. 9, 13, 14. xix. 8. 1 Cor. xv. 53, 54. 2 Cor. v. 2—4.) So the oppoſite phraſe of being *clothed* with ſhame, Pſ. xxxv. 26, & al. refers to the nakedneſs of fallen man (comp. Gen. ii. 25. iii. 7, 8, 9, 10, 21.), and his expoſure to the divine vengeance.

IV. It is applied to the Spirit of God coming upon, and *inveſting* a man, Jud. vi. 34. 1 Chron. xii. 18. 2 Chron. xxiv. 20; and admirably expreſſes not only the *ſuper-added* aſſiſtance of the Holy Ghoſt, but the *ſufficiency* and *continuance* thereof. In the ſame manner St. *Luke*, in the New Teſtament, recording a ſpeech of our bleſſed Lord, applies the word *ενδυω endue, inveſt*, to the Holy Spirit, Luke xxiv. 49, *Tarry ye in the city of* Jeruſalem *until* ye be endued, inveſted, *ενδυσησθε, with power from on high*. And by a like phraſe the Spirit is ſaid to *reſt upon* Chriſt and his diſciples, Iſa. xi. 2. 1 Pet. iv. 14.

לג

As a N. *A Log*, the *ſmalleſt meaſure of capacity* for liquids among the Hebrews. It contained about three quarters of a pint. Lev. xiv. 10, 12, & al. It occurs not as a V. and the ideal meaning is uncertain. But have we not the traces of this Root in the Greek ληγω *to ceaſe*, in the Swediſh *lagg* extremity, in the Teutonic *laecken*

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[*] Complete Syſtem of Geography, vol. ii. p. 98, col. 2.

[†] Journey, p. 143, 2d edit. Sunday, May 9.

to be diminiſhed, and in the Eng. *lag*, *lack* and *leak*? See *Junius*'s Etymolog. Anglic. in LACK, LAG and LEAK.

לה

I. *To faint, fail.* So the Targum אשתלהי, and the LXX εξελιπε. occ. Gen. xlvii. 13.

II. As a negative Particle, *Not*, as לא from לאה *to fail*. Once, with ה interrog. prefixed, הלה Annon? Deut. iii. 11. So Targ. הלא. Comp. under לולי among the Pluriliterals. But obſerve that in Deut. iii. 11, eleven of Dr. *Kennicott*'s Codices read הלא, and the Samaritan Pentateuch, הלוא.

להלה In Hith. *To make oneſelf very faint, to tire oneſelf very much.* occ. Prov. xxvi. 18, כמתלהלה *As* he who tireth himſelf *in throwing*, &c.

Some deduce this word, as likewiſe תלה Gen. xlvii. 13, from הלל *to be mad*, and render them accordingly. It is not denied but this interpretation would make good ſenſe; but I do not find ſuch a formation of words ſufficiently authorized by ſimilar inſtances, and the genius and uſe of the Hebrew language. *Cocceius* renders כמתלהלה by *ut* furioſus, as *a madman*, and adds, that it probably means ſuch *a madman* as *greatly fatigues* himſelf, "*qui* ſe multum fatigat." Qu. therefore if it might not beſt be rendered *a raving madman*?

להב

Occurs not as a V. in Hebrew, but in the dialectical languages ſignifies, as a Verb, *To flame, burn, inflame, kindle, ſet on fire.*

I. As Ns. להב and להבה *A flame of fire.* Jud. xiii. 20. Pſ. lxxxiii. 15, & al.

II. *The blade* of a ſword, or *iron-head* of a ſpear, from their *flaſhing* or *gliſtening*. Jud. iii. 22. 1 Sam. xvii. 7. Nah. iii. 3. Comp. under ברק II.

III. As a N. fem. שלהבת *A raging flame.* See among the Pluriliterals in ש.

להג

As a N. *Meditation, ſtudy.* Once, Eccleſ. xii. 12. So the LXX μελετη, and Vulg. meditatio. It may be doubted whether the ל in this word be radical, and whether הג may not be conſidered as a N. from the Verb הגה *to meditate*, and ſo the paſſage in Eccleſ. rendered ולהג *And to much* ſtudy (*is* or *is annexed*) *wearineſs of the fleſh.*

If the ל in להג be radical, we may thence derive the Greek λεγω to ſpeak, λογος a word or ſpeech, whence *Logic, logician*, and Latin *lego* to read; whence *lecture, lection*, &c.

להט

I. *To burn up, ſet on fire, kindle.* Deut. xxxii. 22. Pſ. cvi. 18. Job xli. 12, or 21. (where ſee *Scott*) Iſa. xlii. 25. Mal. iv. 1. As a N. להט *Flame, ignited vapour.* Gen. iii. 24. Comp. Pſ. civ. 4. Ezek. i. 4.

II. As a N. maſc. plur. in Reg. להטי. occ. Exod. vii. 11. The LXX and *Theodotion* render it by φαρμακειαι *enchantments by drugs.* And I once thought the word might properly refer to the *burning* or *heating* of their magical drugs, which frequently made a part of their incantations, and no doubt was originally deſigned to do honour to, and procure the aſſiſtance of, their phyſical gods, the *fire* and *air*.

Thus the ſorcereſs *Canidia* in *Horace*, Epod. v. lin. 14, orders her abominable ingredients

> Flammis aduri *colchicis*,
>
> To be *burnt* in magic *flames*,

Ovid in like manner deſcribes another enchantreſs, Metam. lib. vii. fab. ii. lin. 258, &c.

> ————*Paſſis* Medea *capillis*
> *Bacchantum ritu* flagrantes *circuit aras*,
> *Multifidaſque* faces *in foſſâ ſanguinis atrâ*
> *Tingit*, & *intinctas geminis* accendit *in aris*.
> *Terque ſenem* flammâ, *ter aquâ*, *ter ſulphure luſtrat*.
> *Interea validum poſito* medicamen aëno
> Fervet & exultat, ſpumiſque tumentibus albet.
>
> Furious *Medea*, with her hair unbound,
> About the *flagrant* altars trots around;
> The *brands* dips in the ditches black with blood;
> And at the altars *fires* th' infected wood:
> Thrice purges * him with waters, thrice with *flames*,
> And thrice with ſulphur, mutt'ring horrid names,
> Meanwhile in hollow braſs the *med'cine boils*,
> *And*, *ſwelling high*, *in foaming bubbles toils.*
>
> SANDYS.

And ſomewhat in this view I ſay I was formerly inclined to explain the להטי of the Egyptian conjurers, but am now convinced that *Bate*'s interpretation of it by *flames* is both more ſimple and more juſt;

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* Old *Æſon*, whom, by her enchantments, ſhe was to make young again.

and with him I would refer it to thoſe *artificial flames* by means of which thoſe *jugglers deceived the ſight*, and ſubſtituted ſerpents for ſtaves. See his Note on Exod. vii. 11, in *New and Literal Tranſlation*, &c. Comp Wiſd. xvii. 7.

III. As a participial N. maſc. plur. להטים *Perſons ſet on fire*, i. e. with rage and malice, or perhaps *ſetters on fire, kindlers of miſchief, incendiaries*. occ. Pſ. lvii. 5. Comp. דלקים Pſ. vii. 14. and Jam. iii. 6.

Der. *Light*, in the ſenſe perhaps both of illumination and of levity.

להם

In Hith. *To be ſoft, mild, gentle*. occ. Prov. xviii. 8. xxvi. 22. The LXX render it in the latter paſſage by *μαλακοι ſoft*, and the Vulg. in both places, by quaſi ſimplicia, *as it were ſimple, undeſigning*. Comp. Pſ. lv. 22. Prov. xx. 27, 30.

Hence perhaps Eng. *A lamb.*

Schultens, however, on Prov. xviii. 8 *, obſerves that in Arabic להם ſignifies *to ſwallow down quickly* or *greedily*, "inglutire celeriter, avidè," and hence he explains כמתלהמים in Prov. by *like* things or dainties *eagerly ſwallowed*. And it muſt be owned that this explication gives a very good ſenſe, and is much favoured by the latter hemiſtich in both paſſages, והם &c. *for they alſo* (i. e. like things thus greedily ſwallowed) *deſcend into the inner parts of the belly*. Comp. Prov. xx. 27, 30.

להן Chald.

As a Particle,

1. The ſame as the Heb. לכן, *Therefore*. Dan. ii. 6, 9.
2. *Beſides, except*. Dan. ii. 11. iii. 28.
3. *But*. Ezra v. 12. Comp. Dan. ii. 30.

להק

Occurs not as a V. in Hebrew, but is retained as a V. in the Ethiopic, in the ſenſe of *growing, increaſing, augmenting*. As a N. fem. להקת *A large company* or *aſſembly*. So the LXX Εκκλησιαν, *Aquila* Ὁμιλον, and *Symmachus* Συϛροφην. Once, 1 Sam. xix. 20.

לוה

I. *To join, add, adjoin, couple, aſſociate*. Gen. xxix. 34. Num. xviii. 2. Eſth. ix. 27. Pſ. lxxxiii. 9. Iſa. xiv. 1. Jer. l. 5, & al. As a N. לוית *An addition*, ſo *Aquila*, *ϖροσθηκη*, or rather (according to the LXX, who render it *ϛεφανος a crown*) *A wreath, a diadem*. occ. Prov. i. 9. iv. 9. Comp. Eccleſ. viii. 15.

II. It is applied to *binding* or *obliging* oneſelf to a perſon by *borrowing* money or goods of him. In Kal, *To borrow*. In Hiph. *To let another borrow* of oneſelf, *to lend*. Deut. xxviii. 12, will afford an inſtance of both applications, והלוית גוים רבים ואתה לא תלוה *And thou ſhalt* cauſe to borrow (lend to) *many nations, and* (*as for*) *thyſelf thou ſhalt not* borrow, i. e. Thou ſhalt thus make many nations *be bound* to thee; but thou ſhalt not *bind thyſelf*, or *be bound* to them. So Iſa. xxiv. 2, כמלוה כלוה *As the* lender, *ſo the* borrower; or *as the* obligeor, *ſo the* obligee. Sometimes the word כסף *ſilver*, or *money*, is added to לוה in this ſenſe, as Exod. xxii. 25, אם כסף תלוה את עמי, *If thou ſhalt* lend *money* (*to*) *my people*, or more literally, *If* (in or by) *money thou ſhalt* bind *my people*, i. e. to thyſelf, the particle ב being underſtood (as in many other inſtances) before כסף. So Neh. v. 4, לוינו כסף We have bound (*for*) *money—our lands and vineyards*.

III. As a N. [illegible]. plur. ליות *Coupled figures*. occ. 1 K. vii. 29, 30, 36. From a compariſon of the former part of ver. 29th, with the latter, and with ver. 36, it appears that

Lions, Oxen and *Cherubs*, anſwer to
Lions, Oxen and ליות *coupled figures*,
and to
Cherubs, Lions and ליות *coupled figures*.

Theſe ליות then were *Cherubs*, and doubtleſs thoſe of the *coupled kind*, mentioned by Ezek. ch. xli. 18, 19, and having *two* faces, thoſe of a *lion* and of a *man* in union. Comp. Ezek. i. 10, and ſee under כרב I. This is further confirmed by their being attended in 1 K. vii. 36, as in Ezek. xli. 18, by the emblematic *palm-trees*. See more in *Bate*'s learned *Enquiry into the Similitudes*, &c. p. 132—35.

IV. לו A Particle expreſſing the *adheſion, attention*, or *cleaving* of the mind *to* any object.

1. Of wiſhing, *Would to God! O that!* Gen. xvii. 18, & al.
2. Of contemplating the object as preſent, Gen. l. 15, לו ישטמנו יוסף *Aſſuredly Joſeph will hate us*. Alſo, *If, ſuppoſing ſuch*

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* Comp. alſo *Schultens*'s Triga, p. 32, & ſeq.

a thing actually to happen. Ezek. xiv. 15. Mic. ii. 11.

V. As a N. fem. אליה *The large tail* of one ſpecies of the eaſtern ſheep. It ſeems to be ſo called from being, as it were, a kind of *appendage* or *addition* to the animal. occ. Exod. xxix. 22. Lev. iii. 9. vii. 3. viii. 25. ix. 19. *Bochart*, vol. ii. 494, &c. cites many writers both ancient and modern who have mentioned this kind of ſheep, and proves from their teſtimonies, that, in ſome, their *tails* equal ten or twelve, and in others exceed even forty pounds. See alſo *Scheuchzer*'s Phyſica Sacra, and plate, on Exod. xxix. 22. *Lucas*, Voyage au Levant, tom. i. p. 192. I ſhall here add the curious account of theſe *large-tailed* ſheep given by Dr. *Ruſſell*, Nat. Hiſt. of *Aleppo*, p. 51; where, after obſerving that they are in that country much more numerous than thoſe with ſmaller tails, he adds, "This tail is very broad and large, terminating in a ſmall appendix that turns back upon it. It is of a ſubſtance between *fat* and *marrow* *" (which, by the way, ſhews the reaſon why in the Levitical ſacrifices it was always ordered to be conſumed by fire); "and is not eaten ſeparately, but mixed with the lean meat in many of their diſhes, and alſo often uſed inſtead of butter. A common ſheep of this ſort, without the head, feet, ſkin, and entrails, weighs about twelve or fourteen *Aleppo* † rotoloes, of which the *tail* is uſually *three rotoloes* or upwards; but ſuch as are of the largeſt breed, and have been fattened, will ſometimes weigh above thirty rotoloes, *and the tails of theſe, ten*; a thing to ſome ſcarce credible. Theſe very large ſheep being about *Aleppo* kept up in yards, are in no danger of injuring their tails; but in ſome other places where they feed in the fields, the ſhepherds are obliged to fix a piece of thin board to the under part of the tail, to prevent it's being torn by buſhes, thiſtles, &c. as it is not covered underneath with thick wool, like the upper part; and ſome have ſmall wheels to facilitate the dragging of this board after them; whence, with a little exaggeration, the ſtory of having carts to carry their tails." And this contrivance, we may add, is at leaſt as old as *Herodotus*, who expreſsly mentions it, lib. iii. cap. 115; where, ſpeaking of the *Arabian* ſhepherds management to prevent this kind of ſheep from having their *tails* rubbed and ulcerated, he ſays Αμαξιδας γαρ ϖοιευντες, ὑποδεȣσι αυτας τῃσι ȣρῃσι, ἑνος ἑκαϛȣ κτηνεος την ȣρην επι αμαξιδα ἑκαϛην καταδεοντες. They make little *cars*, and faſten one of theſe under the *tail* of each ſheep."

VI. As a N. לויתן, ſee among the Pluriliterals.

לות Chald.

As a Particle, *With*. It occurs ſingle in the Targum, in this ſenſe, but in the Bible only with מן preceding, מן לות, *From*, q. d. *From with*, as the French ſay, *D'avec*. occ. Ezra iv. 12.

לז

I. In Kal and Hiph. *To turn aſide, decline, depart*. occ. Prov. iii. 21. iv. 21. In Niph. as a Participle נלוז *Perverſe, that hath turned aſide* or *declined* from the right way. occ. Prov. ii. 15. iii. 32. xiv. 2. In Iſa. xxx. 12, נלוז is rendered *perverſeneſs*, but may mean what *is turned aſide* or *diverted* from the right owner. As a N. לזות *Perverſion*. occ. Prov. iv. 24. Hence Gr. λοξος *oblique*.

II. As a N. לוז *The hazle* or *nut-tree* (ſo LXX καρυινην), probably ſo called from its *flexibility* or *readily turning* any way. occ. Gen. xxx. 37. In Arabic לז ſignifies the *almond-tree* (ſee *Caſtell*), and ſeveral learned men have thought that the word ſhould be ſo interpreted in Gen. The *almond-tree*, however, is in Hebrew expreſſed by a very different word, שקד, which ſee.

III. As a Pron. לז, with ה emphatic prefixed, *This, this here*, ſpoken of an object to which one *turns*, as if it were preſent. It is either maſc. 1 Sam. xvii. 26. Zech. ii. 4, or 8, & al. or fem. 2 K. iv. 25. לזה The ſame, maſc. occ. Gen. xxiv. 65. xxxvii. 19. So לזו fem. occ. Ezek. xxxvi. 35.

Der. *Loſe*, Old Eng. *leeſe*.

לחה

The idea of the word ſeems to be *ſmoothneſs*, or the like. It occurs not as a V. but

I. As a N. לוח, plur. לוחות and לחות, and once (Ezek. xxvii. 5.) לחתים (formed as שפתים from שפה), *A ſmooth table* or *plank* of wood or ſtone. Exod, xxiv. 12. Deut. ix. 9, 10. Prov. iii. 3. Cant. viii. 9, & al.

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* *Shaw* ſays it "conſiſts of a hard ſolid *fat*, not inferiour in taſte to *marrow*." Travels, p. 169.

† "A rotoloe of *Aleppo* is five pounds."

II. It is ſpoken of the *viridity* of *vegetables*, or *floridity* of *animals*. Every one knows the *ſmooth*, *bland* and *agreeable* feel with which theſe are attended.

Of vegetables, As a N. לח *Smooth, freſh, green, not withered.* Gen. xxx. 37, & al. It is oppoſed to יבש *dry, withered.* Num. vi. 3. Ezek. xvii. 24. xx. 47.

Of a man, As a N. לח or לחה *Floridity, ſmoothneſs* of complexion, as oppoſed to the wrinkles, dryneſs and harſhneſs of the ſkin in old perſons. occ. Deut. xxxiv. 7. Comp. under כלח.

III. As a N. לחי *The* maxilla inferior, or *lower jaw-bone* of an animal, from its *ſmoothneſs*. Jud. xv. 15, 16; where it is ſpoken of the *jaw-bone* of the aſs with which Sampſon ſlew the Philiſtines, from which tranſaction the place itſelf was called לחי *Lehi*, ver. 19; comp. ver. 9, 17, and under כחש.

IV. When ſpoken of man it may ſometimes be rendered the *cheek*; but in thoſe paſſages it ſeems ſtrictly to denote the *jaw-bone*. See 1 K. xxii. 24. Pſ. iii. 8. Lam. iii. 30.

Der. *A leek.* Gr. λειος, and Latin *lævis*, ſmooth, Qu? whence Eng. *levigate, levigation*. Alſo, *A lea.* Qu?

לחך

To lick, lick up. See Num. xxii. 4. 1 K. xviii. 38. Pſ. lxxii. 9. To illuſtrate the compariſon, Num. xxii. 4, we may obſerve from *Buffon* (Hiſt. Nat. tom. vi. p. 204, French edit. 12mo.) that "the horſe eats day and night, ſlowly, but almoſt continually; the ox or beeve, on the contrary, *eats quick, and takes in a little time all the nouriſhment he wants*; after which he ceaſes to eat, and lies down to chew the cud."

Hence Greek λειχω (by which or it's compound εκλειχω the LXX conſtantly render the Heb. V.), French *lecher*, and Eng. *to lick.* Alſo *A leech.* Qu?

לחם

The radical idea of this word may, I think, with the late learned Profeſſor * *Robertſon*, be expreſſed by the Latin conſeruit, inſeruit, and in Eng. by *inſert, join, lay, put* or *engage together*, as the V. likewiſe ſignifies in Arabic.

I. As a N. לחם *Food, victual*, in general, which is *added to* or *inſerted into* the body for the ſuſtenance of life, whether of men; ſee Gen. iii. 19. 1 Sam. xx. 27. Job xx. 14. Pſ. xli. 10. cii. 5. Prov. xxxi. 14. Comp. Dan. v. 1.—or of other animals, Pſ. cxxxvi. 25. cxlvii. 9. Prov. vi. 8. xxx. 25. Hence as a V. in Kal, *To eat*, Veſci. occ. Job xx. 23. Pſ. cxli. 4. Prov. iv. 17. ix. 5. xxiii. 1, 6. לחמי רשף Eaten up, conſumed, *with burning heat.* occ. Deut. xxxii. 24. Comp. under אכל II. and בער II.

לחם is applied to that part of the ſacrifice which was *burnt upon the altar*, and which is called לחם *the food* of God. See Lev. iii. 11, 16. xxi. 6. Comp. Mal. i. 7, and *Lowth*'s Note there.

Zeph. i. 17, לחמם *Their carcaſes* (ſo Targ. נבלתהון), literally, *Their food*, what *might be* ſo for the wild beaſts of the field, and the fowls of the air. See Jer. vii. 33. xix. 7.

לחם *Fruit, what is eatable*, of a tree, Jer. xi. 19, *Let us deſtroy the tree* בלחמו with his fruit, i. e. the Prophet with his prophecies or doctrine. Comp. Mat. vii. 16; and ſee *Noldii* Particul. Heb. Annot. 684.

Chald. As a N. לחם *An eating, a feaſt.* occ. Dan. v. 1. Comp. Job xx. 23.

II. As a N. לחם *Bread*, which was and is the *principal* part of the *food* of men in almoſt all countries, particularly of the eaſtern nations, who, Dr. *Shaw* obſerves (Travels, p. 230.), "are great eaters of *bread*; it being computed that three perſons in four *live entirely upon it*, or elſe upon ſuch compoſitions as are made of barley- or wheat-flour. Frequent mention is made of this ſimple diet in the Holy Scriptures." So *Niebuhr*, Voyage en Arabie, tom. i. p. 188, tells us that "*the principal nouriſhment of the Orientals in general* is freſh-baked *bread*, and that therefore they take eſpecial care not to want for meal when they travel in the Deſert." freq. occ. Hence

III. *Bread-corn*. occ. Iſa. xxviii. 28. Comp. Iſa. xxx. 23. Num. iv. 7. Job xxviii. 5. Eccleſ. xi. 1, and Bp. *Lowth*'s Note on Prælect. x. De Sacra Poeſi Heb. p. 120, edit. *Oxon.* 8vo. and p. 211, edit. *Gotting.*

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* See his *Clavis Pentateuchi*, No. 379, and 2105.

IV. In Kal, *To engage* in fighting, *to fight*, Manum ſeu prælium conſerere. occ. Pſ. xxxv. 1. lvi. 2, 3. Comp. Jud. v. 8. In Niph. *To be engaged in war* or *battle, to fight.* In this form it occurs very frequently; and with ל following, it denotes *To fight for* one, or *on his ſide.* Exod. xiv. 14, 25. Joſh. x. 14. (Comp. Pſ. lvi. 3.) But followed by ב Num. xxi. 1, & al. freq.—by עם Deut. xx. 4. 2 K. xiii. 12.—by על Deut. xx. 19. 2 K. xii. 17. Jer. xxxiv. 22.—by אל Jer. i. 19. xv. 20.—by את Pſ. xxxv. i. Jer. xxi. 4, 5, it ſignifies *To fight againſt* or in *oppoſition to* another. As a N. fem. מלחמה *Engagement, battle, war.* Gen. xiv. 2, 8, & al. freq. מלחמת The ſame. occ. 1 Sam. xiii. 22.

From this Root may be derived not only the Iſlandic *lem*, and northern Engliſh *to lamme*, beat, and Greek λυμαινω *to deſtroy, ravage*, λοιμος *a peſtilence*, λαιμος *the gullet*, λαιμαζω or λαιμασσω *to gorge* or *eat immoderately*, but alſo the Etruſcan *Lucumo*. For the ancient "Etruria was divided into twelve tribes or cantons, called in the Tuſcan language *Lucumonies:* each of theſe was governed by it's own Prince or *Lucumo*, and over the whole a King preſided.—As the Etruſcans were a very *warlike* nation, and ſpoke at firſt a language not very different from the Hebrew or Phenician, the word *Lucumo* might poſſibly have denoted *a warrior* or *captain.* The Hebrew לחם had undoubtedly ſuch a ſignification." *Univerſal Hiſtory*, vol. xvi. p. 38.

לחן Chald.

Occurs not as a V. but as a N. fem. plur. in Reg. לחנת *Concubines.* So *Theodotion* Παρακοιτοι, and Vulg. Concubinæ. occ. Dan. v. 2, 23. The Targum uſes the Ns. לחינא, לחינתא, and לחנתא in the ſame ſenſe. Perhaps they are all derivatives from the Heb. לח *ſmooth, delicate*, or the like.

לחץ

I. *To preſs, ſqueeze, cruſh.* It is uſed both tranſitively and intranſitively. See Num. xxii. 25. 2 K. vi. 32.

II. Metaphorically, *To cruſh, oppreſs*, as an enemy doth. Exod. iii. 9. Jud. i. 34, & al. Comp. Exod. xxii. 21. xxiii. 9. As a N. לחץ *Oppreſſion.* Exod. iii. 9, & al.

לחש

Denotes a *low hiſſing, whiſtling*, or *whiſpering ſound*, and may be a word formed by an Onomatopœia, like the Engliſh words juſt mentioned, the Greek ψιθυριζω, and French *chuchetter* and *ſiffler.*

I. In Hith. *To whiſper together.* occ. 2 Sam. xii. 19. Pſ. xli. 8. So LXX, ψιθυριζω. As a N. לחש *A whiſper*, i. e. *a whiſpering* or *ſecret prayer.* occ. Iſa. xxvi. 16. Alſo, *A low whiſpering voice*, ſuch as their conjurers uſed. occ. Iſa. iii. 3; on which text obſerve that *the prophet* and קסם *the diviner* are mentioned in the preceding verſe, and that the Vulg. renders נבון לחש by prudentem *eloquii myſtici, ſkilled* in myſtic ſpeech. Comp. Iſa. viii. 19. xxix. 4.

II. In Hiph. *To make a ſoft whiſtling ſound, to whiſtle*, in order to *charm* ſerpents, and render them harmleſs. occ. Pſ. lviii. 6. As a N. לחש *Such a charming* or *incantation* of ſerpents. occ. Eccleſ. x. 11. Jer. viii. 17. Comp. Ecclus. xii. 13.

That *ſerpents* might be charmed and rendered harmleſs by *muſical ſounds*, was well known to the ancients, both Greeks and Romans, as the reader may find abundantly proved in *Bochart*, vol. iii. 385, & ſeq. He alſo cites *Texeira*, a Spaniſh writer, who, in the firſt Book of his *Perſian Hiſtory*, ſays that "in India he had often ſeen the Gentiles leading about enchanted ſerpents, *making them dance to the ſound of a flute*, twining them about their necks, and handling them without any harm." To this teſtimony I ſhall ſubjoin another paſſage or two from modern writers. Thus then the Author of *The Conformity of the* Eaſt-Indians *with the* Jews *and other ancient Nations*, ch. xxviii. "Their (the Indians) enchantments, or at leaſt ſuch as I have any knowledge of, have not very much in them, and extend no farther than to taking of *adders*, and making them dance *to the muſic of a flute.* They have *ſeveral kinds of adders*, which they keep in baſkets: theſe they carry from houſe to houſe, and make them dance whenever any body will give them money. When any of theſe reptiles get into the houſes, they get theſe Indians to drive them out: theſe have the art to bring them at their feet by the *ſound of their flutes*, and *by ſinging certain ſongs*; after which *they take them up by handfuls, without receiving the leaſt hurt*." To which is added in *Picart*'s Ceremonies and Religious Cuſtoms of all Nations, vol. iii. p. 268, Note, "As to *ſerpents*, it is very probable they may be delighted with *muſical ſounds*, and that the whole enchantment of the Bramins may centre there. *Baldæus*, Author of the Deſcription of *Coromandel*, in Dutch, relates that he himſelf was an eye-witneſs to this conjuration with *ſerpents**."

So the judicious *Niebuhr*, Voyage en Arabie, tom. i. p. 152, ſpeaking of the Egyptian amuſements, "Other perſons make *ſerpents* dance. This perhaps will appear incredible to thoſe who do not know the inſtinct of thoſe animals: *but certain ſpecies of ſerpents appear to love muſic*; on hearing the drum they naturally rear their head, and the upper part of their bodies; and this is what they call dancing†."

III. As a N. maſc. plur. לחשים Some female ornaments, probably ſo called from their yielding *a low, whiſtling* or *tinkling ſound*. We are told by *Pitts* (p. 99, 100.) that the *women of pleaſure* at *Cairo* wore their hair in treſſes behind reaching down to their very heels, with *little bells* or *ſome ſuch things* at the end, which ſwung againſt their heels, and made a *tinkling ſound* as they went. Suppoſing the Jewiſh ladies to have had ſuch a faſhion, I ſhould rather think it referred to by this word לחשים, than, as *Pitts* himſelf does, by the Hebrew עכסים; but I preſume he relied on the Eng. tranſlation of this latter term by "tinkling ornaments *about their feet*." For the citation from *Pitts* I am obliged to *Harmer*'s Obſervations, vol. ii. p. 385; and agree with the excellent Author of that work, that "it is extremely difficult, if not impoſſible, to give a *ſure* explanation of the *female ornaments mentioned in the third of Iſaiah*." A Lexicon-writer, however, is bound to do his beſt; and it may be added, that the above-cited account of *Pitts* is confirmed by *Niebuhr*, Voyage en Arabie, tom. i. p. 133; and comp. *Haſſelquiſt*'s Travels, p. 58. occ. Iſa. iii. 20. But, after all, לחשים may perhaps mean, as the Vulg. and our tranſlators render it, *ear-rings*. *Vitringa* obſerves, that if this be not it's ſignification, then we muſt ſay, that the prophet has omitted this *capital* article of female decoration, ſince there is no other word in his liſt to expreſs it. A kind of *ear-rings* might be thus called from being made in ſuch a manner as on the motion of the head to yield a *low tinkling* ſound.

לט

I. *To hide, involve, inwrap, wrap up* or *over*. occ. 1 K. xix. 13. 1 Sam. xxi. 9. Iſa. xxv. 7. בלט *In covert, covertly, ſecretly*. occ. Ruth iii. 7. 1 Sam. xviii. 22. xxiv. 5. As a N. לוט *A covering*. occ. Iſa. xxv. 7.

II. As a N. maſc. plur. in Reg. לטי *Conjuring ſecrets* or *tricks, ſleights*, Præſtigiæ. occ. Exod. vii. 22. viii. 7, 18; in the two former of which paſſages *Aquila* renders it *ηρεμαιοις ſly tricks*, and *Symmachus αποκρυφων ſecrets*. Comp. under לחט II.

III. As a N. לט A kind of *gum*. The LXX and Vulg. render it Stacte, which is the *pureſt kind of myrrh*, diſtilling from the tree of its own accord: but this is expreſſed by a different word, נטף, which ſee. And the moſt probable interpretation of the N. לט ſeems to be that of *Junius* and *De Dieu*, who take it to mean *ladanum*, or *labdanum*, which "is a balſam or gum oozing out of the leaves of the *ciſtus* tree, which is common in *Cyprus*, and ſome parts of *Arabia*. *Dioſcorides* ſaith it is pulled off the beards of goats†, who feeding upon thoſe leaves, the *viſcous* juice by degrees gathers and hardens into little lumps upon the hair. Monſ. *Tournefort*, in his Voyage to the *Levant*, deſcribes the method of gathering this gum, in *Candia*. He ſays it is bruſhed off the ſhrub, in a calm day, by a ſort of whip, to which it *adheres*; and after it is ſcraped off the ſtraps, it is made into cakes of different ſizes." Dr. *Quincy*'s Diſpenſatory. The above account is ſufficient to ſhew that this gum might with great propriety be called by the Hebrew name לט (q. d. *the inwrapper*) from its viſcidity and *ſtickineſs*. occ. Gen. xxxvii. 25. xliii. 10. The Greek name ληδανον or λαδανον, and the Latin one *ladanum*, ſeem derivatives from לט.

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* I have likewiſe heard a gentleman of veracity, who reſided many years on the coaſt of *Coromandel*, affirm, that he himſelf ſaw an Indian by *the ſound of his flagelet* bring out a very dangerous ſerpent who had hid himſelf in a garden.

† See alſo Complete Syſtem of Geography, vol. ii. p. 306.

† Comp. *Herodotus*, lib. iii. cap. 112, edit. *Gale*; and *Pliny*, Nat. Hiſt. lib. xii. cap. 17.

Hence perhaps Lat. *Lethum*, and Old Eng. *Lethe*, death.

IV. To this Root may perhaps be beſt referred the N. מלט, which occurs Jer. xliii. 9, and by the context denotes *a hiding place, a vault*, or ſomething of that kind. So the Hexaplar Verſions, except the LXX, render it by κρυφιω, and the Vulg. by Crypta; both which words are from κρυπτω *to hide*.

לטא

Occurs not as a V. in Heb. but in Arabic ſignifies, *To adhere* or *ſtick cloſe* to the ground. As a N. fem. לטאה A ſpecies of *poiſonous lizard* called in Arabic *Wacbra*, and remarkable for *adhering cloſely to the ground*. Thus *Bochart*, vol. ii. 1074, where ſee more. Once, Lev. xi. 30. The LXX render it Καλαβωτης, and Vulg. Stellio, *a Newt*, which may confirm the interpretation here given.

לטש

I. In Kal, *To whet, ſharpen* or *ſet an edge on* a tool or inſtrument of metal. occ. 1 Sam. xiii. 20. Pſ. vii. 13. lii. 4. So Gen. iv. 22, *Tubal-Cain*, the ſeventh from Adam in the line of Cain, was לטש כל חרש נחשת וברזל a whetter or ſharpener *of every inſtrument of copper and iron* (ſo *Montanus, acuentem* omne artificium æris & ferri). This account implies great ſkill in metallurgy. For though we ſhould with Monſ. *Goguet* ſuppoſe that * *copper* might be found in a pure unmixed ſtate, yet ſtill the diſcovering and fuſing and forging of *iron*, and *the ſetting of an edge on copper*, ſo as to make it fit for a tool or inſtrument (which the modern artiſt finds it very difficult to do) ſhews that *Tubal-Cain* had great knowledge in his art. But for further ſatisfaction on the ſubject of ancient metallurgy I with great pleaſure refer the curious reader to the learned, ſenſible, and entertaining account given by Monſ. *Goguet*, in his Origin of Laws, &c. vol. i. book ii. ch. xiv. p. 140, &c. edit. *Edinburgh*, 8vo †.

II. In a figurative ſenſe applied to the eyes, *To ſharpen* them, *make* them *look ſharp* and *gliſtering*, as with anger. occ. Job xvi. 9.

לכד

I. *To take*, as a city or town, in war. Deut. ii. 34, & al. freq. Comp. Jud. vii. 24.

II. *To take*, by lots. Joſh. vii. 24. Comp. 1 Sam. xiv. 41, 42.

III. *To take* or *catch*, as in a pit, ſnaring net, or the like. Iſa. xxiv. 18. Jer. v. 26. xviii. 22. l. 24. As a N. fem. in Reg. מלכדת *A trap, a gin*. occ. Job xviii. 10.

IV. *To take* or *catch*, as a wild beaſt doth his prey. Amos iii. 4.

V. In Hith. *To catch* or *take hold on each other*, as the ſcales of the leviathan, Job xli. 9, or 17;—as the ſuperficial parts of water in freezing, Job xxxviii. 30. Comp. Ecclus. xliii. 20.

לל

Occurs not as a Verb, but the idea is evidently, *To wind, to turn*, or *move round*, or *out of a rectilinear courſe*.

I. As a N. maſc. plur. לולים *Winding-ſtairs*. So the LXX Ἑλικτη, and Vulg. Cochleam. occ. 1 K. vi. 8.

II. As Nouns, ליל and לילה, *The night*, q. d. *the deviatrix*. freq. occ. It ſeems properly to denote the dark condenſed air on the back part of the earth, which was and is the principal cauſe of it's continual *deviation* from a rectilinear to a *circular* courſe.

We are informed by *Moſes*, Gen. i. 3, *Then God ſaid, Let light be, and light was*. Ver. 4, *And God ſaw the light, that* (*it was*) *good* (proper to perform the important offices intended for it), *and God divided between the light and between the darkneſs* (reciprocally changed the conditions of the celeſtial fluid by his own immediate power, as the ſun and moon afterwards mechanically did, and ſtill do, ver. 18.) Ver. 5, *And God called the light* day (יום the buſtler), *and the darkneſs called he* night (לילה): *and there was evening and there was morning, one* (*the firſt*) *day*. From the evening being mentioned firſt, it is apparent that the firſt puſh or action of the Spirit, when

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* Comp. *Boerhaave's* Chemiſtry by *Shaw*, vol. i. p. 12. and Notes.

† Comp. *Heſiod*, Opera & Dies, lin. 149, 150; Annual Regiſter for 1784, 5, Antiq. p. 78.

God divided between the light and between the darkneſs, was on the evening or weſtern * ſide or edge of the earth, or in other words, that the earth was *impelled* or *puſhed forward* from weſt to eaſt. But the conſequence of the diviſion juſt mentioned muſt be, that the earth would *decline* from a rectilinear path the moment it began to move. For ſince it is an unvaried law of nature (confirmed by every poſſible experiment, and indeed by every breath we draw) that the groſſer air conſtantly tends to ruſh into the finer, and will preſs againſt any intervening obſtacle with a force proportionable to the different degrees of fineneſs on the one ſide and on the other; hence it is evident, that the air, being by the interpoſition of the earth made more groſs on the back part thereof, than on that which was turned towards the centre of light, muſt, as ſoon as the light began to act, have preſſed on the ſaid back part with a conſiderable force, and cauſed the earth to *deviate* from a rightlined courſe into an *intermediate* one, between the directions of the perpendicular and lateral impulſe above mentioned; and as the ſame forces are now conſtantly kept up by the natural and mechanical action of the celeſtial fluid, the earth muſt continue to move forward not in a right line, but (ſince the two forces approach to an equality) in an orbit nearly *circular* †.

III. As a N. fem. לילית Some *night-bird, the* noctua, ſtrix, or *ſcreech-owl*. occ. Iſa. xxxiv. 14.

IV. As Particles לולי and לולא. See among the Pluriliterals.

ללא

Occurs not as a V. but it's radical meaning ſeems nearly the ſame as that of לל, namely *to wind* or *turn round*. So בו and בוא, בד and ברא, חנ and חנא, reſpectively, and nearly related in ſenſe as well as in ſound. As a N. fem. plur. ללאת *Round loops*, ſo called from their form. Exod. xxvi. 4, 5, & al. The LXX render it by *αγκυλας*, which from *αγκυλος, curve, bending*, expreſſes a ſimilar idea.

למד

I. In general, in Kal, *To accuſtom* or *habituate, to be accuſtomed* or *habituated*. occ. Jer. ii. 24. So Vulg. aſſuetus. But ſee under פרה III.

II. In Kal, *To learn*; like the Engliſh word *learn*, it is uſed both in the ſenſe of *learning oneſelf*, and of *teaching others*. Deut. iv. 5, 10. Jer. xii. 16, & al. freq. As a Particip. Hiph. *Teaching*. Deut. iv. 1. 2 Sam. xxii. 35.—Huph. *Taught*. 1 Chron. xxv. 7, & al. As a Participle in Kal and Huph. it is particularly applied to the beeve kind as *accuſtomed* or *broken* to the yoke. occ. Jer. xxxi. 18. Hoſ. x. 11. As a N. תלמיד *One taught, a diſciple, ſcholar*. occ. 2 Chron. xxv. 8.

III. As a N. מלמד *A goad*, by which beeves are *habituated* or *broken* to the plough, and *managed*. *Aquila* renders it ideally διδακτηρι. occ. Jud. iii. 31; where *Shamgar—ſlew* of the *Philiſtines* 600 *men with* an ox-goad: and *Maundrell* in his *Journey*, &c. at April 15, informs us, that an *ox-goad* which he had ſeen them ſtill uſe in that part of the world, was of ſuch a make and ſtrength as to be a formidable weapon. And from *Homer*, Il. vi. lin. 130, &c. it ſhould ſeem that the *ox-goads* uſed in his time and country were of a ſimilar kind; ſince he there deſcribes the votaries of Bacchus as purſued and ſlain by Lycurgus with an *ox-goad*, θεινομεναι βουπληγι. See *Bochart*, vol. ii. 385.

לן

I. In Kal and Hiph. (dropping the formative ה) *To ſtay, abide, remain*. See Ruth i. 16. Job xvii. 2. xix. 4. xxix. 19. xli. 13, or 22. Pſ. xxv. 13. xlix. 13. Prov. xv. 31. Iſa. i. 21. Zech. v. 4. In Hiph. *To cauſe to lodge*. Job xxiv. 7. "It is by no means confined to the *night*, as if it were *to ſtay* or *lodge a night*, or *in the night only*," *Bate*; unleſs this circumſtance is either expreſſed, as Gen. xxxii. 13, 21. Num. xxii. 8.—or implied in the context, as Gen. xix. 2. xxiv. 54. xxviii. 11. xxxi. 54. Exod. xxiii. 18. xxxiv. 25.

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* The *evening* edge of the earth is very properly called the *weſtern*, becauſe, as it is *juſt entering* into the darkened hemiſphere, the *ſun always riſes later* to it than it does to the *morning* edge, which is *juſt entering* into the enlightened one, and is therefore called the *eaſtern*.

† For a further account of the ſcriptural principles of philoſophy in relation to the earth's motion, ſee *Catcott*'s Veræ & Veteris Philoſophiæ Principia; *Spearman*'s Enquiry after Philoſophy and Theology, ch. ii.; and *Catcott*, the Son, on Creation, p. 48—52.

xxxiv. 25. Jer. xiv. 8. But ſince this V. לן is often applied to *the night*, hence may with great probability be derived the Lat. *luna* the moon; whence Eng. *lunar, lunation, lunacy, lunatic, ſublunary.* As a N. מלן *A place to lodge* or *ſtay in.* 2 K. xix. 23. Joſh. iv. 8; particularly, *A place* where travellers uſed to *ſtop* and *lodge*. It is rendered *an inn*. But theſe places were very different from the preſent inns among us, and, no doubt, rather reſembled the *connacs, khanes*, or *caravanſeras*, which, to this day, in the eaſtern countries rarely afford any other accommodations than bare walls (and ſometimes not even them) and a wretched lodging. Travellers therefore in theſe countries are obliged to take their bedding, wine, oil, and other proviſions with them. occ. Gen. xlii. 27. xliii. 21. Exod. iv. 24. Jer. ix. 2. comp. Gen. xlv. 23. Luke x. 34*. As a N. fem. מלונה *A lodge, hovel, ſhed.* occ. Iſa. i. 8. xxiv. 20. On the former paſſage we may obſerve, that in the Eaſt they ſtill have in their *unincloſed* cultivated ſpots *lodges* or *booths*, which Sir *John Chardin* deſcribes as "*Places defended from the ſun by ſods, ſtraw* and *leaves*, made for watching the fruits of thoſe places, ſuch as *cucumbers*, melons, *grapes*, when they begin to ripen; under which alſo they ſell the produce of ſuch gardens." Thus *Harmer*, Obſervations, vol. i. p. 454; who judiciouſly adds, that "as it was ſo eaſy to get over ſome of their fences (namely ſuch as conſiſted of unarmed plants), ſuch *watch-houſes* might be very requiſite (even) in ſuch gardens as had hedges." —Comp. *Shaw*'s Travels, p. 138; *Niebuhr*'s Deſcript. de l'Arabie, p. 139.

II. In Kal and Hiph. *To dwell* or *harp* (as we ſay) upon a ſubject *with diſcontent* and *murmurs, to grumble*, Fr. gronder. Exod. xv. 24. xvi. 2. Num. xiv. 29. As a N. fem. plur. תלנת, תלונות, and in Reg. תלנתי *Repeated murmurs* or *murmuring repetitions, grumblings*. Exod. xvi. 7, 12. Num. xiv. 27, & al.

לן In Hith. *To lodge oneſelf, to take one's abode* or *reſting place*. occ. Job xxxix. 28. Pſ. xci. 1.

לע

I. *To lick up, abſorb, ſwallow down.* occ. Obad. ver. 16. Uſed figuratively, occ. Prov. xx. 25. In a paſſive ſenſe, *To be ſwallowed up*. occ. Job vi. 3; where Targ. משתלהין *fail.* As a N. לע, or, according to ſeventeen of Dr. *Kennicott's* Codices, לוע *The throat, the gullet*, q. d. *the ſwallow.* occ. Prov. xxiii. 2.

II. As Ns. תולע, fem. תולעה, *A worm.* The learned *Bochart* and others deduce theſe Nouns from לע *to ſwallow*, on account of the *rapaciouſneſs* and *voracity* of theſe little reptiles (ſee Deut. xxviii. 39); but it ſeems more proper to place theſe words under תלע, which therefore ſee.

Der. Lat. *lingo*, whence *linctus*. Alſo Lat. *lingua* the tongue, whence French *langue, langage*, and Eng. *language*; alſo Eng. *linguiſt, ſublingual.*

לעב

In Hiph. *To deride, ſneer.* So the LXX μυκτηριζοντες, and Vulg. ſubſannabant. Once, 2 Chron. xxxvi. 16. The Chaldee Targums often uſe the word in the ſame ſenſe.

Hence plainly the Greek λωϐη *contumely, deriſion*, and it's derivatives, and perhaps Eng. *to laugh*, &c. But comp. under לעג.

לעג

In Kal and Hiph. *To mock, deride, ſneer, ſcorn.* It is a word of geſture, and is put either abſolutely, as Job xi. 3. xxi. 3; or conſtrued with ל, ב or על prefixed to the Noun or Pronoun following. See 2 K. xix. 21. 2 Chron. xxx. 10. Neh. iv. 1. In Prov. xxx. 17, it is ſpoken of the eye, by which every one knows that *ſcorn* or *contempt* is often ſignified. But more particularly "*Contempt* is expreſſed by raiſing one ſide of the upper lip, ſo as to diſcover the teeth, whilſt the other ſide has a movement like that in laughter: *the eye*, on that ſide where the teeth appear, *is half ſhut, whilſt the other remains open*; however *both the pupils are depreſſed* †." As a N. לעג *Scorn, deriſion, ſcoffing.* Job xxxiv. 7. Pſ. lxxix. 4, & al. In Pſ. xxxv. 16, מעוג ſeems to be a N. from לעג (the ל being dropped, as in מקח 2 Chron. xix. 7, and in מקחות Neh. x. 31, both of them Nouns from לקח *to take*), and to this purpoſe the

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* See Preface to *Shaw*'s Travels, 2d edit. p. 9, 11, 14, and Notes; *Maundrell*'s Journey, p. 1, 2; and *Volney*, Voyage, tom. ii. p. 384.

† *New and Complete Dictionary of Arts*, Article Passions in Painting.

LXX render לעגי מעוג in the Pſ. by *εξεμυκτηρισαν μυκτηρισμον*, literally, *they ſneered a ſneering*, and Vulg. by ſubſannaverunt ſubſannatione. As a Participle in Niph. or a participial N. occ. Iſa. xxxiii. 19, נלעג לשון Ridiculous (Eng. margin) *in tongue* or *language*, as ſpeaking what was to the Jews mere unintelligible *ridiculous* jargon. So לעגי שפה Ridiculouſneſs *of lip*, i. e. ridiculous *lips*. occ. Iſa. xxviii. 11. And thus, when God did on another occaſion ſpeak to the Jews and Proſelytes of all nations by *men of other tongues and other lips* (comp. 1 Cor. xiv. 21.), *ſome* χλευαζοντες mocking *ſaid theſe men are full of new wine*. Acts ii. 13. Comp. 1 Cor. xiv. 23.

Der. Gothic *hlahgan*, Eng. *laugh*.

לעז

Occurs not as a V. in Heb. but as a Noun has been ſuppoſed to ſignify *barbarous*, i. e. *uſing a barbarous* or *foreign language* or *pronunciation*. So Targum ברבראי. LXX βαρβαρῳ, and Vulg. barbaro. But the word ſeems rather (according to Mr. *Bate* in Crit. Heb. and in his Appendix to the Enquiry into the Similitudes, p. 281, &c.) to be a compound of the particle ל *of* (as ל is often uſed, ſee *Noldius*'s Particles, under ל, 44.) and עז *violence*, and ſo to refer to the *violence* of the Egyptians towards the Iſraelites, or the *barbarity of their behaviour*, which was more to the Pſalmiſt's purpoſe than the *barbarity of their language*; even ſuppoſing the reality of the latter in the time of *Moſes*. Once, Pſ. cxiv. 1.

לעט

To ſwallow down eagerly, or *at once*, *to gulp*. It occurs not in Kal, but in Hiph. Once, Gen. xxv. 30, הלעיטני *Let me* ſwallow down; which ſeems well to expreſs Eſau's hunger and greedineſs.

Der. (ע being tranſpoſed) *To glut*, whence *glutton*, &c.

לען

Occurs not as a V. in Heb. but in Arabic ſignifies *To reject*, *deteſt*, " Abegit, procul abeſſe juſſit." *Caſtell.* Hence as a N. fem. לענה *Wormwood*, ſo called becauſe animals *reject* or *refuſe to eat it* on account of it's extreme bitterneſs. Deut. xxviii. 18, *A Root bearing*—לענה wormwood. (Comp. Heb. xii. 15.) But in this, as in all the other texts of the Old Teſtament, it is uſed in a figurative ſenſe either for what is *offenſive*, *odious*, as Amos v. 7. vi. 12;—or for *bitter affliction*, Prov. v. 4. Jer. ix. 15. xxiii. 15. Lam. iii. 15, 19.

The above cited are all the paſſages of Scripture where the word occurs. The LXX generally render it by words expreſſive of it's figurative ſenſe, but the Vulg. moſt uſually by abſinthium *wormwood*, and ſo *Aquila*, Prov. v. 4, by αψινθιον. See *Martinii* Lex. Etymolog. in *Abſinthium*.

Der. *A loon*, ſcoundrel. Qu?

לפד

Occurs not as a V. but no doubt the idea of the Hebrew word, as of the Greek *λαμπω*, *λαμπας—αδος*, *λαμπτηρ*, *λαμπεταω*, derived from it, is *to ſhine*, or the like. And obſerve that μ is inſerted, as uſual before π, not only in theſe Greek derivatives, but likewiſe מ in the Chaldee למפד, and Syriac למפדא *a lamp*; the former of which words is in *Jonathan Ben Uziel*'s Targ. on Exod. xx. 2, 3, applied like the Heb. לפיד in Gen. xv. 17. Exod. xx. 18.

As a N. לפיד, plur. לפידים, לפדים, and לפידם, *A burning torch* or *fire-brand**. Jud. vii. 16, 20. xv. 4, 5. Job xii. 5. Iſa. lxii. 1. Zech. xii. 6, כלפיד אש *like* a torch of fire or *fire-brand in a ſheaf*. But לפיד אש Gen. xv. 17, means *a flame* or *cone of fire* in the midſt of the ſmoky cloud, the emblem of the divine preſence, as at Sinai, Exod. xix. 18. So לפידם Exod. xx. 18, are the *flames* or *flaſhes* of fire. Comp. Ezek. i. 13. Dan. x. 6. Nah. ii. 5. Job xli. 11, or 19.

The above cited are all the paſſages wherein the word occurs as an appellative Noun.

Der. Greek and Lat. *Lampas*. Eng. *Lamp*. Alſo Lat. *limpidus*; whence Eng. *limpid*, *limpidneſs*.

לפת

To incline, *turn aſide*, *decline*. It is uſed both tranſitively and intranſitively. occ. Jud. xvi. 29. Ruth iii. 8. Job vi. 18.

Der. Greek λαφος (Heſych.), Latin *lævus*, Engliſh *left* (hand.) Qu? *Lappet*. Qu?

לץ

The Hexaplar verſions very frequently render the Verb and Nouns under this Root by χλευαζω *to mock, deride*, and its compound and derivatives εκχλευαζω, χλευαστης, χλευασμος. See *Montfaucon*'s Heb. and Greek Lexicons at the end of his Hexapla.

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* Comp. *Harmer*'s Obſervations, vol. iv. p. 429.

I. In Kal and Hiph. *To deride, ſcoff, ſcorn.* Prov. iii. 34. ix. 12. Pſ. cxix. 51, & al. As Ns. לץ *A ſcoffer, ſcorner.* Pſ. i. 1, & al. freq. לצון *Scorn, a ſcorning,* Prov. i. 22. xxix. 8. Iſa. xxviii. 14. מליצה חידות *A ſcoffing of,* or *in, parables,* "*a taunting proverb.*" (Eng. Tranſl.) Hab. ii. 6. But Qu? and ſee under מלץ IV. Job xvi. 20, מליצי רעי is by ſome rendered, *My friends* mock (are mocking) *me,* ſo *Schultens,* "illuſores *mei, ſodales mei*;" it may however perhaps be beſt to refer this text to the Root מלץ, which ſee. But the Reader will conſider and judge for himſelf.

II. As a N. מליץ *An advocate.* See under מלץ II.

לצץ In Hith. *To ſcoff* or *mock, repeatedly,* or *continually.* occ. Iſa. xxviii. 22, "Give yourſelves up to ſcoffing *no more.*" Bp. *Lowth.* As a N. maſc. plur. לצצים *Great ſcorners, theſe who ſcoff repeatedly* or *continually.* occ. Hoſ. vii. 5.

לצר Chald.

Occurs not as a V. but as a participial N. מלצר *A houſe-ſteward* or *butler.* occ. Dan. i. 11, 16. Some interpret the word as a proper name, *Melzar*; but as the ה is prefixed, it ſeems rather to be an appellative.

לק

I. *To lick* or *lap with the tongue,* as a dog doth water or blood. occ. Jud. vii. 5. 1 K. xxi. 19. xxii. 38.

II. As a N. ילק *A ſpecies of inſect,* ſo called perhaps from it's *licking,* as it were, and deſtroying vegetables. From Pſ. cv. 34, compared with Exod. x. 4, it ſhould ſeem to be a kind of ארבה or *locuſt*: but in Joel i. 4. ii. 25, it is expreſsly diſtinguiſhed from the ארבה, and in the former text deſcribed as ravaging after it. Nah. iii. 16, however, proves that after having ravaged (and caſt it's ſlough) it takes wing. And the characters mentioned in Joel and Nahum agree with the *chafer* or *may bug,* βρȣχος, as the LXX render it in five paſſages out of eight wherein it occurs. So Vulg. throughout Bruchus *the chafer.* Accordingly *Michaelis*[*] thinks ילק means the *chafer,* particularly in it's *vermicular* ſtate, when it is much more deſtructive to plants, namely, by *gnawing, eating,* and cankering their roots, than after it has taken wing. Yet he does not exclude it from ſignifying the *winged chafer,* eſpecially in Nah. iii. 16. Jer. li. 27. If חסיל (which ſee) means the *winged chafer,* ילק as denoting the *worm* from which it ſprings, is very properly placed before it in the two texts of Joel above cited. *Michaelis,* however, objects to *Bochart*'s derivation of ילק from לקק *licking,* and rather refers it to Arabic ילק *white,* as the *chafer-worms* in fact are[†] (and even the *winged chafers* are ſprinkled with a *whitiſh* duſt which eaſily comes off), or to Arab. ולק *to haſten.*

לקק In Kal and Hiph. *To lick* or *lap again and again.* occ. Jud. vii. 6, 7. 1 K. xxi. 19.

Der. *To lick.* (Comp. under לחך.) Old Lat. *Lix* water or liquor in general, whence *liqueo, liquor, liquidus,* and Eng. *Liquor, liquid.*

לקח

This Root often drops it's initial ל. It is a very general word, and ſignifies, *To take, receive, accept,* in almoſt any manner, and has even ſome applications which ſeem to extend beyond the common uſe of thoſe Engliſh words; as, for inſtance, with the particles ל and אל following, *To procure, get.* Prov. ix. 7. xxii. 25. *To bring.* Gen. xlviii. 9. 1 K. iii. 24. 2 K. ii. 20. Comp. Gen. xv. 9. xviii. 5. Pſal. lxviii. 18. Ezek. xvii. 5. Hoſ. xiv. 2. *To ſend for.* 1 Sam. xvii. 31. *To employ, uſe.* Jer. xxiii. 31. *To buy* or *purchaſe.* Prov. xxxi. 16. So LXX επριατο, and Vulg. emit. *To take* a woman, *marry,* Num. xii. 1. *To carry* or *hurry away.* Job xv. 12. *To attract, win* or *gain by ſpeech* or *perſuaſion.* Prov. xi. 30. Hence as a N. לקח *Taking, perſuaſive ſpeech,* or *doctrine, perſuaſiveneſs.* See Deut. xxxii. 2. Job xi. 4. Prov. i. 5. vii. 21. xvi. 21, 23. Alſo as a V. in Kal, *To be taken* or *taken away,* or *off.* Gen. ii. 23. iii. 19, 23. Iſa. lii. 5. liii. 8, & al. In Hith. *To*

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[*] Recueil de Queſtions, p. 64; Supplem. ad Lex. Heb. p. 1080.

[†] Comp. *Brookes*'s Nat. Hiſt. vol. iv. p. 23, 24.

catch or *infold itſelf*, like fire confined in an oven; but this cannot be for any time in the open air without a miracle. occ. Exod. ix. 24. Ezek. i. 4. As a N. מלקוח *Somewhat taken, capture, prey*. Num. xxxi. 11. Iſa. xlix. 24, & al. As a N. maſc. plur. מלקחים *Tongs*, ſo called from *taking hold*, Forcipes, which Latin word is in like manner from the old formus *hot*, and capio *to take hold*. Exod. xxv. 38. 1 K. vii. 49. As a N. maſc. plur. in Reg. מלקוחי *The jaws* which *take hold on* food. occ. Pſal. xxii. 16. So Vulg. Faucibus.

As Ns. dropping the ל, קוח *A priſon*, which *takes* and detains men. So the French and Engliſh *priſon* is from the French V. prendre *to take*. occ. Iſa. lxi. 1. (But comp. under פקח.) מקח *A taking* or *receiving*. occ. 2 Chron. xix. 7. Fem. plur. מקחות *Things to be received for uſe, wares, merchandize*. occ. Neh. x. 31.

Der. Greek Ληχω, λαγχανω to take by lot. Eng. *Luck*. Gr. Λακκος, Lat. *Lacus*, Eng. *A Lake*, a receptacle of water. Lat. *Locus* a place, whence Eng. *local, locality*, &c. Latin *Laqueus* a ſnare, whence French *Laqs*, and Eng. *illaqueate, illaqueation*. Lat. *lacio* to allure, whence *allicio, elicio*, and Eng. *elicite*. *A Lock* for a door. Qu? From infin. קחת, perhaps Eng. *to catch*.

לקט

I. *To pick, pick up* or *gather*, as ſtones from the earth. Gen. xxxi. 46.—the manna. Exod. xvi. 4.—herbs, plants or flowers. 2 K. iv. 39. Cant. vi. 1.—an arrow. 1 Sam. xx. 38. In Hiph. *To pick up*, as wood. occ. Jer. vii. 18.—as meat or crumbs under a table. occ. Jud. i. 7. As a N. ילקוט *A ſcrip* or *ſatchel* into which things are *gathered*. occ. 1 Sam. xvii. 40.

II. *To pick up, glean*, as ſtalks of corn. Lev. xix. 9. (comp. ver. 10.) Ruth ii. 2, 3, & al. As a N. לקט *A gleaning*. occ. Lev. xix. 9. In Hiph. *To glean*. occ. Iſa. xvii. 5.

III. *To pick up, gather*, as money in ſmall diſtinct ſums. occ. Gen. xlvii. 14. In Niph. *To be picked up* one by one, as men. In Hith. *To be picked up* or *gather themſelves together, one after another*, as men. occ. Jud. xi. 3.

Der. Latin *lego, lectum*, to gather, whence the compound *colligo-lectum*, and Eng. *collect, collection*.

לקש

I. *To crop* or *cut off*, ſo *to gather*, as fruits. occ. Job xxiv. 6, *They* (the poor diſtreſſed perſons mentioned ver. 4, 5.) crop *the vineyard*, i. e. gather *the vintage of the oppreſſor*. Targ. יכסחון *they cut off* or *crop*. Vulg. vindemiant *they gather*. The paraphraſe of the LXX is here remarkable, and gives the general ſenſe of the paſſage: *The poor* labour *in the vineyards of the wicked*, αμισθι και ασιτι, without wages and without food.

II. As a N. לקש *A crop* of graſs, i. e. *what is cropped* or *eaten off* by cattle. occ. Amos vii. 1, twice. Comp. under גב III. and the authors there cited.

III. As a N. מלקוש *The harveſt rain*, i. e. *the rain* which plumps up and prepares the corn for *cutting* or *gathering*. Theſe rains in Judea and the neighbouring countries * "fall ſometimes in the beginning, ſometimes towards the end of April" (O. S.). Deut. xi. 14, & al. freq.

Der. Latin *Locuſta*, and Engliſh *Locuſt*, from their *cropping* the fruits of the earth. See *Martinii* Lex. Etymol. in *Locuſta*.

לש

I. *To knead*, as dough. Gen. xviii. 6. 1 Sam. xxviii. 24, & al.

II. As a N. ליש *A lion*. occ. Job iv. 11. Prov. xxx. 30. Iſa. xxx. 6. The Rabbins will have it to ſignify an *old decrepit lion*; but, as *Bochart*, vol. iii. 720, 1, has well proved, this is inconſiſtent with the import of Job iv. 11, and of Prov. xxx. 30; to which I think we may add the only remaining paſſage wherein the word occurs, namely Iſa. xxx. 6. The learned writer juſt cited obſerves, that both *Ariſtotle* and *Pliny* diſtinguiſh two kinds of lions, the one of a compact ſhape and curled mane, the other of a longer ſhape and ſtraighter mane: the latter of theſe, ſay they, is the more fierce and courageous, and this *Bochart* conjectures to be the ſpecies called in Hebrew ליש. I ſee no neceſſity however to have recourſe with him to the Arabic language to explain the word. ליש ſeems a very proper Hebrew name for a *fierce* kind of lion, from his trampling upon, and as it were *kneading*, his prey with his paws. Comp. Mic. v. 7, or 8. And to illuſtrate Prov. xxx. 29, 30, ſee Iſa. xxxi. 4; *Homer*, Il. xii. lin. 299, &c.; or lin. 357 of *Pope*'s Tranſlation; to which may be added part of Dr. *Brookes*'s deſcription, Nat. Hiſt. vol. i. p. 178. The lion "has lively ſparkling eyes, with dreadful paws, and *his ſteady pace cannot but excite the attention of the beholder*; plainly ſhewing that he is the king of quadrupeds."

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* Dr. *Shaw*'s Travels, p. 335, 2d edit.

Hence the Greek Λις, by which *Aquila* renders the Heb. ליש Job iv. 11, and which *Homer* uſes for a *lion*, Il. xi. lin. 239. Il. xv. lin. 275, & al.

III. As a N. לשון, and ſometimes in Reg. לשן,

1. *The tongue* of man or animals, from it's *kneading* the food in chewing; but ſee the Root לשן. Exod. iv. 10. xi. 7.
2. *Tongue, language.* Gen. x. 5. Deut. xxviii. 49.
3. *A bay* or *arm* of the ſea, from it's *form*, Joſh. xv. 2, 5, & al.
4. *A piece of gold reſembling a tongue*, which the French call un lingot d'or, *a little tongue of gold*; and we, corruptly from them, an *ingot* of gold. Joſh. vii. 21, 24.
5. *A tongue* or *flame* of fire. Iſa. v. 24; where ſee Bp. *Lowth*'s Note; and comp. Acts ii. 3. Hence,

IV. לשן is once uſed as a V. *To accuſe, ſpeak againſt*, q. d. *to betongue*. Prov. xxx. 10; and once as a Participle Hiph. in the ſame ſenſe; Pſ. ci. 5; where the LXX render it by καταλαλευντα *ſpeaking againſt*. Comp. under לשן.

לשד

Occurs not as a Verb, but the idea is, *To be wet, moiſt, liquid.* As a N. לשד *Moiſture.* So the Chaldee Targum רוטבי. occ. Pſ. xxxii. 4. Alſo *Moiſt, liquid*; and ſo when ſpoken of oil, *Freſh*. occ. Num. xi. 8.

לשך

As a N. fem. לשכה and in Reg. לשכת *A chamber, room.* Neh. xiii. 5. 2 K. xxiii. 11, & al. freq. The word occurs not as a V. in Hebrew, nor, ſo far as I can find, in the dialectical languages, and the ideal meaning is uncertain; but hence the Greek λεσχη, which, as *Vulcanius* on *Callimachus* hath obſerved, properly ſignifies *an open place*, where philoſophers meet to *diſcourſe*, &c. See *Cocceius*, and *Herodotus*'s Life of Homer, cap. 12, and 15; and *Caſaubon*'s and *Duport*'s Notes on Αδολεσχια in *Theophraſt.* Eth. Char. cap. 3.

לשם

As a N. *A kind of precious ſtone, a ligure.* So the LXX λιγυριον, and Vulg. ligurius. "*Theophraſtus* and *Pliny* deſcribe the *ligurius* to be a ſtone like a Carbuncle, of a brightneſs ſparkling like fire." *Calmet.* occ. Exod. xxviii. 19. xxxix. 12.

לשן

Occurs not as a Verb in Hebrew, but the Syriac (in Aph.) אלשן is *To turn about, twiſt, contort*, "torſit, contorſit," *Caſtell.* Hence, perhaps, as a N. לשון *The tongue*, &c. which is ſo formed and furniſhed with muſcles, as to be capable of the greateſt variety of *contortions* and *flexures* of any member of the body. Hence as a V. לשן *To ſpeak againſt*, q. d. *to betongue*. Prov. xxx. 10.

I have above placed לשן as a derivative under לש (which ſee), and am dubious whether it ſhould be conſidered as a radical or a derived word; but muſt juſt obſerve, that I find no other inſtance of a Verb made from a Noun, which is formed with a *ſervile* ן, as the Verb לשן muſt be, if the N. לשון or לשן be deduced from לש; but ſuppoſing ן in לשן *radical*, there are many examples of Verbs made in a ſimilar manner from Nouns, as חרף, קיץ, הימין, השמאיל, &c.

לתח

Occurs not as a Verb, but hence as a N. מלתחה *A wardrobe, a veſtry.* Once, 2 K. x. 22; where Vulg. Veſtes *the veſtments*, but Targ. קמטריא *the cheſts*, for clothes namely. Comp. Zeph. i. 8, where ſee *Lowth*'s Note.

לתך

As a N. *A meaſure of capacity containing half a homer* or *cor*. So ſeveral of the Hexaplar verſions Ἡμικορον, and Vulg. dimidio coro. Once, Hoſ. iii. 2.

לתע

To break in pieces, to comminute. occ. in Niph. Job iv. 10, *The teeth of the young lions* נתעו *are broken.* So the Vulg. contriti ſunt. נתעו is here, according to the general opinion, put for נלתעו, the ל being dropt, as it often is in the deflexions of לקח and in מעוג from לעג. Hence, as a N.

a N. fem. plur. מלתעות *The grinders*, i. e. *the large flat teeth* which *comminute* the food. So LXX Μυλας, and Vulg. Molas. occ. Pſ. lviii. 7.

PLURILITERALS in ל.

לויתן

As a N. *The Leviathan*, from לוי *coupled*, and תן *a large ſerpent*. See under תנה. לויתן is ſynonymous with נחש *a ſerpent*, and with תנין Iſa. xxvii. 1. comp. Pſal. lxxiv. 13, 14; and תנין is uſed not only for *a dragon* or *large ſerpent*, and for a *whale* or *aquatic monſter*, but in Iſa. xxvii. 1. li. 9, ſeems particularly to refer to the *crocodile*. Comp. Ezek. xxix. 3. xxxii. 2. So

I. As a N. לויתן *The crocodile, a large amphibious ſerpent-like animal*, growing to the length of twenty or twenty-five feet, and even much more *.

For a more particular deſcription of the *crocodile*, ſee Job chap. xl. and xli. and *Bochart*'s excellent Comment on them, vol. iii. 769, & ſeq. occ. Job iii. 8. xl. 20. or xli. 1. Pſal. lxxiv. 14. Iſa. xxvii. 1.

Job iii. 8, *Let them execrate it, who curſe the* (*natal*) *day* (comp. ver. 1.) *of thoſe who are about to*, or *who ſhall*, (LXX ὁ μελλων) *rouſe* the Leviathan; which was almoſt ſure to be attended with immediate and horrid deſtruction †. See Job xli. 8—10; and *Scott*'s Notes on Job iii. 8.

In Pſ. lxxiv. 14, לויתן is uſed allegorically for the *Egyptians* (comp. Iſa. li. 9. Ezek. xxix. 3.); and ſo in Iſa. xxvii. 1, for other mighty oppreſſors of God's church.

In *Scheuchzer*'s Phyſica Sacra, tab. dxxxiv. may be ſeen a medal with Julius Cæſar's head on one ſide, and on the reverſe *a Crocodile*, with this inſcription: ÆGYPTO CAPTA, EGYPT TAKEN.

II. *A whale*, or *large fiſh* of the *cetaceous* kind. occ. Pſ. civ. 26. This genus are known to bring forth their young alive, to ſuckle them with their dugs (comp. Lam. iv. 3.), to be furniſhed with lungs, and a wind-pipe, and eſpecially to make a *loud noiſe*, which, together with their *enormous ſize*, ſhews the propriety of the name לויתן. Comp. תנין under תנה.

The above cited are all the paſſages wherein לויתן occurs; and we need not be ſurpriſed to find the ſame Hebrew word denote both *a crocodile* and *a whale*; for תנשמת is uſed in like manner for a *chameleon* and a ſpecies of *fowl*. See under נשם.

לולא

As a Particle compounded of לו *if*, and לא *not*, *if not, unleſs, except*, niſi. Gen. xliii. 10, & al.

לולי

As a Particle compounded of לו *if*, and denoting *defect, failing*, from לה which ſee, and which is uſed for *Nothing* in Chaldee, Dan. iv. 32, or 35. And as the Particle לה is of the ſame import as לא, ſo is לולי as לולא; *If not, unleſs.* Gen. xxxi. 42, & al.

למואל See under מל VI. 6.

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* "Captain *Norden* ſaw, in the Upper Egypt, twenty crocodiles extended on banks of ſand in the Nile. They were, he ſays, of different ſizes, namely, from fiſteen to *fifty feet*. Travels, p. 61, 8vo." *Scott*'s ſub-note, s, to Job xli. 31.

† The *crocodile*, ſays *Haſſelquiſt*, Voyages, p. 216, does inexpreſſible miſchief to the people of Upper Egypt, often killing and devouring women, who come to the river to fetch water, and children playing on the ſhore or ſwimming in the river. In the ſtomach of one diſſected before the Engliſh conſul, Mr. Barton, they found the bones of the legs and arms of a woman, with the rings which they wear in Egypt for ornaments. *Lucas*, Voyage de Syrie, tom. i. p. 83, deſcribes a horrid accident of this kind. Being at a houſe of an Arab Shek, in company with a Turkiſh Cadi, at *Girge* in Upper Egypt, he was carried to ſee a *crocodile*'s ſkin, the length of which was between twenty-four and twenty-five (French) feet; and the Turk gave him the following account of the monſter to whom it belonged. "This crocodile, ſaid he, uſed every year to make great ravage for three weeks or a month, and he then diſappeared till the following year. One cannot recount how many oxen, cows, camels, horſes, aſſes, dogs, ſheep, men, women, and children he had devoured. The people had ſeveral times purſued, without being able to take him. This very year the women belonging to the Shek went one day to fetch water from the river, a little before ſun-ſet, according to the cuſtom of the country. Among theſe women was a beautiful female ſlave, whom the Shek loved more than all the reſt. This young perſon ſeeing the place where ſhe was to draw water already occupied by her companions, went about thirty paces higher up the river. As ſhe was ſtooping, the crocodile ſprung upon her, carried her to the bottom of the Nile, and devoured her." Comp. *Harmer*'s Obſervations, vol. iv. p. 283.

מ

מ A Particle.

I. It is an abbreviation of מן from מנה *to diſtribute*, &c.

1. *From, by.* Gen. ii. 2. Hoſ. vii. 4.

2. *Without.* Job xxi. 9. Mic. iii. 6.

3. *At, near, toward*—of place. Gen. iii. 24. Exod. xxxiii. 6. Ruth ii. 14. Jud. vii. 1. —of time. Exod. ix. 6. 2 K. xviii. 10.

4. *Before, in the preſence of.* Num. xxxii. 22. Jer. li. 5.

5. *Againſt.* Jer. iii. 20. Dan. xi. 8.

6. *Of, concerning, for.* Lev. vi. 18. Joſh. xxii. 24.

7. *From, out of.* Gen. ii. 23. xv. 4, & al. freq.

8. *Rather than, more than.* Deut. xiv. 2. Jud. ii. 19.

9. *Becauſe of, by reaſon of.* Exod. vi. 9, & al. freq.

10. *According to.* Ezek. vii. 27.

11. *For want of.* Jer. x. 14. li. 17. Zeph. iii. 18.

12. With a Verb infinitive it is Negative, *From, leſt, that not.* Gen. xxxi. 29, *Take heed to thyſelf* מדבר from ſpeaking, or leſt thou ſpeakeſt, *to Jacob.* Iſa. v. 6. viii. 11. xxxiii. 19.

After מ in this ſenſe the V. infinitive היות *to be*, is ſometimes underſtood, the N. only being expreſſed. Thus 1 Sam. xv. 23, וימאסך ממלך *And he hath rejected thee* from being *king*. So 1 K. xv. 13. Iſa. vii. 8. xvii. 1. xxv. 2, & al.

13. This Particle ſometimes, though rarely, admits another מ before it, in the ſenſes of *from, out of, more than.* See Gen. xvii. 6. 1 Sam. xv. 28. Comp. under מנה VIII.

14. With עד *unto*, or ועד *even unto*, following, it may be rendered, *Both, as well.* Gen. xix. 11, *They ſtruck with blindneſs* מקטן ועד גדול from *ſmall* even to *great*, or, both *ſmall* and *great.* Comp. Deut. xxix. 10. Eſth. iii. 13. So with ל following, Gen. ix. 10.

II. As an abbreviation of מה *What?* prefixed, as in מזה What (*is*) *this?* Exod. iv. 2; מהם What *they*—Ezek. viii. 6; מלכם What (*is*) *to you?* Iſa. iii. 15; מתלאה What *wearineſs.* Mal. i. 13.

מא Chald.

From the Heb. מה, *What.* Thus למא *Concerning what.* Ezra vi. 8. The Targum uſes מא for *what?* as Jud. ii. 2. viii. 1.

מאר

Occurs not as a Verb, but the idea evidently is, *To be ſtrong, copious, vehement,* or the like.

I. As a N. מאד *Strength, ability, faculty.* occ. Deut. vi. 5. 2 K. xxiii. 25. So the LXX render it by Δυναμις and Ισχυς, the Vulg. by Fortitudo and Virtus.

II. As a N. *Very great, very* numerous. See 2 Chron. xxiv. 4. xxx. 13.

III. As a Particle, *Very, very much, vehemently.* Gen. i. 31. iv. 5.

מאד repeated makes the meaning very intenſe; מאד מאד *Moſt exceedingly.* Gen. vii. 19. Num. xiv. 7.

עד מאד *Even exceedingly, to a very great degree.* Gen. xxvii. 34. Iſa. lxiv. 12.

Der. *Might, Mad,* Qu?

מאה

Occurs not as a V. in Heb. but in Arabic מאא, or מאי ſignifies, *To extend, dilate.* See *Caſtell.* As a N. *An hundred,* q. d. an *extenſive* number. Gen. vi. 3. It is often written מאת like a N. fem. in Reg. and ſo may moſt properly be rendered, as a ſubſtantive, *A century,* Fr. *une centaine.* Gen. v. 3, & al. freq. In plur. מאות *Hundreds, ſeveral hundreds.* Gen. v. 5, 7, & al. freq. מאתים *Two hundred.* Gen. xxxii. 14. As a N. fem. plur.

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מאיות *Centuries, companies of a hundred men each.* occ. 2 K. xi. 4, 9, 10, 15.

Der. Saxon Ma, more, whence Eng. *mo, more, moſt.*

מאם

Occurs not as a Verb, but

I. As a N. מאום *The leaſt thing, any thing.* occ. Job xxxi. 7. But moſt uſually Fem. מאומה *The leaſt thing, any thing at all,* or *whatever.* Gen. xxii. 12, & al. freq. *Schultens* in his MS. Origines Hebraicæ takes the מ in this word to be ſervile, and the Root to be אום which in Arabic ſignifies *to evaporate, ſmoke,* and as a N. אומה *a thin pellicle*; whence in Heb. מאום and מאומה *Somewhat extremely ſmall* or *ſlender.*

II. Chald. As a N. from the Heb. מום, מאום *A blot, blemiſh.* occ. Dan. i. 4.

מאן

1. *To refuſe.* Gen. xxxvii. 35, & al. freq. Comp. Jer. xv. 18. Hence Eng. *mean,* vile.

II. Chald. As a N. maſc. plur. emphat. מאניא and in Reg. מאני (from the Heb. מנה *to diſtribute*) *Veſſels, inſtruments, utenſils.* Ezra v. 14. Dan. v. 2, & al. It anſwers in ſenſe to the Heb. כלי.

מאס

In Arabic ſignifies *to be dilated,* as a *wound.* See *Caſtell.*

I. *To crack* and *peel off,* as the *diſeaſed* ſkin in an elephantiaſis. occ. Job vii. 5. Comp. *Bate*'s Crit. Heb. *Michaelis,* in his Recueil, Queſt. xxxv. obſerves from the ancient phyſicians, that, in the elephantiaſis, the ſkin "in ſome places laps over, in others it *chaps.* Dans quelques endroits elle ſe replie, dans d'autres elle *ſe crevaſſe.*"

II. *To reject with contempt* or *diſguſt,* as vile and worthleſs, *to deſpiſe, abhor.* Pſal. cxviii. 22. Jer. vi. 30. Prov. iii. 11, & al. freq. It is oppoſed to בחר *to chooſe.* Iſa. vii. 15. xli. 9, & al. In Hoſ. iv. 6, very many of Dr. *Kennicott*'s Codices read אמאסך.

When followed by ב it might moſt literally be rendered, *To nauſeate, to be diſguſted at.* Lev. xxvi. 15, 43, & al.

Should not ימאסו Pſ. lviii. 8, be tranſlated? *Let them,* or *they ſhall, become vile* or *refuſe.* The LXX render it εξουδενωθησονται *they ſhall be deſpiſed, eſteemed as nothing,* the Vulg. ad nihilum devenient *they ſhall come to nothing,* and the Ethiopic (according to *Walton*) *they ſhall be deſpiſed.*

As a N. מאוס *Refuſe, vile,* rejectaneus. occ. Lam. iii. 45. So נמאס Pſ. xv. 4.

Hence Gr. μισεω *to hate,* as the LXX ſeveral times render מאס, Μυσος a flagitious crime.

מאר

In Arabic ſignifies *to grow ſore again, to rankle,* as a wound, "recruduit *vulnus,*" *Caſtell.* In the Hebrew Bible it occurs only as a Participle Hiph. *Cauſing to grow ſore* or *rankle.* Thus it is applied to the leproſy. occ. Lev. xiii. 51, 52. xiv. 44.—to a thorn. occ. Ezek. xxviii. 24. In the former paſſages the LXX tranſlation εμμονος, and Vulg. perſeverans *inveterate,* give the general ſenſe, but not the ideal meaning of the word.

Der. *To mar, Murrain.* Old Eng. *Murr* catarrh, French *Morve.* Greek Μαραινω to waſte away, whence *Maraſmus.*

מג

In general, *To diſſolve, melt.*

I. In Niph. *To be diſſolved, melted,* as by water. Nah. ii. 6, or 7 (ſee ch. i. 8.), or *conſumed,* as by fire, alluding to the burning of the king of Nineveh's palace, together with himſelf, his concubines and wealth. See Biſhop *Newton*'s Diſſertations on the Prophecies, vol. i. p. 266, 7, 8vo. Comp. Amos ix. 5, and מגג IV. below.

II. In Kal and Niph. *To melt* or *be melted,* as through fear. See Pſal. xlvi. 7. Ezek. xxi. 15, or 20. Exod. xv. 15. Joſh. ii. 9.

III. In Niph. *To melt away, be diſperſed,* as a body of men. occ. 1 Sam. xiv. 16. In Kal, Tranſitively, *To melt away, conſume.* occ. Iſa. lxiv. 6.

מגג I. *To melt* or *diſſolve very much, to make very ſoft,* as the earth with rain. occ. Pſ. lxv. 11.

II. *To diſſolve, diſſipate.* See Job xxx. 22.

III. In Hith. *To melt, flow* or *run down,* as the hills with wine and oil, or rather with milk. occ. Amos ix. 13. Comp. Joel iii. or iv. 18.

IV. In Hith. *To melt, flow down,* as the hills through intenſe heat. occ. Nah. i. 5. Comp. Jud. v. 5. Pſ. xcvii. 5, & al.

V. In Hith. *To melt* or *be melted away,* as through fear. occ. Pſ. cvii. 26.

Der. *Mug, muggy, muggiſh,* damp, moiſt.

מגד

Occurs not as a Verb in Hebrew, but Verbs from this Root in Arabic ſignify, *To excel, exceed in glory, honour,* or *praiſe.* As a collective N. מגד *Precious fruits, valuable produce, delicacies.* occ. Deut. xxxiii. 13, 14, 15, 16. Plur. מגדים *Precious plants* or *flowers.* occ. Cant. iv. 13, 16. vii. 13 *. As a N. fem. plur. מגדנות and מגדנת *Precious things, things of value.* occ. Gen. xxiv. 53. 2 Chron. xxi. 3. xxxii. 23. Ezra i. 6. *Michaelis* in Supplem. obſerves, that in 2 Chron. xxxii. 27, two of Dr. *Kennicott*'s Codices for מגנים *ſhields*, read מגדנים *precious fruits*, as being joined with בשמים *Spices, aromatics.*

Hence may be derived Μαγαδις a kind of *muſical inſtrument* among the Greeks, of which *Strabo* (lib. x. p. 722, edit. *Amſtel.*) expreſsly remarks that the name is *barbarous* or *foreign.*

מגל See under גל XII.

מגן

I. With *Schultens* (in his MS. Origines Hebraicæ, comp. his Note on Prov. iv. 9.) I think that the ideal meaning of this Root is, *to pour, pour forth with profuſion,* and thence *to laviſh, give largely,* and as it were *profuſely*, elargiri, as it is uſed in the only three texts where it occurs, Gen. xiv. 20. Prov. iv. 9. Hoſ. xi. 8; in which laſt Symmachus *εκδωσω σε*—*ſhall I* give *thee* up? And hence מגן in Chaldee as a Particle ſignifies *gratis, without compenſation* (ſee Targ. on Gen. xxix. 15.); and in Arabic as a V. *Not to care what one ſays* or *does, to be profuſe* or *prodigal* as it were in this ſenſe. "Non curavit quid diceret, faceretve." *Caſtell.* To which we may add from *Caſtell* the Arabic N. ממגנון *A wheel for drawing up water* out of a river or well, and *watering* gardens or fields, which brings us back again to the original idea of the word.

II. As a N. מגן *A ſhield.* See under גן III.

מגר

I. *To throw* or *caſt down.* occ. Pſ. lxxxix. 45. Comp. מגורי Ezek. xxi. 12, or 17.

II. Chald. Nearly the ſame. occ. Ezra vi. 12. The Targum alſo uſes it in this ſenſe, as in Ezek. xxxix. 3.

III. As a N. fem. plur. ממגרות *Subterraneous repoſitories* into which corn is *thrown down*; for Dr. *Shaw* † informs us, that in *Barbary*, "after the grain is winnowed, they lodge it in ‡ *mattamores,* or *ſubterraneous magazines,*—two or three hundred of which are ſometimes together; the ſmalleſt holding four hundred buſhels." And Dr. *Ruſſell* || ſays, that "about *Aleppo* in *Syria*, their granaries are even at this day *ſubterraneous grottos, the entry to which is by a ſmall hole or opening like a well,* often in the highway; and as they are commonly left open when empty, they make it not a little dangerous riding near the villages in the night." occ. Joel i. 17; where Vulg. Apothecæ *Repoſitories* §.

מד

I. *To meaſure* in length and breadth. Num. xxxv. 5. Zech. ii. 2, or 6. Ezek. xl. and xli. freq.—in capacity. Exod. xvi. 18. Ruth iii. 15. As a N. מד *A meaſure.* Job xi. 9. Jer. xiii. 25. Fem. מדה The ſame. Exod xxvi. 2. Lev. xix. 35, & al. freq. איש מדה *A man of* (large) meaſure or ſtature. 1 Chron. xi. 23. xx. 6; where LXX *ανηρ ὑπερμεγεθης a man* above the common ſize. Comp. Iſa. xlv. 14; where LXX *ανηρ ὑψηλος* a tall *man*; and ſee Bp. *Lowth*'s Note. So *a man* מדין (for מדים) of (large) dimenſions. 2 Sam. xxi. 20. And אנשי מדות *Men of* (large) dimenſions. Num. xiii. 32; where LXX *ανδρες ὑπερμηκεις men* above the common height. So בית מדות *A large houſe.* Jer. xxii. 14.

II. As a N. fem. in Reg. מדת *A ſhare* or *allotted tribute*, or *toll,* i. e. *a certain determinate proportion* of the produce of the lands, paid as a tribute or tax. occ. Neh. v. 4. Chald. מדה and מדת The ſame. occ. Ezra iv. 20. vi. 8.

III. As a N. maſc. מד, or rather מדו *A long robe, a garment commenſurate* with the body. occ. Lev. vi. 10, or 3. 2 Sam.

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* See *Harmer*'s Obſervations, vol. ii. p. 435; and his Outlines, p. 341.

† Travels, p. 139.

‡ The Arabic N. מטמורה is from the V. טמר which in Chald. and Syr. as well as Arab. ſignifies *to hide* or *bury in the earth.* See *Caſtell* and *Shaw*'s Travels, p. 13, Note.

|| Nat. Hiſt. of Aleppo, p. 18.

§ Comp. Jer. xli. 8; *Harmer*'s Obſervations, vol. ii. p. 452; *Hirtius* De Bel. African. cap. lvii. and edit. var. p. 800, and Note; *Guthrie*'s General Hiſt. vol. vii. 269.

xx. 8. Pſ. cix. 28. Hence plur. in Reg. מדוי. occ. 2 Sam. x. 4. 1 Chron. xix. 4. As a N. maſc. plur. מדי, 1 Sam. iv. 12, & al. and fem. מדות The ſame. occ. Pſ. cxxxiii. 2.

מדד I. *To meaſure entirely* or *exactly*, whether as to extent or capacity. Deut. xxi. 2. Iſa. xl. 12.

II. *To be meaſured*, i. e. *lengthened out*. Job vii. 4, ומדד ערב *Then the evening* is lengthened out or prolonged. See *Scott*.

III. In Hith. *To meaſure oneſelf*, i. e. *to ſtretch* or *extend oneſelf*, as Elijah upon the widow of Zarephath's dead ſon. occ. 1 K. xvii. 21; where the Vulg. Et expandit ſe atque menſus eſt—*And he ſtretched himſelf out, and meaſured.* Comp. 2 K. iv. 34.

Der. Lat. *metior*. Eng. *to mete, meet, meed*; Gr. Μετρον, whence *metre, metrical*. Lat. *Modus*; whence *mode, mood, moderate*, &c. Gr. Μοδιος. Lat. *Modius*, a meaſure for corn.

מדן See under דן II.

מדע See under ידע VI.

מה

I. 1. As a Pron. *Who, which, what*, without an interrogation. Gen. ii. 19. Exod. ii. 4. Num. xxiii. 3.—with an interrogation. Gen. iii. 13. iv. 10. Zech. i. 9. *Whatſoever*. See Num. xxiii. 3. Job xiii. 13. Prov. ix. 13.

2. As a Particle, *How? How much?* Gen. xxviii. 17. Pſal. cxxxiii. 1. Prov. xvi. 16.

3. *How? By what means? In what manner?* Gen. xliv. 16. Exod. x. 16.

4. *Wherefore? Why?* Exod. xiv. 15. Pſal. xlii. 12.

II. With ב *in, by, for*, prefixed, במה

1. *In* or *by what, how*. Jud. xvi. 5. 1 Sam. vi. 2.

2. *For what, wherefore, why?* 2 Chron. vii. 21.

III. With כ *as, according*, prefixed, כמה

1. *How many?* Quot? Gen. xlvii. 8. 1 K. xxii. 16.

2. *So many*, Tot. Zech. vii. 3.

3. *How long?* Pſ. xxxv. 17.

4. *How often?* Pſ. lxxviii. 40. Job xxi. 17; where ſee Mr. *Scott*'s Note.

5. Chald. *How?* Dan. iii. 33.

IV. With ל *for*, prefixed, למה

For what, wherefore, why. See Gen. iv. 6. xxvii. 45. Ruth i. 11. Exod. v. 4.

V. With עד *unto, until*, prefixed, עד מה

1. *How long*. Pſ. lxxiv. 9.

2. *Until*. Num. xxiv. 22.

VI. As a Pron. מי (formed as כי from כה &c.)

1. *Who*, without an interrogation. Gen. xliii. 22. 1 Sam. xiv. 17.

2. *Whoſoever*. Exod. xxiv. 14. Eccleſ. v. 9. Comp. Exod. xxxii. 33.

3. It is ſometimes uſed in a prohibitory ſenſe, as 2 Sam. xviii. 12, *Take heed*, מי who—i. e. leſt any whoſoever.—

4. With an interrogation, *Who? What?* Gen. xxiv. 65. xxxiii. 5.—*Of whom? Whoſe?* Gen. xxiv. 23. Jer. xliv. 28. It is generally applied to perſons, but ſometimes, as an interrogative, to things, as Gen. xxxiii. 8. Jud. ix. 28. xiii. 17. 1 Sam. xviii. 18. Mic. i. 5.

VII. מו, of the ſame Root with מה, as זו with זה, an *emphatic* Noun or Particle poſtfixed to ב, כ, ל, and denoting *the very*, ipſiſſimum, q. d. *the what* which is the ſubject of the diſcourſe.

1. במו, *In, into, through* or *with, the very*.—See Pſ. xi. 2. Job xxxvii. 8. xvi. 4, 5. Iſa. xliii. 2.

2. כמו, *As* or *like the very*—or *actually*. Exod. xv. 5. Hab. iii. 14. *Juſt as* or *when*. Gen. xix. 15. Repeated, *As—ſo*. Jud. viii. 18. 1 K. xxii. 4. 2 K. iii. 7. 2 Chron. xviii. 3, which I believe are all the texts wherein כמו is *repeated*, except Pſ. lviii. 10. And ſince in all thoſe texts it denotes a *ſimilarity* or *correſpondence* between the objects which it precedes, and muſt be rendered *As—ſo*, it ſeems neceſſary to give it a like interpretation in that very difficult verſe of the Pſalm. And this may juſtify us in explaining חרון either by *wood actually on fire*, or *fit for it*; and perhaps Pſ. lviii. 10, may be moſt ſtrictly tranſlated *Before they* (*men*, French on) *can make your pots feel the thorn*, as *the freſh* (or *green*), ſo *the dry be* (*God*) *ſhall hurry* (*them*) *away*. By the *green*, חי, meaning the leſs wicked; by the *dry*, חרון, the more ſo. For a ſimilar expreſſion ſee Ezek. xx. 47, or xxi. 3, and Mr. and Bp. *Lowth*'s Notes on Iſa. ix. 17, or 18. *Hiller*, quoted by *Scheuchzer*, renders the text nearly in the ſame manner, *Antequam ollæ veſtræ ſenſerint Cynoſbatum*, tam virentem, quam aridum, *turbine auferet Deus*.

3. למו *For*, *to*, *at* or *on*, *the very*.—See Job xxvii. 14. xxix. 1. xl. 4.

4. מו A Pron. ſuffix, *Him*, *them*. See Grammar, ſect. v. 5.

מהמה As a V. in Hith. *To delay*, *dally*, *to ſtay to aſk queſtions*, *what*, *what? how*, *how? To ſtand ſhill I-ſhall-I*, as we ſay. Gen. xix. 16. xliii. 10, & al.

מהל

To mix, *mingle*. So the LXX, *Symmachus*, and Vulg. It occurs as a Participle paoul once, Iſa. i. 22.

Der. French *meler*, to mix. Qu? whence pele-*mele*, and Engliſh pell-*mell*.

מהר

I. *To haſte*, *haſten*. Gen. xviii. 6, & al. freq. As Ns. מהיר *Expeditious*, *ready*. occ. Ezra vii. 6. Pſ. xlv. 2. Prov. xxii. 29. מהר and fem. מהרה *Haſte*. But theſe latter Nouns are generally uſed adverbially, ב being underſtood, *In haſte*, *haſtily*, *quickly*. Exod. xxxii. 8. Num. xvi. 46. Jer. xxvii. 16, & al. freq.

II. In Niph. *To precipitate*, *fall headlong*. occ. Job v. 13, "*And the counſel of the froward* נמהרה is carried headlong." Eng. Tranſl. As a Participle in Niph. נמהר *Haſty*, *precipitate*, *raſh*, *inconſiderate*. occ. Iſa. xxxii. 4. xxxv. 4. Hab. i. 6.

III. As a N. מהר *A dowry* or *portion* of money or goods, which the bridegroom gave to his bride, or her father, as a kind of purchaſe of her perſon. This was the cuſtom of the * Greeks and other ancient nations, and is to this day the practice in ſeveral eaſtern countries †. This *dowry* might be called in Hebrew מהר either from *going before* the nuptials (as it is in Greek ϖροιξ, from ϖρο *before*, and *ικω to go*), or rather from it's *facilitating* or *haſtening* the marriage itſelf, q. d. *Expedition-money* or *payment*. occ. Gen. xxxiv. 12. Exod. xxii. 16, 17. 1 Sam. xviii. 25. Hence as a Verb, *To endow*. occ. Exod. xxii. 16. Comp. Deut. xxii. 28, 29. Pſ. xvi. 4, *Symmachus*, Επληθυνθησαν τα ειδωλα αυτων, εις τα οπισω εταχυναν, *Their idols have been multiplied*, they have haſtened *backward*. This ſeems a very ſimple and eaſy verſion of this difficult text, if עצבות, as well as עצבים, may denote idols, and אחר *backwards*, as well as אחור. Comp. Iſa. i. iv. Jer. vii. 24. xv. 6. But the moſt exact and literal rendering of the preſent Hebrew text will be, *They ſhall multiply their ſorrows*, (*who*) endow *another* (*God* or *huſband*, namely). מהר properly denotes *to endow, as a man does his bride or ſpouſe*; but is here elegantly applied to the idolatrous Iſraelites, conſidered as the *wife* of the true God, but prepoſterouſly *endowing* an idol or falſe God, as a *huſband*. Comp. Hoſ. ii. 1—13. Ezek. xvi. 33, 34. "*The ſorrow of them, that* offer to *another God*, *ſhall be multiplied*." *Geneva* Tranſlation.

Der. *To marry*. Qu?

מו See under מה VII.

מום

With a radical, fixed and immutable ו.

It occurs not as a V. but as a N. מום *A ſpot*, *a blemiſh*, both in a natural and ſpiritual ſenſe. Lev. xxi. 17, 18. 2 Sam. xiv. 25. Deut. xxxii. 5.

Hence the Greek Μωμος The ſame. Alſo *Momus*, the Greek and Roman name for the God of *cavilling* or *ſarcaſtic jeſting*.

מוא See under אוא

מו

To conſume or *be conſumed*. So the LXX τηκομενοι, and Vulg. conſumentur. As a Participle maſc. plur. in Reg. Once, Deut. xxxii. 24.

מוג

To mix or *mingle*. As a participial N. מוג *Wine mixed*, i. e. not with water, as with us, to make it weaker, but with ſpices or other ingredients, to make it ſtronger or more inebriating. Comp. Cant. viii. 2; and ſee Bp. *Lowth*'s Note on Iſa. i. 22. LXX κραμα. Once, Cant. vii. 2. Though מוג occurs not as a Verb in Hebrew, yet the Chaldee Targum uſes it as ſuch in the ſenſe of *mixing*, Pſ. cii. 10. Prov. ix. 2; in both which paſſages it anſwers to the Hebrew מסך. The Syriac and Arabic alſo uſe the V. מוג in the ſame ſenſe. See *Caſtell*.

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* See *Homer*, Il. ix. lin. 146, and *Dacier*'s and *Pope*'s Note; Il. xi. lin. 243—5; xvi. lin. 178, 190; xxii. lin. 472; and *Potter*'s Greek Antiquities, book iv. ch. 11; *Goguet*'s Origin of Laws, vol. i. book i. art. i. p. 25; and vol. ii. book i. art. viii. p. 62, edit. *Edinburgh*; *Tacitus* De Mor. German. cap. 18.

† See *Complete Syſtem of Geography*, vol. ii. p. 19, 305; *Salmon* on Marriages, p. 306; *Mandeſlo*'s Travels, p. 228; Modern Univerſal Hiſt. vol. viii. p. 257; *Harmer*'s Obſervations, vol. iv. p. 500.

Der. Gr. *μισγω to mix.* See more under מסך.

מזח

Occurs not as a Verb, ſo the ideal meaning is uncertain. But

As a N. מזח *A girdle* or *belt*, faſtened round the middle of the body. So the LXX ζωνη, and Vulg. zona. occ. Pſ. cix. 19. Iſa. xxiii. 10; where it ſeems figuratively to denote "*a mound, mole,* or *artificial dam,* which contains the waters, as a *girdle* collects, binds and keeps together the looſe raiment." Bp. *Lowth*'s Note, which ſee. As a N. מזיח *A girdle.* occ. Job xii. 21. Comp. אזר III. IV.

מזר

It occurs not as a V. in Heb. but in Arabic, ſpelt with their *dhſal* or liſping ד, which is often ſubſtituted for the Heb. ז, it ſignifies *to be corrupt* or *rotten* as an egg, or nut, and in the fourth conjugation is applied to a hen *ſitting on an addle egg,* or *making it addle.*

I. As a N. מזר, or rather מזור (ſee Dr. *Kennicott*'s various readings), *A corrupt, purulent wound* or *ſore*; ſo *Montfaucon* in Hexapla, purulentam plagam. occ. Hoſ. v. 13, twice.

II. As a participial N. ממזר *One corruptly* or *ſpuriouſly born.* occ. Deut. xxiii. 2. (where the LXX *εκ πορνης of a whore,* Vulg. Mamzer, *hoc eſt, de ſcorto natus, A mamzer,* that is, one born of a whore) Zech. ix. 6; where the LXX *αλλογενεις ſtrangers.*

III. As a N. מזרות, LXX Μαζερωθ. occ. Job xxxviii. 32, *Canſt thou bring out* Mazaroth בעתו *in* his *ſeaſon?* Here מזרות is evidently conſtructed as a N. *maſc. ſing.* of the ſame form as בהמות Job xl. 10, or 15. (which ſee under בהם II.), and as the Heb. proper names of *men,* לפידות,נביות,נבות, &c. and being in the text joined with עיש *the blighting air*; I ſuſpect it denotes that *poiſonous corrupting wind,* well known in Arabia by the name of *ſâm* or *ſmûm,* as one of the moſt dreadful ſcourges in the hand of God, and *whoſe ſeaſon* is in the heat of ſummer. See under שחת I.

IV. As a N. maſc. plur. מזרים. See under זר III.

מחא

I. *To ſtrike* or *clap* the hands *together* (ſo the LXX conſtantly render it by κροτεω, or επικροτεω, and the Vulg. by plaudo), as men. occ. Ezek. xxv. 6. It is alſo ſpoken figuratively of floods and trees. occ. Pſ. xcviii. 8. Iſa. lv. 12.

II. Chald. מחא or מחה *To ſtrike, ſmite.* occ. Dan. ii. 34, 35. iv. 35, or 32. In Targum *Onkelos* on Exod. ix. 25, it is particularly applied to the hail's *ſmiting* every thing.

III. Chald. In Ith. *To be ſmitten,* i. e. *deſtroyed,* as a man. occ. Ezra vi. 11.

מחה

I. *To wipe, wipe clean* or *ſmooth,* as a man *wipeth* a diſh and turneth it upſide down; 2 K. xxi. 13.—or as one *wipeth* the mouth, Prov. xxx. 20.

II. *To wipe off,* as tears from the face. Iſa. xxv. 8.

III. *To wipe off, wipe* or *ſweep away,* as men and animals by the flood. Gen. vi. 7. vii. 4, 23.

IV. *To wipe* or *blot out* an inſcription. Exod. xxxii. 32, 33. Num. v. 23, & al.

V. *To wipe* or *blot out* a name, remembrance, or the like, i. e. entirely *to obliterate and deſtroy* them. Exod. xvii. 14. Deut. ix. 14, & al.

VI. *To wipe off, totally deſtroy,* as men. Jud. xxi. 17.

VII. *To wipe away* ſins. The idea is taken from the *diſſipating* or *clearing away* clouds. See Iſa. xliv. 22, and Mr. *Lowth*'s Note there.

VIII. *To wipe upon* or *bruſh by,* as a border. Num. xxxiv. 11.

IX. As a N. מחי *A warlike engine* for *battering, ſweeping away* or *deſtroying* walls or fortifications, *a catapulta, a baliſta.* occ. Ezek. xxvi. 9, ומחי קבלו יתן בחמתיך *And* an engine *before him ſhall be place againſt thy walls.* As a N. fem. plur. מחות *Engines of deſtruction,* ſpoken of women. occ. Prov. xxxi. 3, מחות מלכין Engines deſtructive of *kings.* Solomon might well write feelingly, as he frequently does, on this ſubject.

X. As a N. מח, or, according to the *Complutenſian* reading, מוח, *The fat* which filleth up, and *blotteth out,* as it were, the interſtices of the component parts of the body, as of the bones, ſinews, veins, arteries, &c. occ. Job xxi. 24. As a N. maſc. plur. מחים *Fat, fat ones.* Iſa. v. 17. מיחים The ſame. occ. Pſ. lxvi. 15. And in the form of a Participle Hiph. maſc.

plur. ממחים *Fat things, things covered with fat.* Vulg. medullatorum *full of marrow.* occ. Iſa. xxv. 6.

Hence perhaps the Lat. and Eng. *mucus,* whence *mucid, mucilage, mucilaginous.*

מחץ

To drive, plunge in, or *ſtrike deeply.*

I. Spoken of arrows, *To drive in deeply, to cauſe to pierce deeply.* occ. Num. xxiv. 8; or, if ב *with* be underſtood before חציו, this text may be referred to the following ſenſe.

II. *To ſtrike, penetrate* or *wound deeply.* Deut. xxxii. 39. xxxiii. 11. Jud. v. 26, & al. freq. As a N. מחץ *A deep wound.* occ. Iſa. xxx. 26.

III. *To plunge in* or *imbrue,* as the foot or tongue in blood. occ. Pſ. lxviii. 24.

מחק

To break, break through. So the Chaldee Targum חברת, LXX *διηλωσεν pierced through, Symmachus διηλασεν drove through, tranſfixed.* Once, Jud. v. 26; if מחקה in this paſſage be not rather a Participle fem. Hiph. from חקה, which ſee.

מחר

Occurs not as a Verb, but the idea plainly is, *To commute, exchange* or *barter one thing for another.*

I. As a N. מחיר *Somewhat given in exchange* or *barter, the price* or *value* of a thing. Thus not only the LXX, but the other Greek verſions of *Aquila* and *Symmachus* render it, *αλλαγμα* and *ανταλλαγμα, exchange, price.* Deut. xxiii. 18. 2 Sam. xxiv. 24, & al.

II. As a N. or Particle מחר is uſed for *Commutation* or *change* of time, as of to-morrow for this day. Hence מחר *The morrow, to-morrow.* Exod. viii. 10, 23, & al. freq. מחרת The ſame. Gen. xix. 34. Comp. Num. xi. 32. 1 Chron. xxix. 21. מחר alſo denotes time at a greater diſtance, *Time to come, hereafter.* Exod. xiii. 14. Deut. vi. 20. Joſh. iv. 6.

Der. *Morrow.* Alſo, *Morn, morning.* Qu?

מט

In general, *To ſlide* or *ſlip.*

I. *To ſlide, ſlip aſide,* as the foot in walking. Deut. xxxii. 35. Pſ. xxxviii. 17. lxvi. 9. Comp. Pſ. lv. 23; where מוט ſeems rather to be a N. *A ſlipping, lapſe,* and is accordingly rendered by the LXX *σαλον,* Vulg. fluctuationem, *Montanus* nutationem. Applied, but figuratively, to the whole man. Pſ. x. 6. xiii. 5, & al. freq. And thus Prov. xxv. 26, *A juſt man* מט ſlipping (i. e. in a moral or ſpiritual ſenſe) *before the wicked*—making a ſlip or *faux pas,* as the French ſay. In Niph. *To be made to ſlip.* Pſ. xvii. 5.

II. In Hiph. or (according to the *Keri*) in Kal. It is ſpoken of the *ſwift motion* of lightning or flaſhes of fire. occ. Pſ. cxl. 11. Comp. under חמר.

III. In Hiph. ſpoken of affliction or miſchief, Pſ. lv. 4, "*For* ימיטו they ſlide *miſchief upon me,*" (*Bate*) bring it upon me unexpectedly.

IV. *To be ſlipt* or *disjointed,* and ſo *diſabled,* as the hand, Lev. xxv. 35; where however the expreſſion is manifeſtly figurative.

V. *To ſlip* or *fall aſunder.* Spoken of the firm fleſh of the leviathan. Job xli. 14, or 23.—of the terraqueous globe, Pſ. xciii. 1. xcvi. 10. Comp. Pſ. lxxxii. 5.—of mountains, Pſ. xlvi. 3. Comp. Iſa. liv. 10; where obſerve that many of Dr. *Kennicott*'s Codices read תמוטנה—of a wooden or metalline idol, Iſa. xl. 20. xli. 7.

VI. As a N. מוט *A lever* or *pole* to carry things between two, q. d. *a ſlider.* occ. Num. iv. 10, 12. xiii. 23. So fem. plur. מטות occ. 1 Chron. xv. 15.

VII. As a N. fem. מוטה in Reg. מטת, plur. מוטת and מטות Properly, *The croſsbar* or *ſlider* of a yoke, which goes over the neck. See Jer. xxviii. 10, 12, 13. Lev. xxvi. 13.

VIII. As a N. מטה *A couch, a rod.* Alſo as a Particle, *Below.* See under נטה.

מטמט In Hith. *To ſlip* or *fall all to pieces, to be entirely diſſolved.* occ. Iſa. xxiv. 19. Hence the Phenicians had their מוט, Μωτ, *Môt,* "which ſome," ſays * *Philo Byblius* from *Sanchoniathon,* "call Ιλυν *Mud,* others *ὑδατωδους μιξεως σηψιν the corruption of a watery mixture.*" Hence likewiſe may be derived the Greek Μυδαω to be corrupt through too much moiſture, Eng. *Mud,* Dutch *Modder* or *moeder,* mud, mire; whence Eng. *Mother, mothery.* Alſo perhaps Lat. *Muto* to change, whence Eng. *Mutable, mutation,* and in compoſition *commute, permute,* &c.

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* Cited by *Euſebius,* Præparat. Evangel. lib. i. cap. 10.

מטא and מטה Chald.

To reach unto, *come to* or *upon*. See Dan. iv. 8, or 11, 21, or 24. vi. 24, or 25. vii. 13. This Verb ſeems a derivative or corruption of the Heb. נטה.

מטה See under טחה

מטל

Occurs not as a V. in Hebrew, but in Arabic ſignifies, *To hammer*, *forge*, *beat out by hammering*, as ſmiths do iron. See *Caſtell*. As a N. מטיל *A forged bar*. Once, Job xl. 13, or 18.

Der. Gr. Μεταλλον, Lat. *Metallum*, and Eng. *Metal*, *metallic*, *metalline*.

מטר

In Kal and Hiph. *To ſhower down*, *cauſe to rain*. Gen. ii. 5. vii. 4, & al. freq. Alſo in Hiph. Intranſitively, *To rain*. occ. Amos iv. 7. In Niph. *To be rained upon*. occ. Amos iv. 7. But the V. is applied not only to rain, but to hail. Exod. ix. 18, 23. Comp. Ezek. xxxviii. 22.—to fire and brimſtone. Gen. xix. 24. Pſ. xi. 6. Comp. Job xx. 23.—to the manna. Exod. xvi. 4. Pſ. lxxviii. 24. As a N. מטר, plur. מטרות *Rain*, *a ſhower of rain*. Exod. ix. 33. Num. xi. 17. Job xxxvii. 6; in which laſt text it is twice joined with גשם; and therefore no doubt has a radical ſignification different from that word. מטר is *a ſhower* in general, גשם, a heavy *rain* or *ſhower*. Comp. גשם I. Pſ. cxxxv. 7, ברקים למטר עשה "*He* (God) *maketh lightnings* for the rain." Eng. Tranſlat. Is not this ſtrictly and philoſophically true? Does not the *lightning*, by diſcharging the electricity from an electrical cloud, ſuffer it's watery particles to coaleſce, and ſo *occaſion rain?* And is not this effect continued, if there be a ſeries of *leſs-electric* clouds commencing from the *electric* one?

מי See under ים III. and מה VI.

מים See under ים III.

מין See under מנה

מיץ See under מצה

מיר See under ימר

מך

I. *To decay*, *fall to decay*, as a houſe. occ. Eccleſ. x. 18. In Huph. *To be brought to decay*, as men by death. occ. Job xxiv. 24.

II. *To fall to decay*, *grow poor*, *be brought low*. Lev. xxv. 25. Pſ. cvi. 43.

Der. Gr. Μικρος, Doric Μικκος, ſmall, Eng. *meek*. The Lat. *maceo* to be lean, *macies*, whence *emaciate*, &c. Alſo Lat. *macer*, *macero*, whence Eng. *macerate*. French *maigre*, whence Eng. *meager*.

מכר

I. *To deliver* or *give up* to another. Deut. xxxii. 30. It is joined with ביד *into the hand* or *power*, Jud. ii. 14. iii. 8. iv. 2, 9, & al. So the LXX once render it by παραδιδωμι *to deliver up*. Neh. v. 8. Comp. Nah. iii. 4, חמכרת *who delivereth* or *giveth up*, i. e. to idolatry and deſtruction. See Targ. and comp. Rev. xviii. 23.

II. *To ſell*, or properly *to deliver up a thing* to another *for a price*, Gen. xxv. 31, & al. freq. So the Greek word αποδιδωμι, by which the LXX generally render our Hebrew מכר, ſignifies in different deflexions, both *to give* or *give up*, and *to ſell*. In Hith. *To give up oneſelf*, *as if ſold* for a ſlave (comp. Rom. vii 14.); or *to ſell oneſelf* for the delight one has in wickedneſs (comp. Iſa. l. 1.) 1 K. xxi. 20, 25. 2 K. xvii. 17. As Nouns, מכר *Ware*, *merchandiſe*. Neh. xiii. 16. Alſo, *A price*. Prov. xxxi. 10. ממכר *A ſelling*, *ſale*, or *thing ſold*. Lev. xxv. 14, 25, 27, & al.

III. As a N fem. in Reg מכורת, plur. in Reg. מכרתי and מכורתי ſee under כרה I. and כרת I.

Der. (כ and ר being tranſpoſed) Latin *Merx*, *merces*; whence Engliſh *Merchant*, *mercantile*, *merchandiſe*, *&c. market*. Alſo perhaps *Mercurius* the Roman God of Commerce.

מל

To cut or *pluck off*, *to divide into breaks* or *parts*, *to ſeparate*.

I. *To cut off*, as a flower, fruit, corn, graſs. occ. Job xiv. 2. xviii. 16. xxiv. 24. Pſ. xxxvii. 2. xc. 6.

II. In Hiph. *To cut off*, or *cut to pieces*, as an enemy. occ. Pſ. cxviii. 10, 11, 12.

III. *To cut off the foreſkin*, *to circumciſe*. Gen. xvii. 23. xxi. 4, & al. In Niph. *To be circumciſed*. Gen. xvii. 11. (ſo the LXX περιτμηθησεσθε) Gen. xvii. 26, 27, & al. Hence the word is applied to the heart, Deut. x. 16. xxx. 6. Jer. iv. 4. (where ſee Mr. *Lowth*'s Note); and denotes the *cutting off* from it all *inordinate luſts* by ſpiritual circumciſion. Comp. Rom. ii. 29. Col. ii. 11. As a N. מולת *Circumciſion*. occ. Exod. iv. 26. The Lexicons make this word plural, but the LXX, *Symmachus*, and the Vulg. render it as a ſingular, the two former by περιτομης, the latter by circumciſionem.

A late learned writer is of opinion, that *circumciſion* was one of the *original* inſtitutions enjoined to *Adam* and his deſcendants on the Fall. This he founds principally on the propriety of ſuch a mark in the fleſh, to remind men of the neceſſity of curbing thoſe affections and deſires by which *Adam* was ſeduced * (ſee Gen. iii. 17. 1 Tim. ii. 14.); on the frequent alluſions of Scripture to the ſpiritual meaning of circumciſion (comp. under ערל II.); and on the antiquity of this cuſtom among ſeveral nations, particularly the *Egyptians*, who cannot rationally be ſuppoſed to have derived it from *Abraham*, or his deſcendants †.

Herodotus, ſpeaking of *circumciſion* as practiſed by ſeveral nations, ſays (lib. ii. cap. 104, edit. *Gale*), " Αυτων δε Αιγυπτιων και Αιθιοπων ουκ εχω ειπειν ὁκοτεροι παρα των ἑτερων εξεμαθον· αρχαιον γαρ δε τι φαινεται εον. As to the *Egyptians* and *Ethiopians*, I cannot ſay whether of theſe learned it from the other; for it appears to be a *very ancient* cuſtom." And though, in the further account of *circumciſion* there given by *Herodotus*, there are, certainly, ſeveral miſtakes, which are well refuted by the learned *Herman Witſius* in his *Ægyptiaca*, lib. iii. cap. 6, and by *Calmet* in his *Diſſertation on Circumciſion* (which may be found abridged at the end of the third volume of *Parker*'s Bibliotheca Biblica, p. 65, &c.), yet the practice of *circumciſion* ſeems to have been retained by ſome of the Egyptians, ΑΠ' ΑΡΧΗΣ, *from the beginning*, as *Herodotus* expreſſes it, i. e. from the foundation of that people—I ſay by *ſome* of the Egyptians; for it does not appear to have been univerſally practiſed among them, but chiefly by their prieſts and learned men (ſee *Joſephus* contra Apion. lib. ii. cap. 13. *Origen* in Ep. ad Rom. t. ii. and in Jerom. Homil. 5.); and this will account for the prophet Jeremiah's reckoning *Egypt* among the *uncircumciſed nations*, ch. ix. 25, 26.

In *The Ceremonies and Religious Cuſtoms of all Nations*, vol. iii. p. 162, 3, we are informed that the inhabitants of *Mexico* practiſed a kind of *circumciſion* when the Spaniards came there. And in the *Modern Univerſal Hiſtory*, vol. xvii. p. 105, it is remarked that " the rite of *circumciſion* prevailed among *almoſt all original and unmixed nations*; and it now prevails among the ſavages both in the iſlands and continent of the *Terra Auſtralis*." The men [of *Tongataboo*, one of the Friendly Iſlands, lately diſcovered in the Pacific Ocean] are *all circumciſed*, or rather ſuperciſed, as the operation conſiſts in cutting off only a ſmall piece of the foreſkin at the upper part; which by that means is rendered incapable, ever after, of covering the glans. This is all they aim at; as they ſay the operation is practiſed from a notion of cleanlineſs." Captain *Cook*'s Voyage to the Pacific Ocean, vol. i. p. 387. Comp. vol. ii. p. 161.

IV. As a N. fem. נמלה (formed with an initial נ, as נרגן *A murmurer*, from רגן *to murmur*, נקלה *a feveriſh heat*, from קלה) plur. maſc. נמלים, *An emmet* or *ant*, ſo called from their *cropping off* the buds from the corn, which they lay up for their winter's proviſion, in ſuch a manner as to prevent it's growth. *Pliny*, Nat. Hiſt. lib. xi. cap. 30, affirms this for fact in theſe words: *Semina* arroſa *condunt*, *ne rurſus in fruges exeant è terrâ.* So Abbé *Pluche*, ſpeaking of theſe little animals, " Their next prevailing paſſion is to amaſs a ſtore of corn, or other grain that will keep; and, leſt the humidity of the cells ſhould make the corn ſhoot up, we are told, for a certainty, that they *gnaw off* the buds which grow at the point of the grain." *Nature Diſplayed*, vol. i. dial. 8. See *Bochart*, vol. iii. 588, who produces many other writers aſſerting the ſame fact. To what he has cited I ſhall add the following teſtimony from a Letter on this curious ſubject, publiſhed by the *French Academy*, and afterwards inſerted by Mr. *Addiſon* in the *Guardian*, No. 156, 157, as a narrative, ſays he, of *undoubted*

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[*] So *Milton* rightly, Par. Loſt, book ix. lin. 997, &c.

——He (Adam) ſcrupled not to eat
Againſt his better knowledge, not deceiv'd,
But *fondly overcome with female charm.*

[†] See Lord Preſident *Forbes*'s Works, vol. i. p. 151—154, edit. *Edinburgh.*

undoubted credit and authority. "The corn which is laid up by ants would ſhoot under ground, if thoſe inſects did not take care to prevent it. *They bite off all the buds* before they lay it up; and therefore the corn that has lain in their neſts will produce nothing. Any one may make the experiment, and even *ſee that there is no bud in their corn.*" occ. Prov. vi. 6. xxx. 25. See *Bochart*'s excellent Comment on theſe paſſages, vol. iii. 591—602; and *Scheuchzer*, Phyſ. Sacr. It may be worth obſerving, that our Engliſh *emmet*, by corruption *ant*, ſeems derived from the Greek *αμητος harveſt, a collection of corn.* But after all, ſince נ prefixed to a Root is far moſt uſually and properly *paſſive*, it may perhaps ſeem moſt probable that the *ant* had it's Heb. name נמלה from it's *remarkably inſected* form, q. d. *The inſect*; as *the hippopotamus* that of בהמות *The brute* by way of eminence.

V. *To divide* the *voice into breaks* or *into diſtinct ſounds; to articulate, ſpeak articulately, talk.* It occurs not ſimply as a V. in this ſenſe (ſee below מלל), but hence as a N. fem. מלה *An articulate ſound* or *word.* occ. Pſ. cxxxix. 4. So in Reg. מלת 2 Sam. xxiii. 2, & al. freq. Plur. מלים *Words, ſpeeches.* Job vi. 26. viii. 10. מלין The ſame. Job xii. 11, & al. freq. מלה *A talk, a byword.* occ. Job xxx. 9. As Ns. מולה and מלה *A talking.* So Vulg. in Jer. loquelæ, LXX, (Alexandr.) and *Theodotion* in Ezek. *λογȣ ſpeech.* Jer. xi. 16. Ezek. i. 24.

VI. As a N. מול.

1. *A cutting off, termination, boundary.* 1 Sam. xiv. 5. Exod. xviii. 19, *Be thou* מול a boundary *of the Aleim to the people,* i. e. *a mediator* (*μεσιτης*, as Moſes is ſtyled Gal. iii. 19.) *between* God and the people.
2. Uſed as a particle, ב *in* being underſtood as uſual, *In the termination, extremity, border.* Deut. i. 1. ii. 19. xi. 30, & al. freq.
3. אל מול *At the termination, extremity.* Exod. xxxiv. 3. Joſh. viii. 33. ix. 1, & al. Spoken of perſons, *Towards.* 1 Sam. xvii. 30.
4. אל מול פני *At the termination of the face* or *front,* i. e. *on* or *towards the forefront.* See Exod. xxvi. 9. xxviii. 25. Lev. viii. 9. Num. viii. 2, 3. 2 Sam. xi. 15.
5. ממול *At the extremity.* Lev. v. 8. 1 K. vii. 39, *And he ſet the ſea on the right ſide of the houſe, eaſtward* (i. e. at ſome diſtance from the front of the houſe which looked eaſt) ממול נגב at the border of, or bordering on, *the ſouth.* ממלי *On my border,* i. e. *bordering on me.* Num. xxii. 5.
   Alſo, ממול *From the extremity, from off.* Mic. ii. 8.
6. למואל (in a Chaldee form) *Towards the extremity.* occ. Neh. xii. 38; where the *Complutenſian* LXX *συναντωσα meeting,* Vulg. ex adverſo *oppoſite.*

מלל I. *To cut off entirely.* occ. in Niph. Pſ. xc. 6.

II. In Hith. *To be divided* or *broken in pieces.* occ. Pſ. lviii. 8, ידרך חצו כמו יתמללו (*When*) *he aimeth his arrows, let* them be *as it were* broken, ſhivered to pieces. So the French Tranſlation, Que ſes flêches ſoient comme ſi *elles étoient rompües.* And obſerve, that not only the *Keri,* but forty ſix of Dr. *Kennicott*'s Codices read חציו in the plural. *Symmachus,* though he preſerves the ſenſe of יתמללו, renders the paſſage ſomewhat differently, *Ὁ τεινων το τοξον αυτȣ θορυβηθητω, ὡς τα θρυπτομενα, Let him who ſtretcheth out his bow be confounded as* things that are broken in pieces.

III. As a N. fem. plur. מלילת *Ripe ears of corn,* which are *cut,* as it were, into a number of cells for grains. occ. Deut. xxiii. 25.

IV. As a V. מלל *To ſpeak articulately, to talk,* which is effected by many *broken* ſounds or words, *cut off,* as it were, and *ſeparated* from each other. occ. Gen. xxi. 7. Job viii. 2. xxxiii. 3. Pſ. cvi. 2. Comp. above מל V.

Der. Greek Μελος in the ſenſe both of a limb, and of a ſong, whence compounded with ωδη, Μελωδια, and Eng. *Melody, melodious,* &c. Greek Μυλη, Lat. *Mola,* Eng. *A mill.* Alſo perhaps *A mall, maul.* Saxon Mælan, and Old Eng. *Mell* to ſpeak, *mellynge* converſation.

מלא

I. In Kal, *To be full* or *filled* in almoſt any manner. Gen. vi. 13. Exod. viii. 21, & al. freq. Alſo Tranſitively, *To fill, make full.* Gen. i. 22. xxi. 19. xxiv. 16, & al. freq. In Niph. *To be filled.* Cant. v. 2. In Hith. *To fill, ſatiate, glut oneſelf.* occ.

Job xvi. 10, *Together* עלי יתמלאון they glut themſelves *upon me*, i. e. with my miſery. So the Vulg. Satiati ſunt *pœnis meis*. As a N. מלא, and מלוא *Fulneſs, multitude*. See Exod. ix. 8. xvi. 33. 1 Sam. xxviii. 20. Gen. xlviii. 19. 1 Chron. xvi. 32. Ezek. xii. 19. Fem. מלאה *Fulneſs* of the wine preſs, i. e. *the firſt running*. Num. xviii. 27. Comp. Exod. xxii. 28, or 29. As a Participle or participial N. fem. *Pregnant, big with child*, plena. Eccleſ. xi. 5.

II. *To fulfil, accompliſh*, as counſels, petitions. Pſ. xx. 4, 5.

III. Of time, *To fulfil, complete, accompliſh*, or paſſively, *To be fulfilled*, &c. Gen. xxv. 24. xxix. 21, 28. Exod. xxiii. 26, & al.

IV. After another V. it denotes doing what is expreſſed by that V. *fully* or *ſtrongly*, Jer. iv. 5; where LXX *μεγα greatly*, Vulg. fortiter *ſtrongly*; Jer. xii. 6, where Vulg. plena voce, *with a full voice*.

V. מלא אחרי *To fulfil after*, i. e. *to follow entirely*. Num. xiv. 24. xxxii. 11, 12. Deut. i. 36. Joſh. xiv. 8, 9, 14. 1 K. xi. 6. This I take to be the true interpretation of the phraſe, and that, to complete the ſenſe, ללכת *to walk* or *go* is to be underſtood. Comp. Deut. xi. 28. xxviii. 14. Jud. ii. 19. 1 K. xxi. 26. 2 K. xxiii. 3. 2 Chron. xxxiv. 31. *Noldius* obſerves, Annot. 90, that a like ellipſis occurs 1 Sam. xviii. 27, וימלאום למלך *And they* fulfilled *them to the King*, i. e. to give them *to the King*. And in Jer. xiii. 27, is not בלכת or the like underſtood before אחרי?

VI. מלא יד *To fill the hand*, ſometimes denotes ſimply *to fill it with offerings* to be preſented to Jehovah, as 1 Chron. xxix. 5; but in a more appropriated ſenſe it ſignifies *to conſecrate to the prieſt's office*, agreeably to that ſignificant ceremony ordained Exod. xxix. 22—25, whereby certain parts of the ſacrifices were *put into the hands* of the prieſts at their conſecration, and they thereby confirmed in the right of offering to God gifts and ſacrifices. See Exod. xxviii. 41. xxix. 9. xxxii. 29, *&c.* Comp. Heb. v. 1. viii. 3, 4. The expreſſion is alſo applied to ſuperſtitious conſecrations, 1 K. xiii. 33; no doubt becauſe the like ceremony was obſerved in them, as is expreſſed 2 Chron. xiii. 9. איל מלאים *A ram of conſecration*, i. e. a ram with parts of which the hands of the prieſts were *filled* at their conſecration. Exod. xxix. 22.

VII. מלא מלאת אבן literally, *To fill up fillings of ſtone*, i. e. *to fill the ſocket with a ſtone*, or *to ſet a ſtone in the ſocket* or *cavity* made to receive it. Exod. xxviii. 17. So ver. 20, מלואתם *Their fillings* or *encloſings*; and ch. xxxv. 9, אבני מלאים *Stones for* filling up, i. e. *ſtones to be* ſet. Comp. ch. xxxix. 10.

VIII. Jer. li. 11, מלאו השלטים, LXX and Vulg. "Fill *the quivers*." And it muſt be owned that this would be a very good ſenſe, if שלטים could mean *quivers*. But the beſt interpretation ſeems to be, Repair *the ſhields, fill up* the holes that are in them, "make them *completely* ſtrong and good." *Taylor*'s Concordance. Comp. Jer. xlvi. 3; and Πληρωμα, Mat. ix. 16. Mark ii. 21.

IX. It is joined with לב *the heart*; and *the heart of man* is either ſaid to be full, i. e. emboldened, Eccleſ. viii. 11. (where the LXX *επληροφορηθη καρδια the heart is filled:* comp. Acts v. 3.); or *the heart* is ſaid to fill, embolden, *the man*, Eſth. vii. 5; where the LXX render אשר מלאו לבו by *ὁϛις ετολμησε who hath dared*.

מלה

With a radical, but mutable or omiſſible, ה. It is nearly related to the preceding מלא, as בטה to בטא, חבה to חבא, חפה to חפא, which ſee. *To fill* or *be filled*. occ. Job viii. 21. (comp. Pſ. cxxvi. 2.) Job xxxii. 18. Ezek. xxviii. 16. As a N. מלו *Fulneſs, full length*. occ. Ezek. xli. 8. But obſerve that in Job viii. 21, ſixteen of Dr. *Kennicott*'s Codices read ימלא, as three more did originally; in Job xxxii. 18, ten read מלאתי; in Ezek. xxviii. 16, three מלאו; in Ezek. xli. 8, two מלוא, eighteen מלא, and three more originally. It may therefore be juſtly doubted whether מלה ſhould be made a diſtinct Root from מלא

מלח

I. In Niph. *To diſſolve, be diſſolved, to melt away* or *vaniſh*. occ. Iſa. li. 6, *The heavens* כעשן נמלחו ſhall be diſſolved *like ſmoke*, which diſperſes and *vaniſhes* in the air. Comp. Pſ. lxviii. 3. Hoſ. xiii. 3. Wiſd. v. 14. *Aquila* renders it *ηλοηθησαν are comminuted*, *Symmachus ἀλισθεσιν ſhall melt*

melt like ſalt, Vulg. liqueſcent *ſhall melt*; and St. *Peter*, plainly alluding to this paſſage, 2 Ep. iii. 12, uſes the Verb λυθησονται *ſhall be diſſolved*. As a participial N. ממלח *Volatile, readily diffuſing* it's odours, ſpoken of the holy incenſe. occ. Exod. xxxiii. 35.

II. As a N. מלח *Salt*, "a foſſil body *fuſible* by fire and *ſoluble* by water, ſo as to diſappear therein [*]." Lev. ii. 13. Job vi. 6. Hence as a V. in Kal, *To ſalt*. occ. Lev. ii. 13. In Huph. *To be ſalted*, i. e. *cleanſed with ſalt* mixed in water. occ. Ezek. xvi. 4; where ſee *Scheuchzer*'s Phyſica Sacra.

Every one almoſt knows the uſe of *ſalts* in *cleanſing* various things, and in *preſerving* fleſh, fiſh, *&c. from corruption.* Hence, as all the ſacrifices were to typify Him *who knew no ſin*, we have that command, Lev. ii. 13, *And every oblation of thy bread-offering ſhalt thou* ſeaſon with ſalt, *neither ſhalt thou* ſuffer מלח ברית אלהיך ſalt, the purification of thy Aleim, *to be lacking from thy bread-offering*; *with all thine offerings thou ſhalt offer ſalt*. We find ſimilar rites among the Greek and Roman heathen: the Ουλαι or Ουλοχυται, that is, [†] *corn mixed with ſalt*, ſeem to have conſtituted an uſual part of the Grecian ſacrifices [‡]; which might be one reaſon why *Homer* (Il. ix. lin. 214.) calls *ſalt*, *θειοιο divine*; and why Plato (cited in *Plutarch*, Sympoſ. lib. vi. cap. 10.) ſays, *των ἁλων σωμα κατα νομον ανθρωπων θεοφιλεστατον ειναι*, that according to human laws the ſubſtance of *ſalt was moſt agreeable to the gods*." And the Roman *Pliny* (Nat. Hiſt. lib. xxx. cap. 41.), Maxima *tamen* in ſacris *intelligitur* auctoritas [ſalis], quando nulla conficiuntur ſine molâ ſalſâ. But the *influence* of *ſalt* is thought to be greateſt *in ſacrifices, ſince none are performed without the ſalted meal*." Obſerve the phraſeology in Lev. ii. 13, מלח ברית אלהיך *ſalt the purifier of* (i. e. appointed by) *thy Aleim*. This ſhews that *ſalt*, added to all the ſacrifices, was a type of the *purity*, or ſinleſſneſs, of Chriſt, and of that which *purifies* believers. Now that which *purifies* believers is faith in Chriſt and his atonement, 2 Cor. v. 20, 21, and a conſequent hope of ſeeing God through Him. See Acts xv. 9. 2 Pet. i. 4. 1 John iii. 3. 1 Cor. xiii. 12. *Salt* was therefore a type of that *purifying faith* and *hope* which is the gift of the Holy Spirit, Rom. xv. 13. 1 Pet. i. 22. Eph. ii. 8. And believers themſelves, in as much as they contribute to propagate theſe heavenly graces, and thereby *purify* the corrupted maſs of mankind, are ſometimes called *ſalt*. See Mat. v. 13. Luke xiv. 34, 35; and comp. *Greek* and *Eng*. Lexicon in Ἁλας and ἁλιζω.

As to the expreſſion ברית מלח Num. xviii. 19. 2 Chron. xiii. 5, it may be obſerved, that the uſual mode of confirming every ſolemn agreement was (for a reaſon which ſee under כרת V.) by a ברית, that is, by a *purification-offering*, or *ſacrifice*; and to every ſacrifice it was ordained, as we have ſeen, that *ſalt* ſhould be added; ſo that ברית מלח *a berith* with ſalt is as ſtrong an expreſſion as poſſible for a *purification-ſacrifice*. *Theodoret* on 2 Chron. xiii. 5, ſays, the hiſtorian calls the ſettlement of the kingdom (on David, namely) an eternal *covenant of ſalt*, *επειδαν και Βαρβαροι πολλακις συνεσθιοντες πολεμιοις βεβαιαν ειρηνην φυλαττουσι*, ἉΛΟΣ ΜΕΜΝΗΜΕΝΟΙ, becauſe it is uſual even with the Barbarians, after eating with their enemies, to keep peace inviolate, *remembering the ſalt*." Where, ſays *Suicer*, (Theſaur. in Ἁλας II.) *Theodoret* alludes to the cuſtom of the ancients in confirming a covenant; namely, that covenants might be the more religiouſly obſerved, a ſacrifice was offered, and, with the ſacrifice, *ſalt*. Of both theſe particulars we have an inſtance in *Virgil*, Æn. xii. where at the *ſacrifice* offered on the ſolemn treaty between King *Latinus* and *Æneas*, lin. 173, Dant fruges manibus ſalſas—They ſtrow the *ſalted* corn or meal." And when God ſays, Num. xviii. 19, (*It is*) ברית מלח a berith of, or with ſalt, *for ever before the Lord, unto thee, and thy ſeed with thee*, the meaning is, that what is there ordered by God is of as ſtrict obligation to the people as if they had been bound to it by a *purification-ſacrifice* ſolemnly offered, as Jer. xxxiv. 18. In like manner, 2 Chron. xiii. 5, God is ſaid to *have given the kingdom over Iſrael to David for ever, even to him and to his ſons:* ברית מלח (*it is*) a berith with ſalt; that is, as firmly inſured by the Lord, as if the *ſymbols of the divine preſence* had paſſed between the parts of the ברית, as they did when God made *promiſes* to *Abraham*, Gen. xv. 17.

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[*] *Shaw*'s Note (*r*) on *Boerhaave*'s Chemiſtry, vol. i. p. 104, where ſee more.

[†] See *Voſſius*, Etymolog. Latinum, and *Martinius*, Lexic. Etymol. in MOLA.

[‡] See *Homer*, Il. i. lin. 449, 458; ii. lin. 410, 421; Odyſſ. iii. lin. 441, 425; *Potter*'s Antiq. book ii. ch. 4; *Dammi* Lexic. in Ουλαι, and Ουλοχυται.

Although *ſalt* in ſmall quantities may contribute to the comminuting and fertilizing of ſome kinds of ſtubborn ſoil, yet, according to the obſervation of *Pliny*, (Nat. Hiſt. lib. xxxi. ch. 7.), "*Omnis locus, in quo reperitur* ſal, *ſterilis eſt, nihilque gignit*, All places, where *ſalt* is found, are barren, and produce nothing." The effect of *ſalt*, where it abounds, on vegetation is deſcribed by *burning*, Deut. xxix. 22, or 23; *The whole land thereof is brimſtone,* ומלח שרפה *and* ſalt of burning, or burning ſalt; *it is not ſown, nor bears, nor any herb grows therein, like the overthrow of Sodom,* &c. Thus Monſ. *Volney*, ſpeaking of the borders of the Aſphaltic Lake, or Dead Sea, ſays, "The true cauſe of the abſence of vegetables and animals, is *the acrid ſaltneſs* (la ſalure acre) of its waters, which is infinitely greater than that of the ſea. *The land ſurrounding the Lake, being equally impregnated with that ſaltneſs, refuſes to produce plants*; the air itſelf, which is by evaporation loaded with it, and which moreover receives vapours of ſulphur and bitumen, cannot ſuit vegetation; whence that *dead appearance* (aſpect de mort) which reigns around the Lake." Voyage en Syrie, tom. i. p. 282. So ארץ מלחה *a* ſalt *land*, Jer. xvii. 6, is the ſame as חררים במדבר *the* parched *places in the wilderneſs*, and is deſcriptive of *barrenneſs*; as מלחה *ſaltneſs* alſo is, Job xxxix. 6. Pſ. cvii. 34. Comp. Ezek. xlvii. 11. Zeph. ii. 9. Thus *Virgil*, Georg. ii. lin. 238, &c.

Salſa *autem* tellus, & *quæ perhibetur amara*,
Frugibus infelix; ea nec manſueſcit arando,
Nec Baccho genus, aut pomis ſua nomina ſervat.

Salt earth, and bitter *are not fit to ſow*,
Nor will be tam'd or mended with the plough.
Sweet grapes degen'rate there, and fruits declin'd
From their firſt gen'rous juice, renounce their kind.

DRYDEN.

Hence the ancient cuſtom of ſowing an enemy's city, when taken, with *ſalt*, in token of *perpetual deſolation*, Jud. ix. 45. And thus in after-times (An. 1162.) "the city of *Milan* was burnt, razed, *ſown with ſalt*, and plowed by the exaſperated Emperor *Frederick-Barbaroſſa*." Complete Syſt. of Geog. vol. i. p. 822. From the mention not only of ſulphur or brimſtone, but of *ſalt*, in Deut. xxix. 23, (comp. Gen. xiv. 3.) we may collect that this latter, as well as the former, was employed by Jehovah in the deſtruction of Sodom and Gomorrah, and may thence explain what is ſaid of Lot's wife, Gen. xix. 26, ותהי נציב מלח *And ſhe became a pillar* of ſalt; namely, that while ſhe was looking with a wiſhful eye towards Sodom, ſhe was overtaken by the miraculous *ſalſoſulphureous* ſhower, and thereby *fixed* and *incruſted like a ſtatue*.

III. As a N. maſc. plur. מלחים *Sailors, mariners, ſeamen*, q. d. *ſalt-water men*. occ. Ezek. xxvii. 9, 27, 29. Jon. i. 5.

IV. As a N. מלוח *An herb of a brackiſh* or *ſaltiſh taſte*. occ. Job xxx. 4; where it is mentioned as growing in the deſert part of Arabia. For "thoſe deſerts abound with * *ſaline* particles, which give a *ſaltiſh* bitter taſte to the few hardy plants that live there. The word denotes either in general all ſuch *brackiſh* vegetables, or ſome particular plant of the deſert that camels are exceedingly fond of. See *Schultens* and *Pococke*'s Specimen, p. 79." *Scott*. *Bochart*, vol. ii. 874, 5, is of opinion, that מלוח means that particular ſhrub which the Greeks called Ἁλιμος, and the Romans *Halimus*. 1ſt. Becauſe the Syrians ſtill call this ſhrub מלוח. 2dly. Becauſe the Heb. name מלוח and Greek Ἁλιμος refer to the *ſalt* taſte, which the Arab. writers attribute to this plant. 3dly. Becauſe, as the מלוח is deſcribed to be the food of the wretched in

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* Comp. Job xxxix. 6, and *Scott*'s Note there. "Cette qualité *ſaline* eſt ſi inhérente au ſol (dans tout le deſert d'Arabie & d'Afrique) qu'elle paſſe juſques dans les *plantes*. *Toutes celles du deſert abondent en ſoude & en ſel de Glauber.*" *Volney*, Voyage, tom. i. p. 354.

Job, ſo is the *Halimus* in *Athenæus.* 4thly. Becauſe the LXX render מלוח by Ἅλιμα. Laſtly, Becauſe it is deſcribed in Job as *cropped* עלי שיח *upon the ſhrub,* which exactly agrees with what the Arab writers ſay of the *Maluch* or *Halimus,* namely that they ate the *tops* of it.

V. It denotes *diſſolution of coheſion,* or *rottenneſs.* Thus בלוי מלחים and בלואי מלחים Old rags *of rottenneſs,* i. e. old *rotten* rags. occ. Jer. xxxviii. 11, 12.

VI. Chald. As a N. מלח *Salt.* occ. Ezra iv. 14. vi. 9. vii. 22. Hence as a V. מלח *To be ſalted.* occ. Ezra iv. 14, *Now foraſmuch as* we are ſalted with the ſalt *of the palace* (Eng. marg.) *Salt* is reckoned among the *principal neceſſaries* of man's life, Ecclus. xxxix. 26, or 31. And *Pliny* obſerves (Nat. Hiſt. lib. xxxi. cap. 7.), *Hercule vita humanior ſine ſale nequit degere.* It is impoſſible to lead a humanized life without ſalt." Hence by a very natural figure *ſalt* might be uſed for *food* or *maintenance* in general. And ſo our Eng. Tranſlation in Ezra. And I am well informed that it is a common expreſſion of the natives in the Eaſt Indies, "I eat ſuch an one's *ſalt,*" meaning, I am *fed* by him. But this is not all; for *ſalt* among the eaſtern nations anciently was, as it ſtill is, a ſymbol of *hoſpitality* and *friendſhip,* and that for very obvious reaſons. Hence to have eaten of a man's *ſalt* is to be bound to him by the ties of *friendſhip.* The learned *Joſ. Mede* obſerves (Works, p. 370, fol.), that in his time "when the Emperour of *Ruſſia* would ſhew extraordinary *grace* and *favour* unto any, he ſent him bread and *ſalt* from his table; and when he invited Baron *Sigiſmund,* the Emperour *Ferdinand*'s embaſſadour, he did it in this form: "*Sigiſmund,* you ſhall eat our bread and *ſalt* with us." So *Tamerlane,* in his Inſtitutes, mentioning one *Share Behraum,* who had quitted his ſervice, joined the enemy and fought againſt him, "At length (ſays he) my *ſalt, which he had eaten,* overwhelmed him with remorſe; he again threw himſelf on my mercy, and humbled himſelf before me*." And, what comes ſtill nearer to the caſe in Ezra, a modern *Perſian* monarch upbraids an unfaithful ſervant, "I have then ſuch ungrateful ſervants and traitors as theſe *to eat my ſalt*†." To what a height the Mahometans ſometimes carry their reſpect for ſalt as a ſymbol of hoſpitality and friendſhip, may be ſeen in *Herbelot's* Bibliotheque Orientale, Art. JACOUB BEN LAITH. On Ezra iv. 14, I add, that the Syriac Tranſlator has preſerved the Chaldee phraſe, as being no doubt familiar to him, and that the Vulg. renders it, *We* remembering the ſalt which we ate *in the palace*; and on this whole ſubject of *ſalt,* I would refer the reader for ſome further uſeful remarks and quotations to Dr. *Cudworth,* On the True Notion of the Lord's Supper, ch. vi.

DER. Eng. *Mulch,* Dung. Alſo *Mullock,* or *Mollock,* Filth.

מלט

In general, *To ſet free* or *looſe.*

I. As a V. in Kal, *To deliver, reſcue.* 2 Sam. xix. 9. Iſa. xlvi. 2. Jer. xxxix. 18. Ezek. xxxiii. 5. In Hiph. The ſame. 1 Sam. xix. 11. Iſa. xxxi. 5. In Niph. *To be delivered, eſcape.* Gen. xix. 17. Jud. iii. 26, 29.

II. *To bring forth.* In Kal, *To lay,* as eggs. occ. Iſa. xxxiv. 15. In Hiph. *To be delivered of,* or more nearly to the Heb. *to deliver* a child, as a woman. occ. Iſa. lxvi. 7.

III. Intranſitively, *To eſcape, get* or *ſlip away,* ſo LXX *διαϐησομαι.* 1 Sam. xx. 29. In Hith. *To eſcape, leap out,* as flaſhes of fire from the mouth of the enraged Leviathan. occ. Job xli. 10, or 19; where LXX *διαῤῥιπτȣνται are ſcattered abroad.* Comp. ver. 12, or 21.

IV. In Hith. *To become ſmooth* or *bald,* as *by the ſhedding* or *falling off* of the hair. occ. Job xix. 20, ואתמלטה בעור שני *And* I have ſhed (the hair), or have become bald *on the ſkin of,* or *which covers, my teeth*; i. e. My muſtaches are, or, The hair is, ſhed or fallen off *from my emaciated lip*; which was one ſymptom of the Elephantiaſis, Job's diſtemper. See *Michaelis,* Recueil de Queſtions, p. 74, to whom the Reader is indebted for the interpretation of this very difficult text;

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* Gentleman's Magazine for Dec. 1779, p. 604.

† See *Harmer*'s Obſervations, vol. iv. p. 458, &c.

which the Vulg. explains by, Et derelicta ſunt tantummodo labia circa dentes meos, *And my lips only are left about my teeth.* May not this paraphraſe mean the lips only *without the hair,* and ſo coincide with *Michaelis*'s explication? who further obſerves, in Supplem. ad Lex. Heb. p. 1512, that מלט in Arabic ſignifies, *To be free from hair, to make bare of hair.* Hence Greek Μελδω, Eng. *To melt, moult, mould, moulder.*

V. As a N. מלט Jer. xliii. 9. See under לט IV.

מלך

I. *To reign, be a king* or *monarch.* Gen. xxxvi. 31, & al. freq. In Hiph. *To cauſe to reign, make a king.* 1 Sam. xv. 35. 1 K. i. 43, & al. In Huph. *To be made king.* occ. Dan. ix. 1. As a N. מלך *A king.* Gen. xiv. 1, & al. freq. Fem. מלכה in Reg. מלכת *A queen.* Eſth. i. 9. 1 K. x. 1, 4, 10, & al. freq. As Ns. fem. מלכות Plur. מלכיות (occ. Dan. viii. 22.) *A kingdom.* 1 Chron. xii. 23. 2 Chron. xi. 17. Alſo, *Regal power* or *authority, kingſhip.* 2 Chron. xxxvi. 20. Pſ. cxlv. 13. So מלוכה and מלכה 1 Sam. x. 16, 25, & al. freq. ממלכה *A kingdom.* 1 Kings xviii. 10, & al. freq. In 2 Sam. xxiv. 23. *Araunah* is expreſsly called המלך *the king* by a kind of agnomen. Was not this becauſe "he was deſcended from the ancient *kings* of *Jebuſi* or Jeruſalem? If ſo, his humble ſubmiſſion to King David (ſee ver. 21, 22.), and his exemplary piety to Jehovah, is the more remarkable *." And as *Araunah* was ſurnamed the King, ſo among the Romans we meet with *Rupilius* REX (*Horat.* lib. i. ſat. vii. lin. 1.), *Marcius* REX, probably ſo named becauſe deſcended from ſome of the ancient *kings* of Rome †.

II. As a N. מלך *Molech* or *Moloch,* i. e. *The King.* So the LXX Αρχοντι *The Ruler*; Lev. xviii. 21. xx. 2, 3, 4; and Μολοχ Βασιλει, *Moloch the King,* Jer. xxxii. 35. It is the name of an idol worſhipped by the *Ammonites,* 1 K. xi. 7, and by the apoſtate Iſraelites, Lev. xviii. 21, & al. freq. "The Rabbins aſſure us, that this idol was of *braſs,* ſitting upon a *throne* of the ſame metal, adorned with a *royal crown,* having the head of a *calf,* and his arms extended as if to embrace any one. When they would *offer any children* to him, they heated the ſtatue within by a great fire, and when it was burning hot, they put within his arms the miſerable victim, which was ſoon conſumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noiſe with drums and other inſtruments about the idol. Others relate that the idol was hollow, and within it were contrived ſeven partitions, one of which was appointed for meal or flour, in the ſecond there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the ſixth an ox, and in the ſeventh *a child.* All theſe were burned together by heating the ſtatue on the inſide." *Calmet* ‡. It appears from the ſubſtance of this idol, which was § *braſs* or *copper,* from it's having the head of a *calf,* the animal || emblem of *fire,* from it's being divided into *ſeven partitions,* anſwering to the *ſeven planetary ſpheres* or *orbits* (or according to ¶ others having *ſeven chapels* before it), and from the horrid rites performed to it, that it was intended as a repreſentative of the *ſolar fire.* This is further confirmed by it's name מלך *King*; for as *a king* in his political capacity acteth where he is not, by means of others; ſo the *ſolar fire* in this ſyſtem doth, *in ſome ſenſe,* act where it is not, by means of the *light* which it is continually ſending forth, and putting in motion. Add to this, that the *apparent ſpring* of material action is in the *fire.*

It has been doubted, whether in that ſhocking rite of *making* their children *paſs through the fire,* or (as the phraſe העביר באש ought rather to have been rendered) of ** *making them over in* or *by the fire,* to Molech, they were always burnt to death, or not. Whoever will attentively conſider the following paſſages in the *Hebrew* Bible, will be ſtrongly

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* See *Editor*'s Note on 2 Sam. xxiv. 23, in *Bate*'s Tranſlation.

† See *Vitringa*'s Note A. on Iſa. xlii. 19.

‡ See alſo *Selden,* De Diis Syris Syntagm. i. cap. 6; *Godwin*'s Moſes and Aaron, lib. iv. cap. 2.

§ Comp. Ezek. i. 7. Dan. x. 6. Rev. i. 15.

|| See under כרב II. V.

¶ See *Hyde*'s Relig. Vet. Perſ. cap. v. p. 134, edit. 1700.

** See under עבר VII. and *Vitringa,* Obſervat. Sacr. lib. ii. cap. 1, ad fin.

inclined to the affirmative. See Ezek. xvi. 20, 21. xx. 25, 26, 31. xxiii. 37. Comp. Jer. xxxii. 35, with ch. vii. 31.

“ With regard to that horrid but *general* cuſtom among the heathen of offering *human ſacrifices*, and particularly as to their ſacrificing of *children* to *Moloch*, *Cronus* or *Saturn*, the Reader may, among ſome curious particulars, find enough to make his blood run cold in the [*] Authors cited in the Note. He would alſo do well to conſult, at firſt hand, *Porphyry* De Abſtinentiâ, lib. ii. cap. 53, & ſeq. and *Euſebius*, Præparat. Evangel. lib. iv. cap. 16, & 17. The laſt-mentioned Author quotes from *Diodorus Siculus* (lib. xx.) a paſſage ſo appoſite to our preſent purpoſe, that the judicious reader cannot be diſpleaſed at ſeeing a tranſlation of it in this place. It relates to the Carthaginians when beſieged by *Agathocles*, Tyrant of Sicily. “ They imputed this calamity, ſays *Diodorus*, to *Saturn*'s fighting againſt them; for whereas *they uſed*, in former times, *to ſacrifice the beſt of their own children* to this God, they had lately offered ſuch children as they had privately purchaſed and brought up; and, on enquiry, ſome of thoſe who had been ſacrificed were found to have been ſuppoſititious. Reflecting, therefore, on theſe things, and ſeeing the enemy encamped at their very walls, they were ſeized with a religious dread, as having profaned thoſe honours which their anceſtors paid to the Gods. In haſte, then, to rectify their errors, *they choſe out two hundred of the nobleſt children, and ſacrificed them publickly.* Other perſons, who were accuſed of irreligion, *gave up themſelves willingly* (εκȣσιως ἑαυτȣς εδοσαν) *to the number of no leſs than three hundred.* Ην δε παρ αυτοις ανδριας Κρονȣ χαλκȣς, εκτετακως τας χειρας ὑπτιας [εκτεταμενας] επι της γης, ὡϛε τον συντιθεντα των παιδων αποκωλυεσθαι (read αποκυλιεσθαι) και πιπτειν εις τι χασμα πληρες πυρος. *For they had a brazen ſtatue of Saturn ſtretching out his hands towards the ground in ſuch a manner that the child placed within them tumbled down into a pit full of fire.*” Thus *Diodorus*, whoſe deſcription of the idol, and of the manner of theſe infernal ſacrifices, it muſt be confeſſed, differs ſomewhat from the Rabbinical account above cited. And indeed what can be more probable than that at different times and places there ſhould be ſome variations in both thoſe reſpects [†]?”

We meet with the traces of this word מלך in the Phenician and Carthaginian names *Malchus*, *Melichus*, *Himilce*, *Himilco*, *Melcarthus* the Phenician Hercules, q. d. מלך קרתא *King of the city*, &c.

And from the idol מלך the people of Sicyon in Peloponneſus appear to have had their *Ζευς* ΜΕΙΛΙΧΙΟΣ, *Jove* MEILICHIUS, mentioned by *Pauſanias*, lib. ii. p. 132, as being of great antiquity, and placed in the Temple before the introduction of images, and repreſented by a *pyramid*, which is a ſolid figure ending in a point like *fire*, and thence called by the Greeks Πυραμις from Πυρ *Fire* [‡].

The ſame oriental מלך enters into the compoſition of the Roman *Mulciber*, another name for *Vulcan* the God of *Fire*, which may be derived from מלך *the King*, and בר *bright*, or בער *burning*.

III. מלכת השמים *The Queen of Heaven*, mentioned as an object of worſhip, Jer. vii. 18. xliv. 17, 18, 19. If we conſider that the *moon* was at the beginning, Gen. i. 16, appointed to *rule the night*, as well as the *ſun to rule the day*, and that ſhe manifeſtly does ſo, ſince her light is greater than that of all the planets and ſtars put together, and that the idolaters called the *ſun* or *ſolar fire* not only * בעל שמים *Lord of Heaven*, but alſo (as we have juſt ſeen) מלך or *King*, there can remain little doubt but by the מלכת השמים or *Queen of Heaven* they meant the *Moon* or *Lunar Orb*. So the *Orphic* Hymn addreſſed to the *Moon* begins

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[*] *Plutarch*, De Superſtit. towards the end, tom. ii. p. 171, edit. *Xylandr.*; *Parker*'s Bibliotheca Biblica on Leviticus, p. 286, & ſeq.; *Jenkin*'s Reaſonableneſs of Chriſtianity, vol. i. pt. iii. ch. iv. p. 339, 3d edit.; Dr. *Henry More*'s Explanation of the Grand Myſtery, book iii. ch. xiv.; *Cæſar*, Comment. lib. vi. cap. 15. with *Montanus*'s and *Cluverius*'s Notes; *Lactantius*, lib. i. cap. 27; *Thirlby*'s Note on *Juſtin Martyr*, p. 128; *Rollin*'s Account of the Carthaginian Religion in his Ancient Hiſtory, vol. ii.; Univerſal Hiſtory, vol. xvii. p. 257, 262, 266, 268, 292, 8vo edit.; *Picart*'s Ceremonies and Religious Cuſtoms of all Nations (folio), vol. ii. p. 16, 129, 149, 150, 154, 155, 167, 168, 170, 171, 188, 199.; *Miller*'s Hiſt. of Propagation of Chriſtianity, vol. i. p. 181, &c. 257, 262; vol. ii. p. 211, 214, 217, 220; *Leland*'s Advantage and Neceſſity of the Chriſtian Revelation, part i. ch. vii. p. 167, of the 8vo edit.; *Mallet*'s Northern Antiquities, vol. i. p. 132, &c.; *Mickle*'s Luſiad, Introduct. p. ix. Note, and p. 314, 2d edit.; Captain *Cook*'s Voyage to the Pacific Ocean, Introduct. p. 69; vol. i. p. 351, 405; vol. ii. p. 31, 39, 53, 203; vol. iii. p. 6, 161.

[†] *Greek* and *Eng.* Lexicon under ΜΟΛΟΧ.

[‡] See *Bryant*'s New Syſtem of Ancient Mythology, vol. i. p. 70.

> Κλυθι, θεα ΒΑΣΙΛΕΙΑ———
>
> Hear, Goddeſs *Queen*———

And *Homer* in his Hymn to the *Moon* addreſſes her, lin. 17,

> Χαιρε, ανασσα, θεα———
>
> All hail, *Queen*, Goddeſs!———

Comp. under כן V.

It muſt not be omitted that in Jer. vii. 18, eighteen of Dr. *Kennicott*'s MSS, the oldeſt printed copy of the whole Hebrew Bible, and the *Complutenſian* edition, read למלאכת *to the frame or workmanſhip* (Eng. Marg.) LXX τῃ ϛρατιᾳ *to the hoſt*. And in Jer. xliv. 17, 18 19, various codices, to the number of thirteen, on each verſe read למלאכת, and the *Complutenſian* with remarkable fluctuation has למלאכת in ver. 17, but למלכת in ver. 18, 19. And on the whole, ſince the LXX in all the three verſes of Jer. xliv. has τῃ βασιλισσῃ τȣ ȣρανȣ *to the* Queen *of Heaven*, and the Vulg. throughout Reginæ Cœli, and ſince the idolatrous ſervice performed Jer. vii. 18, is manifeſtly the ſame with that in Jer. xliv. 19, I cannot help thinking that the common printed reading למלכת is the true one in all the texts.

IV. As a V. *To conſult, deliberate.* occ. Neh. v 7. This ſeems a Chaldee ſenſe which the Verb often has in the Targums. So as a Chaldee N. מלך *Counſel, advice.* occ. Dan. iv. 27, or 24.

V. מלכם (from מלך and כמה *to be hot*) *Milcom*, the abomination of the *Ammonites*. It is plain from comparing 1 K. xi. 5, with ver. 7, that this is another name for *Molech*. See alſo 1 K. xi. 33. 2 K. xxiii. 13. Zeph. i. 5. Comp. Jer. xlix. 3. 2 Sam. xii. 30. 1 Chron. xx. 2; in both which laſt texts the LXX (Vatic.) τον ϛεφανον Μολχου τȣ βασιλεως αυτων —*the crown* of Molchom *their king*. And indeed conſidering that the weight of the crown was at leaſt 32½ pounds avoirdupois, beſides the precious ſtones, it ſeems more ſuited to an idol's than a human head. Comp. under כבר 3.

Conſidering how long the † *Phenicians* frequented the ſouth-weſtern coaſts of this iſland it is not ſurpriſing to find traces of the god מלך or מלכם in the names of ſome towns; but it is remarkable that in the name of *Melcomb Regis* in *Dorſetſhire*, we perceive both the *Hebrew* or *Phenician* and *Latin* appellation. This town belonged anciently to the *King*'s demeſne.

VI. אדרמלך (from אדר *illuſtrious*, or a *gorgeous robe*, and מלך *King*) *Adrammelech*. The *ſolar fire* was worſhipped under this name by the *Sepharvites*, who burnt their children in fire to him. occ. 2 K. xvii. 31. It was alſo the name of one of *Sennacherib*'s ſons, probably in honour of the ſame idol occ. 2 K. xix. 37. The idol ſeems to have been thus denominated from his *glorious appearance*, or from the *gorgeous robe* in which he was inveſted, and which might be deſigned to repreſent the *ſolar ſplendour*.

VII. ענמלך *Anammelech* (from ענן *a cloud*, and מלך *King*), An idol mentioned with *Adrammelech*, 2 K. xvii. 31, and worſhipped in the ſame horrid manner. A *nimbus* or *cloud* of gold, or &c. ſeems to have been the diſtinguiſhing *inſigne* of this idol.

מלץ

The idea of the word ſeems to be *ſmoothneſs*, as oppoſed to *rough, harſh*. Hence in Arabic it denotes *ſlipperineſs* and as a V. is applied to a thing's *falling by reaſon of it's ſlipperineſs*. See *Caſtell*. Hence the Greeks ſeem to have had their μαλασσω *to ſooth* and μειλισσω *to ſoften*, and the Latins their *mulceo, mulſi*, to ſooth, and *mollis* ſoft, whence Eng. *mollify*.

I. As a V. in Niph. *To be ſoothing, agreeable, pleaſant, ſweet*, as words. occ. Pſal. cxix. 103; where the LXX γλυκεα, and Vulg. dulcia, *ſweet*.

II. As a N. מליץ *An advocate, interceſſor, mediator*, whoſe buſineſs it was to preſent the petitioner's ſuit, and to *ſmooth, ſooth,* or *render favourable* the ſuperiour to whom it was addreſſed. Gen. xlii. 23, *And they* (Joſeph's brethren) *knew not that Joſeph* שמע *heard, becauſe* המליץ The advocate (*The officer* appointed for this purpoſe) *was* בינתם *between them.* It is plain the buſineſs of this officer was not that of an *interpreter* in the common ſenſe of that word; for it appears from ſeveral paſſages in this very chapter, and particularly from ver. 24, that *Joſeph* and his brethren *underſtood one another's language,* and *communed together* (comp. Gen. xliii. 27, &c.), as his brethren likewiſe did with Joſeph's ſteward, Gen. xliii. 19, &c. Comp. chap. xxxix. and xliv. throughout.

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* Comp. under בעל III.

† See *Bochart*, Canaan, lib. i. cap. 39; and Bp. *Nicholſon*'s Hiſt. of England, vol. i. p. 2—7.

מליץ *A mediator, interceſſor,* is likewiſe uſed as a title of Chriſt (as Μεσιτης is in the N. T. 1 Tim. ii. 5. Heb. xii. 24, & al.) Job xvi. 19, 20, *And now behold my witneſs* (comp. Rom. i. 9.) *is in Heaven, and* שהדי *he who is conſcious to my actions, on high;* מליצי רעי my mediator, or advocate, *my friend.* Job xxxiii. 23, *If there be* עליו *over him* (i. e. for protection), or *for him, an angel* or *agent* (comp. Mal. iii. 1, & al.) מליץ a mediator, *one of a thouſand, to ſhew unto man his righteouſneſs,* (ישרו, *his duty,* ſee *Schultens*): ver. 24, *Then he will be gracious unto him, and ſay, Deliver him from going down to the pit; I have found a propitiation.* Comp. 1 John ii. 2. iv. 10. *

III. As a N. maſc. plur. in Reg. מליצי *The typical interceſſors* between God and the people, that is, *the prieſts.* Iſa. xliii. 27. Comp. Jer. ii. 8. Alſo, *Embaſſadors,* who *intercede* between two Princes. 2 Chron. xxxii. 31.

In *Callimachus,* Hymn. in Apoll. lin. 110, the *prieſteſſes* of Ceres are called Μελισσαι, and in *Pindar,* Pyth. iv. lin. 106, the *oracular prieſteſs* of Apollo at Delphi is ſtyled Μελισσα.

IV. As a N. מליצה Prov. i. 6, ſeems to denote *pleaſantneſs, ſweetneſs* of expreſſion, *an elegant ſaying, a bon mot.* *Montanus* renders it, facundiam *eloquence.* Eng. Marg. *an eloquent ſpeech;* *Diodati's* Italian, i be' motti, *bons mots;* French Tranſlation, ce qui eſt élégamment dit, *what is elegantly ſaid.* And in the like view I would underſtand מליצה Hab. ii. 6. Comp. Senſe I.

מלק

To wring or *pinch off.* LXX, αποκνισει, *cut* or *pluck off.* occ. Lev. i. 15. v. 8; in which latter text the words ולא יבדיל *but he ſhall not divide it aſunder,* relate to the whole bird, as ch. i. 17, not to the head only.

ממ See under מ 13. and מנה VIII.

מנא Chald.

The ſame as the Heb. מנה, *To number, reckon up.* occ. Dan. v. 25, 26. As a N. מנין *A number.* occ. Ezra vi. 17.

מנד Chald.

Occurs not as a V. but as a N. fem. מנדה The ſame as the Heb. and Chald. מדה, נ being inſerted after the Chaldee manner, *A toll,* i. e. *a determinate proportion* of the produce of the lands paid as a tax or tribute. occ. Ezra iv. 13. vii. 24; where it is joined with בלו and הלך, as מדה בלו likewiſe is Ezra iv. 20. Comp. under בלא II.

מנה

With a radical, but mutable or omiſſible, ה

To diſtribute, by number, order, or the like.

I. *To diſtribute by number, to compute, reckon up,* or *number diſtinctly and by parts.* Gen. xiii. 16. 1 K. xx. 25. Pſ. cxlvii. 4, & al. freq. On Jer. xxxiii. 13, comp. Lev. xxvii. 32. As a N. maſc. plur. מנים *Numbers,* or as we ſay, *times,* Lat. Vices. Gen. xxxi. 7, 41.

II. As a N. מין *A particular diſtribution* or *claſs* of things, a *ſpecies* or *kind.* See Gen. i. 11, 12, 21, 24, 25.

III. As a N. מן, *A ſpecies,* as the word is perhaps applied 1 K. xviii. 5, ולוא נכרית מן בהמה, *and we may not ſuffer the ſpecies of beaſt to be cut off* or *deſtroyed.* But however this be, מן is frequently uſed as the name of that *miraculous* bread from heaven with which Jehovah fed the Iſraelites in the wilderneſs, *Manna.* At it's firſt falling, Exod. xvi. 15, *The children of Iſrael—ſaid* מן הוא *this* (*is*) a particular ſpecies, a peculiar thing, *for they knew not what it* (*was*). comp. ver. 31. Deut. viii. 3,—*Who fed thee with* את המן that peculiar thing *which thou knewest not, neither did thy fathers know.*—Thus *Bate* in Crit. Heb. where ſee more.

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* See *Schultens* on Job; and Dr. *Hodges's* Eliſhu, p. 119, &c. quarto edit.; and his Miſcellaneous Reflections, &c. p. 263, & ſeq. 2d edit.; and *Vitringa* on Iſa. xliii. 27.

IV. As a N. fem. תמונה, in Reg. תמונת, *A delineation, ſimilitude* or *repreſentation* of any thing, or more accurately, *An orderly and regular diſtribution* of parts, lineaments, colours, &c. which raiſes in the mind an idea of the thing repreſented. Exod. xx. 4. Deut. iv. 12, 15, 16, & al. Jehovah ſaith concerning Moſes, Num. xii. 8, *With him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches,* ותמנת יהוה *and* the ſimilitude of Jehovah *ſhall he behold.*—What can this *ſimilitude of Jehovah* be, but מלאך פניו *the angel of his preſence,* Iſa. lxiii. 9, who accompanied the people in the wilderneſs, and *in whom was the name* (i. e. the nature) *of Jehovah,* Exod. xxiii. 21*; even the ſame *angel* (comp. Hoſ. xii. 4, or 5.) as wreſtled with Jacob in the form of a *man,* Gen. xxxii. 24,—30; on which occaſion Jacob called the name of the place *Peniel* (i. e. *the face* or *preſence of God*), *for I have ſeen* God *face to face?* And ſo Jehovah *ſpake unto Moſes, face to face, even as* a man *ſpeaketh to his friend.* Exod. xxxiii. 11. This is that *ſimilitude of Jehovah,* Pſ. xvii. 15, *with which we ſhall be fully ſatisfied when we awake* at the reſurrection, *for we ſhall ſee him* (Chriſt) *as he is.* 1 John iii. 2. Comp. ver. 5, and ch. ii. 28.

V. As a N. maſc. plur. מנים *The ſtrings* of a muſical inſtrument, ſo called from their *regular diſpoſition* and *adjuſtment* to each other. Thus the LXX and *Aquila* χορδαις, and another ancient Greek verſion χορδων, and ſo the Vulg. chordis. occ. Pſ. cl. 4.

VI. *To diſtribute, allot, appoint* or *aſſign* a particular lot, ſhare, portion, or office to a perſon or thing. 1 Chron. ix. 29. Pſal. cxlvii. 4. Dan. i. 5, 10, 11. Jon. i. 17, or ii. 1. iv. 6, 7, 8, in the four which laſt texts it is applied to the *divine* allotment or appointment; which may lead to the true interpretation of that difficult text, Pſ. lxi. 8, מן Do thou (God) appoint *mercy and truth that they may preſerve him.* To this purpoſe, *Michaelis* in Supplem. p. 1518, who compares Job vii. 3. Dan. v. 26, "numerans numeravit." But long before him *Montanus* had rendered מן in Pſ. as a V. by præpara, *prepare.* Alſo, *To be allotted, aſſigned.* Job vii. 3. As a N. fem. מנה plur. מנות, מניות and once (Neh. xii. 44.) מנאות *A part, portion, ſhare,* Exod. xxix. 26. Lev. vii. 33. Pſ. xi. 6. lxiii. 11. 1 Sam. i. 4. Neh. xiii. 10, & al.

VII. As a N. מנה plur. מנים, *A maneh* or *mina, a particular weight or ſum* of money. As a weight, it was equal to an hundred ſhekels, as appears from comparing 1 K. x. 17, with 2 Chron. ix. 16; but as money it was equal only to ſixty ſhekels, as appears from Ezek. xlv. 12; where ſee Mr. *Lowth*'s Note. Comp. under שקל IV.

Hence the Gr. Μνα, and Lat. Mina.

VIII. As Particles of *diſtribution,* מן and מני *From,* &c. The uſes of theſe Particles before Nouns are ſo nearly the ſame with thoſe of it's abridgment מ, that I may ſafely refer the reader to what he will find under that Particle, for the applications of theſe: only obſerve, that מן is *once* uſed (*Exemplum* ſine pari, an *unparalleled* inſtance, ſays *Noldius*) before a V. future, in the ſame ſenſe as מ often is before an infinitive, namely for *Leſt, that not.* Deut. xxxiii. 11.

In Pſ. xlv. 9, מני makes no ſenſe, if conſtrued as a Particle; and the Chaldee Targum renders it *from the land of* מני, which is mentioned alſo Jer. li. 27, and is thought, particularly by *Bochart* (Phaleg. lib. i. cap. 3), to ſignify a part of *Armenia.* On this interpretation שן מני in the Pſalm will be the *ivory of Armenia,* which might be ſo called either as being brought to *Judea* from *Armenia*†, though not produced there; or perhaps as being *foſſile,* and formerly *dug up* there in conſiderable quantities. Thus the Rev. and learned *William Jones*‡ informs us from Sir *Hans Sloane,* that in *Siberia,* a country far to the northward of Armenia, "*Tuſks of elephants* are ſo common and ſo little decayed, that they are uſed all over Ruſſia for *ivory,* and are moſtly to be met with in the coldeſt parts of Siberia."

The Particle מן is alſo frequently uſed with מ prefixed, and a pronoun ſuffix, in the ſame ſenſes as the ſimple מן. Thus ממנה. ממנו, ממני, *From of, out of, more than—her—him—me.* See Gen. xvi. 2. 2 Sam. xiii. 2. Pſ. lxii. 2. Exod. viii. 4. Pſal. xviii. 8. So ממנו, for ממננו, *From, or of, us.* Exod. xiv. 12. Gen. iii. 22. xxiii. 6.

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* Comp. Acts vii. 38. 1 Cor. x. 9.

† See *Merrick*'s Annotation, and anonymous Note.

‡ Phyſiological Diſquiſitions, p. 421, where ſee more.

IX. As a N. מני *Meni,* a name or attribute under which the idolatrous *Jews* worſhipped the material Heavens, and by which they probably meant to acknowledge them to be the *diſtributers* of things into their reſpective ſorts, places, *&c.* and the *diſpenſers* of food, proviſions, drink, and the like, for the ſervice of men and animals. This they further owned by the offering of *libations,* or *drink-offerings,* to them under this *title.* occ. Iſa. lxv. 11. This ſeems a very expreſſive and ancient attribute; and was moſt probably an *Egyptian* one, known to the *Iſraelites* while they ſojourned in that country; partly in oppoſition to which *Jehovah* miraculouſly fed his people with the מן *manna* or *peculiar bread* from Heaven. See Exod xvi. 3, 29. Deut. viii. 3, 16, and *Hutchinſon*'s Trinity of the Gentiles, p. 521. *Jerome* on Iſa. lxv. 11, informs us that in all their cities, *and chiefly in* Egypt *and* Alexandria, *there is an old idolatrous cuſtom,* that on the laſt day of the year, and of the month which is with them the laſt, *they place a table full of various kinds of proviſion, and a cup of ſweet wine mixed with water,* either in acknowledgment of the *fertility* of the paſt, or to implore the *fruitfulneſs* of the approaching year *. We find other traces of this attribute מני among the idolaters. Thus *Pococke* (Specimen Hiſt. Arab. p. 92) tells us that before the time of *Mohammed,* "Monah *Idolum venerabantur* Arabes *eo conſilio ut* pluvias opportunas *impetrarent.* The *Arabians* worſhipped the Idol *Monah* in order to obtain *ſeaſonable ſhowers.*" *Feſtus* relates that the *Salentines,* a people of *Italy,* threw a horſe alive into the fire, in honour of Jupiter *Menzan,* i. e. Jupiter מני. See *Voſſius* de Orig. & Prog. Idol. lib. ii. cap. 33.

X. Chald. As a V. מני *To appoint, ordain.* occ. Dan. ii. 24, 49. iii. 12. Ezra vii. 25.

XI. Chald. מן

1. As a Particle, *From,* &c. as the Heb. מן. מן די *From (the time) that.* Dan. iv. 23, or 26. Ezra v. 12.
2. From the Heb. מה, *Who, what?* Ezra v. 3, 4, 9. Dan. iii. 15, & al.
3. מן די *Whoſoever.* Dan. iii. 6. iv. 14, or 17.

Der. *Many, mean* method. Lat. *Manus,* whence *manual,* and, compounded with *facio, manufacture,* &c. Lat. *Mens,* Eng. *Mental, mind, remind; mindful. Man,* either from his underſtanding or his dominion. Lat. *Mano* to run in a ſmall ſtream, *mane* as of a horſe. Greek Μηνη and Eng. *Moon,* by whoſe phaſes time is *reckoned* (ſee Ecclus. xliii. 6, 7.), whence *Month. Môn,* the *Welſh* name for the *Iſle of Angleſey.* "It is proverbially ſaid of it, Môn *Mam Gymru,* i. e. *Môn* the nurſery of *Wales*; becauſe when other countries failed, this alone, by the *richneſs of the ſoil,* and the *plentiful harveſts it produced, was wont* to *ſupply* all *Wales.* This is the *Mona* of the *Romans,* and was the chief ſeat of the *Druids.*" *Richards*'s Welſh Dictionary.

מנח

Occurs not as a V. in Heb. but as a N. fem. מנחה *An offering* or *preſent to God* or *man,* ſee under נח II.

מנך Chald.

Occurs not as a V. but as a N. מונכא or מנוכא, or, according to the *Keri,* מניכא *A wreathed* or *twiſted chain* or *collar.* So the Vulg. Torques. occ. Dan. v. 7, 16, 29. It is obſervable, that *Theodotion* renders it by Μανιακης, which word ſeems a derivative from the Chaldee.

מנע

In Kal, *To withhold, prohibit, reſtrain, keep back, retain.* Gen. xxx. 2. Num. xxiv. 11. Job xx. 13, & al. freq. In Niph. *To be withholden,* &c. Joel i. 13, & al.

Der. Greek, μινυος ſmall, μινυθω to diminiſh. Lat. and Eng. *Minor*; whence *minority.* Lat. *Minuo, comminuo, diminuo*; whence Engliſh *Minute, miniſh, comminute, diminiſh,* &c.

מנר

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. מנור (always joined with ארגים and compared to the ſtaff of an uncommonly large ſpear) *A weaver's beam* or *roller*, to which in the ancient art of weaving it is probable the threads of the warp were faſtened. Some take this to be a word borrowed by the *Iſraelites* from the *Egyptians*, who were in very early times (ſee Gen. xli. 42.) famous for the art of *weaving*. occ. 1 Sam. xvii. 7. 2 Sam. xxi. 19. 1 Chron. xi. 23. xx. 5.

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* *Eſt autem in cunctis urbibus, & maximè in* Ægypto & Alexandria, Idololatriæ vetus conſuetudo, *ut ultimo die anni, & menſis eorum qui extremus eſt, ponant* menſam refertam varii generis epulis & poculum mulſo mixtum, *vel præteriti anni vel futuri fertilitatem auſpicantes.*

From this Root the Roman Goddeſs *Minerva*, called alſo *Pallas*, and by the Greeks Αθηνη *Athene* (from אתן which ſee), appears to have had her name. Accordingly Abbé *Pluche* informs us, Hiſt. du Ciel, vol. i. p. 208, 9, that ſhe was ſometimes repreſented among the Athenians with a מנור or *weaver's beam* in her right hand, as appears by ſome figures of her ſtill remaining. She was in after times regarded as the inventreſs and patroneſs of *ſpinning* and *weaving*, and ſuppoſed to have inſtructed men in thoſe arts. But did not the ancient heathen mean ſomething very different and of much higher import by the names they gave to this Goddeſs? With them was ſhe any other than the *tremulous, active, vivifying, intelligent air* or *ether*? (Comp. under פלך II.). And by the titles *Athene* and *Minerva* did they not intend to acknowledge the *celeſtial fluid* as the independent former of thoſe wondrous *threads*, or *fibres*, or rather of thoſe innumerable and *infiniteſimal fibrils*, which compoſe the *curious texture* of vegetable and animal bodies, and of which in particular thoſe amazing and by human art inimitable *webs*, the barks, leaves, and flowers of plants, and the ſkins and various membranes of animals, are *woven*?

מסה

With a radical (ſee Pſ. vi. 7. Joſh. xiv. 8.) but mutable or omiſſible, ה.

It denotes the *diſunion* or *diſſolution of the texture* or *conſiſtence* of any thing.

I. *To melt* or *diſſolve*, as by heat. Pſal. cxlvii. 18. In Niph. *To be* thus *melted* or *diſſolved*. Exod. xvi. 21. Pſ. lxviii. 3. As a N. maſc. plur. מסים *Meltings*. occ. Iſa. lxiv. 1, or 2.

II. *To melt, diſſolve*, as by moiſture or wet. Iſa. xxxiv. 3. Comp. Pſ. vi. 7.

III. *To be looſed* or *diſunited*, as bands. Jud. xv. 14.

IV. In Kal or Hiph. *To cauſe to waſte away* or *diſſolve* inſenſibly, and by ſlow degrees, as a moth fretting a garment. Pſ. xxxix. 12. In Niph. as a Participle נמס *Waſted, decayed*, ſpoken particularly of cattle. occ. 1 Sam. xv. 9.

V. It is often both in Niph. and Hiph. applied to the heart, but, properly ſpeaking, denotes not it's *melting* (which ſurely is not philoſophically true), but it's *loſing* through fear or terrour that *conſiſtency*, ſtrength and firmneſs on which the vigour of the animal depends. See Deut. i. 28. Joſh. v. 1. 2 Sam. xvii. 10. Ezek. xxi. 7. Nah. ii. 11, & al.

VI. *To melt, be melted*, or *conſume away*, as a ſnail. occ. Pſ. lviii. 9.—as a man with miſery and affliction. occ. Job vi. 14, למס מרעהו חכד Eng. Tranſlat. *To him* that is afflicted (Marg. melteth) *pity* (*ſhould be ſhewed*) *from his friend*. But it muſt be remarked that twenty-three of Dr. *Kennicott*'s Codices here read למאס; and, according to this reading, the text may be rendered *To him* who deſpiſeth *his friend* (*it is*) *a reproach, and he will forſake the fear of God*. Thus the ſuppoſed ellipſis in the common reading is avoided, and the former part of the verſe ſeems to agree better with the latter. As a N. fem. in Reg. מסת *A waſting, conſuming*. occ. Job ix. 23, *It* (*the ſcourge*) will laugh at the conſuming *of the innocent*; where Vulg. pœnis *puniſhments*.

VII. As a N. מס *A draught* or *levy* of men, *taken*, or *diſunited* from the reſt of their countrymen to perform ſome ſervile work. This I apprehend is always the ſenſe of the word. See Deut. xx. 11. Joſh. xvi. 10. Jud. i. 30. 1 K. v. 13, 14. 2 Chron. viii. 8. Iſa. xxxi. 8. It is not long ſince the * Turks uſed to raiſe *a tribute* of Chriſtian children out of the conquered provinces in Europe, to wait on the Grand Signor or other Great Men, or to ſerve as Janizaries.

VIII. As a N. fem. מסת, *A tribute* or *tax*,

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* See *Buſbequii* De Re Mil. cont. Turc. Inſtit. Conſilium, p. 432, &c. edit. *Elzevir*; *Sandys*'s Travels, p. 37; Sir *William Temple*'s Miſcellanies, pt. ii. p. 263, 267, 8vo.; *Complete Syſtem of Geography*, vol. ii. p. 27; and *Hanway*'s Hiſt. of *Nadir Shah*, p. 100.

a part detached from the reſt, q. d. *an exciſe*, from Lat. exciſum *cut off*. See *Bate*. occ. Deut. xvi. 10.

מסס *To melt, be melted* or *diſſolved entirely*, as by fire. occ. Iſa. x. 18. Comp. נסס under נס.

Der. *Moiſt, miſt.*

מסך

In general, *To mix, intermix.*

I. As a N. fem. מסכת *The warp, the threads which*, according to the ancient art of weaving, *were*, I ſuppoſe, *fixed to the beam*, and by the ſhuttle *intermixed* or *interwoven* with the woof. (Comp. under ערב VI.) So LXX Διασμα from *διαζομαι to paſs through* or *among*, and Vulg. Licium. occ. Jud. xvi. 13, 14.

II. As a N. fem. מסוכה *An intertexture* or *entanglement*, as of thorns in a hedge. So *Montanus* Implicatione. occ. Mic. vii. 4, *The beſt of them* (*is*) *as a briar*, ישר ממסוכה *the upright* (among them is) from, or out of the entanglement, of thorns namely.

III. *To mix, mingle*, as liquids, Pſ. cii. 10. As a N. מסך *Wine mixed* with the lees, turbid and highly intoxicating. (Comp. under חמר II. and זקק I. under זק.) occ. Pſ. lxxv. 9, *The wine* חמר (*is*) *turbid*, (the cup) *is full of* מסך wine thus mixed with the lees. And in this view, of *mixing old wine with the lees*, namely, by opening the jars in which it was contained, *Harmer*, Obſerv. vol. i. p. 375, &c. which ſee, explains the *mingling of wine* mentioned in the Old Teſtament, Prov. ix. 2, 5. xxiii. 30. Iſa. v. 22. But comp. under מזג and anonymous Note on Pſ. lxxv. 9, in *Merrick*'s Annotations. As a participial N. ממסך *Old turbid wine mixed*, with the lees namely. occ. Prov. xxiii. 30. Iſa. lxv. 11; where LXX *κερασμα a mixture*. Hence

IV. Figuratively, *To mingle* a ſpirit of perverſeneſs in the midſt of a people, is *to intoxicate* them with ſuch a ſpirit. occ. Iſa. xix. 14.

Der. Lat. *Miſceo, commiſceo*, &c. whence Eng. *mix, mixture, miſcellany, commix, commixtion, promiſcuous*, &c.

מסר

In general, *To deliver from one to another*, Tradere.

I. *To deliver, give up, preſent, offer.* occ. in Niph. Num. xxxi. 5, וימסרו *So* there were delivered *out of the thouſands of Iſrael a thouſand of every tribe.* So in Chaldee it is often uſed for *delivering* or *giving up*. See Targ. on 1 Sam. xxiii. 7. xxiv. 11, 19.

II. *To deliver, teach.* occ. Num. xxxi. 16, *Behold theſe were to the children of Iſrael, through the counſel of Balaam*, למסר מעל to teach *tranſgreſſion againſt the Lord*, i. e. they *did teach* the children of Iſrael to tranſgreſs againſt the Lord.

From this Root the *Jews* call their pretended *tradition* of the true reading of the Hebrew Scriptures *Maſſorah*. This reading long ſince the time of Chriſt, and after *Mohammed's Koran* was forged, they have preſumed to fix by their points and accents. Hence the *Maſſorets* and all their *Maſſoretical* trumpery; concerning which, if the reader wants further information, he may conſult *Walton*'s Proleg. viii.; and *Du Pin*'s Diſſertation Preliminaire, Liv. i. ch. iv. § 6, p. 511; and *Calmet*'s Dictionary in Massora.

מעד

I. *To totter, ſtagger, ſlip*, as the feet or ſteps in walking. occ. 2 Sam. xxii. 37. Pſ. xviii. 37. xxvi. 1. Prov. xxv. 19. In Hiph. *To cauſe to totter* or *ſhake*, as the loins in extreme weakneſs. occ. Pſ. lxix. 24. xxxvii. 31, *It* (*the law*) ſhall *not* ſuffer *his ſteps to ſlip*. As a N. maſc. plur. in Reg. מועדי *Slips, ſtumblings.* occ. Job xii. 5, where *Montanus* nutationes.

II. As a N. fem. plur. מעדנת *Shakings, tremblings.* occ. 1 Sam. xv. 32, *And* Agag *came to him* מעדנת (ב with) tremblings. To this effect the LXX and another Greek verſion *τρεμων trembling*. Or elſe from the Root עדן, we may explain מעדנת of the *delicate* or *royal robes* (comp. 2 Sam. i. 24.) "which Saul had ſuffered his *Brother-King* (comp. 1 K. xx. 32, 33, 42.) to be dreſt in, not treating him as a condemned criminal under the curſe of God." *Bate*'s Note in *New and Literal Tranſlation.*

מעה

Occurs not as a V. in Heb. but in Arabic the cognate Root מעי ſignifies *To be lax, looſe.* See *Caſtell.*

I. As a N. maſc. plur. in Reg. מעי *The bowels* or *inner parts* of the animal body, from their comparatively *lax* or *looſe texture.* See Gen. xv. 4. xxv. 23. 2 Chron. xxi. 15. Cant. v. 4. Jon. ii. 1. Hence, *The inner part* of man, *the mind.* Pſ. xl. 9. Comp. under בטן I. It is alſo uſed for the *external* part of the *belly,* from it's comparative *laxneſs.* Cant. v. 14. and Chald. Dan. ii. 32.

Hence Eng. *Maw.*

II. As a N. fem. plur. in Reg. מעותי *The ſmall particles* or *grains* of ſand, which do not cohere, but are *looſe* from each other. occ. Iſa. xlviii. 19; where the Eng. Tranſlation renders it *gravel,* Vulg. Lapilli *little ſtones,* and ſo the Chaldee Targum by פרודי of the ſame import, which, from פרד *to part, divide,* approaches to the ideal meaning of the Hebrew.

מעט

I. *To be diminiſhed, leſſened, impaired, made few.* Pſ. cvii. 39. Prov. xiii. 11. Iſa. xxi. 17. Jer. xxix. 6. xxx. 19. Ecclef. xii. 3, where LXX *ηργησαν αι αληθουσαι, ὁτι ωλιγωθησαν, the grinders are idle, inactive, becauſe* they are become few; Vulg. Otioſæ erunt molentes *in minuto numero, the grinders ſhall be idle* in ſmall number. This circumſtance of old age is noticed by *Juvenal,* Sat. x. lin. 200.

> *Frangendus miſero* gingivâ *panis* inermi.
>
> The wretch *with unarm'd jaw* muſt chew his bread.

See alſo *K. Solomon's Portrait of Old Age,* by Dr. *Smith,* p. 74, &c. 2d edit. With מ following, *To be too ſmall for* ſome certain purpoſe. Exod. xii. 4, ואם ימעט הבית מהיות משה *And if the houſe be* too little to *be for the lamb,* i. e. *not ſufficient* to eat it up at a meal. In Hiph. *To diminiſh, make ſmall* or *few.* Lev. xxv. 16. xxvi. 22. Num. xxvi. 54. xxxiii. 54. Spoken of collecting the manna, *To gather little* or *leſs* than others. Exod. xvi. 17, 18. So of the quails. Num. xi. 32. Alſo, *To give leſs.* Exod. xxx. 15; as רבה in the ſame verſe, *To give more.* The price of atonement is *the ſame* to all. As a N. מעט *A ſmall quantity* of any thing, *a little, a few.* Gen. xviii. 4. xliii. 10, & al. מעט, is not unuſually placed *after* the Nouns to which it relates. See Pſ. xxxvii. 16. Prov. xv. 16. xvi. 8. Ecclef. ix 14. x. 1. Iſa. xvi. 14. Neh. ii. 12. מעט מעט *By little and little.* Exod. xxiii. 30. Deut. vii. 22.

II. *To be of little worth* or *value, to be eſteemed at a low rate.* Neh. ix. 32. As a N. מעט *A thing of no value.* Prov. x. 20; where *Symmachus ευτελης vile; Aquila ὡς ολιγον as a little thing; Theodotion ὡς μικρον as a ſmall thing;* Vulg. pro nihilo *for nothing.*

III. With כ prefixed, כמעט

1. *As it were a little.* Spoken of diſtance in place, Cant. iii. 4. 2 Sam. xix. 37.—of time, Ezra ix. 8. Iſa. xxvi. 20.
2. *Within a little, almoſt, well nigh.* Gen. xxvi. 10. Pſ. lxxiii. 2.
3. *Suddenly, in a little* or *ſhort time.* Pſ lxxxi. 15.

Der. *A mote, mite, moth.* Qu?

מעך

To compreſs, ſqueeze, cruſh. Applied to an animal that hath been *cruſhed.* occ. Lev. xxii. 24.—to a ſpear, *preſſed* or *ſtuck* into the ground. occ. 1 Sam. xxvi. 7.—to *preſſing* the breaſts of a woman. occ. Ezek. xxiii. 3. It occurs no where elſe in the Bible.

מעל

To decline, deflect, go aſide, declinare, deflectere. But in the Heb. Bible it is uſed only in a moral or ſpiritual ſenſe for *declining* from a rule or law. The LXX render it inter al. by *αφιςημι to depart,* 2 Chron. xxvi. 18. xxviii. 19, 22. xxix. 6. xxx. 7; and by *παραπιπτω to fall off* or *away.* Ezek. xiv. 13. xv. 8. xviii. 24. xx. 27; the Vulg. inter al. and *Montanus* conſtantly, by prævaricor, which properly ſignifies * "nimium in alteram partem varicor pede," *to ſtraddle with the feet too much towards one ſide,* and ſo *decline towards it.* It differs from חטא, which is *to deviate* from the law conſidered as a *ſcope* or *aim,* and from פשע, which is *going over, beyond,* or *tranſgreſſing,* it. As a N. מעל *A declining* or *deflexion* from duty or truth. Lev. v. 15. Job xxi. 34, & al. freq. The LXX render the N. inter al. by *αποςασις, αποςασια, defection, apoſtacy,* and by *παραπτωμα a falling off* or *away.*

II. As Ns. מעל and מעיל, *A robe.* See under עלה XII.

Der. Greek *μολεω* to go, Lat. *malus* evil, whence *malitia, malignus,* and Eng. *mal*—or *male*—in compoſition, *malice, malicious, malign,* &c. Hence alſo may be deduced Lat. *malum* an apple,

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* See *Martinii* Lexicon Etymol. in *Prævaricor.*

> "—the fruit
> Of that *forbidden* tree, whoſe *mortal* taſte
> Brought *death* into the world, and *all our woe.*"

But ſome may think this whimſical; and I may be told that the Lat. *malum* is derived from the Greek *μηλον*, Doric *μαλον*. True. But may not theſe Greek words themſelves be from the Heb. מעל? Comp. עץ פרי under עצה II.

מען

I. *To remain, dwell.* It occurs not as a V. in this ſenſe, but hence as a N. מען *A manſion, place of reſidence* or *reſt, a dwelling*—of God. Deut. xxvi. 15. Pſ. lxviii. 6.—or of man. Pſ. lxxi. 3. (the Plur. in Reg. is once written מעיני with a י, 1 Chron. iv. 41.) Alſo *A den* of wild beaſts. Jer. ix. 11. x. 22. Nah. ii. 12. As a N. fem. מענה Plur. מעונות *A dwelling, habitation, place of reſidence* or *reſt* of men. Jer. xxi. 13. Comp. Deut. xxxiii. 27; where it is written מענה without the ו. Alſo *A den* for wild beaſts. Job xxxvii. 8. xxxviii. 40. Amos iii. 4.

II. מען, whence למען. See under ענה X.

DER. Gr. *μενω, μονη*, Lat. *maneo, manſio*, whence Eng. *manſion, remain*, &c.

מער

Occurs not as a V. but

I. As a N. מער. See under ער XI. and ערה I.

II. As a N. fem. מערה *A cave, cavern.* See under ערה VII.

מצא

In general, *To find.*

I. *To find, meet with.* Gen. ii. 20. iv. 14, 15. xxxii. 19.

II. *To find, meet with,* in a hoſtile ſenſe. 1 Sam. xxiii. 17. xxxi. 3. 1 K. xx. 36. Pſ. xxi. 8.

III. *To find, light upon, befal.* Gen. xliv. 34. Deut. iv. 30. xix. 5. xxxi. 17. Exod. xxii. 6.

IV. *To find* what was loſt or concealed. Gen. xxxi. 32, 33. 1 Sam. ix. 20.

V. *To find out* what was unknown. Job xxxii. 13. Eccleſ. vii. 27, 28.

VI. *To find* or *receive in return.* Gen. xxvi. 12.

VII. *To find, obtain, procure, acquire, gain.* Num. xxxi. 50. Pſ. cxix. 116. Prov. i. 13.

VIII. *To find,* in an emphatical ſenſe, *to find all that is wanted, to ſupply, ſuffice.* Num. xi. 22. Joſh. xvii. 16. Comp. Jud. xvii. 9. Job xxxiv. 17.

IX. *To find, experience, feel.* Job xxxiv. 11. Pſ. cxvi. 3.

X. In Niph. *To be found,* is *to be preſent, to attend, to be ready.* Gen. xix. 15. 1 Sam. ix. 8. xiii. 15, & al.

XI. In Hiph. *To cauſe to find, to offer, preſent.* Lev. ix. 12, 13. With ביד *in the hand* following, *to cauſe to be found in the hand* of another is *to deliver into his hand* or *power.* Zech. xi. 6.

XII. מצאה יד, or תמצא יד *the hand findeth* or *hath found,* often denotes that the perſon of whom it is ſpoken *hath* ſomething *in his poſſeſſion* or *power,* or *ready at hand.* See Lev. xii. 8. xxv. 28. Jud. ix. 33. 1 Sam. xxv. 28. Eccleſ. ix. 10.

XIII. מצא חן בעיני *To find favour in the eyes of.* See under חן I.

It muſt be obſerved that the final א of this Verb is dropped in מצתי Num. xi. 11. (as in יצתי from יצא Job i. 21.) and, according to ſome, changed into י in המציתי 2 Sam. iii. 8; but that V. may be referred to the Root מצה, which ſee.

מצד See under צדה II.

מצה

With a radical (ſee Lev. i. 15. v. 9.), but mutable or omiſſible, ה.

I. *To ſqueeze, preſs.* The idea is plain from Jud. vi. 38, וימץ טל מן הגזה *And he* ſqueezed or preſſed *the dew out of the fleece.* As a N. מיץ *A ſqueezing.* Prov. xxx. 33, *For* מיץ the ſqueezing or preſſing *of milk bringeth forth butter, and* מיץ the ſqueezing *of the noſe bringeth forth blood, and* מיץ the ſqueezing, forcing *of wrath bringeth forth contention.* On Pſ. lxxiii. 10, comp. under הלם V. and Targum.

Hence the Greek *μασσω to knead, μασσαομαι to preſs with the teeth, to chew, champ,* and *μυσσω to compreſs,* and ſo *blow* the noſe, in French *moucher.* Alſo *to maſh.* Qu?

II. As a N. מצה Plur. מצות *A cake of unleavened bread,* which being deſtitute of any חמץ or *fermenting matter* (ſee Exod. xii. 15, 20.), hath it's parts cloſely *compreſſed* together, and becomes what we commonly and with great propriety call *heavy.* Gen. xix. 3. Exod. xii. 1. The word is uſed as an Adjective, *Compreſſed, unleavened.* Lev. viii. 26. Num. vi. 19*.

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* So, on the other hand, our Engliſh word *leaven* is formed from the French *levain,* which is derived from the Verb *lever* to *raiſe up,* which *leaven* eminently does to dough, and thereby makes the bread *ſpungy* and *light.*

Hence Gr. Μαζα and Lat. *Maza* a mixture of water, oil and flour, or of milk and flour. Alſo Lat. *Maſſa* a lump, properly of paſte. Eng. *A maſs*.

III. *To expreſs, ſqueeze, wring* or *force out by compreſſion*. Lev. i. 15. v. 9. Comp. Pſ. lxxiii. 10. lxxv. 9. Iſa. li. 17. lxvi. 11. Hence Greek *μαζος*, and *μαστος a breaſt*, particularly of a woman.

IV. As a N. מץ *Chaff* or *refuſe of corn* and *ſtraw*, which is *forced* from them by threſhing and winnowing. Pſ. i. 4. Hoſ. xiii. 3, & al. And becauſe thoſe operations were performed in places expoſed to the wind and frequently on *riſing grounds* (as in the caſe of Araúnah, comp. 2 Chron. iii. 1, with 1 Chron. xxi. 20, &c.), hence we read *of the chaff of the mountains*, Iſa. xvii. 13. Comp. chap. xli. 15, and under גרה V.

V. *To ſqueeze, wring*, in a moral ſenſe, *to oppreſs*. Hence as a participial N. מץ *An oppreſſor*, Eng. Tranſlation, *The extortioner*. occ. Iſa. xvi. 4. In Hiph. *To cauſe to be oppreſſed* or *cruſhed*. occ. 2 Sam. iii. 8, ולא המציתיך ביד דוד *And* I have *not* cauſed thee to be cruſhed *by the hand of David*.

מצח See under צח V. VI.

מק

In Niph. *To be diſſolved, to rot, to pine* or *waſte away*. occ. Lev. xxvi. 39, twice. Pſ. xxxviii. 6. Iſa. xxxiv. 4. (comp. 2 Pet. iii. 12.) Ezek. xxiv. 23. xxxiii. 10. Zech. xiv. 12. In Hiph. it ſeems to be uſed in a moral or ſpiritual ſenſe, *To be corrupt*. Pſ. lxxiii. 8. So the Gr. *διαφθειρομαι* 1 Tim. vi. 5. As a N. מק *Rottenneſs*, as of wood. occ. Iſa. v. 24. Alſo, *Corruption, putreſcence*, or it's effect, *Stench, ſtink*. occ. Iſa. iii. 24*.

Der. *Muck*. Lat. *muceo, mucor, mucidus*, whence Eng. *mucid, mucidneſs*. Lat. and Eng. *Mucus, mucilage*, &c. Comp. alſo derivatives under מך.

מקל

As a N. *A light rod*, or *twig*, from קלה *to be light*, which ſee. Gen. xxx. 37, & al. freq.

מר

I. *To be bitter, diſagreeable to the taſte*. Iſa. xxiv. 9. As a N. מר *Bitter*. Exod. xv. 23. Num. v. 18. Prov. v. 4. xxvii. 7. Hence Latin *amarus* bitter, Eng. *amaritude*.

II. As a N. מור and מר *Myrrh*, "a vegetable production of the gum- or reſin-kind iſſuing by inciſion, and ſometimes ſpontaneouſly, from the trunk and larger branches of a tree growing in *Egypt, Arabia*, and *Abyſſinia*.——Its taſte is *bitter* and *acrid*, with a peculiar aromatic flavour, but very *nauſeous*; but its ſmell, though ſtrong, is not diſagreeable †." See Exod. xxx. 23. Eſth. ii. 12. Pſ. xlv. 9. Prov. vii. 17. Cant. v. 5, 13.

Hence Æolic Μυῤῥα, Lat. *Myrrha*, Eng. *Myrrh*.

III. Applied to the mind, as a V. in Kal and Hiph. *To be bitter* in ſpirit, *much grieved* or *diſpleaſed*. 1 Sam. xxx. 6. Zech. xii. 10. Alſo in Hiph. *To make bitter, imbitter, to occaſion grief* or *anger*. Ruth i. 20. Pſ. cvi. 33. Job xxvii. 2. As a N. מר *Bitterneſs* of mind, *grief*. Ruth i. 13. Job vii. 11. Alſo, *Bitter* in mind, *grieved, diſcontented*. 1 Sam. i. 10. xxii. 2; *Angry, of a bitter, malicious* or *revengeful ſpirit*. Jud. xviii. 25.—*Grievous, expreſſive* or *effective of grief* or *bitterneſs* of ſoul. Gen. xxvii. 34. Eccleſ. vii. 27. Jer. ii. 19. As a N. fem. in Reg. מרת *Bitterneſs, a grievance*. occ. Gen. xxvi. 35. As a N. ממר *Bitterneſs, cauſe* or *occaſion of bitterneſs*. occ. Prov. xvii. 25.

Hence Gr. *μυρομαι* to lament, Lat. *mœrere* to grieve, Fr. *marri* ſorry, *morne* ſad, Saxon muꞃnan, and Eng. *to mourn*.

IV. As a N. מר *A drop*. See under נמר III.

מרר I. *To be very bitter, offenſive to the taſte*. It occurs not as a Verb ſimply in this ſenſe, but as a N. מרר *Very bitter*. Deut. xxxii. 32. As a N. maſc. plur. מררים *Bitter things, bitter ingredients*, or (as it is commonly underſtood) *bitter herbs*. Exod. xii. 8. Num. ix. 11.

II. As a N. fem. in Reg. מרורת or מררת *The bile* or *gall* of an animal, from it's *extreme bitterneſs*. Job xvi. 13. xx. 14, 25.

III. As a V. *To make very bitter* or *grievous, to imbitter exceedingly*. Gen. xlix. 23. Exod. i. 14. As a N. מרר *Very bitter* or *grievous*. Job ix. 18. xiii. 26. So מרירי. Deut. xxxii. 24.

IV. As a N. maſc. plur. תמרורים *Great bitterneſſes*, whether of grief. occ. Jer.

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* See *Harmer's Obſervations*, vol. ii. p. 385, 6.

† *New and Complete Dictionary of Arts*, in Myrrh.

vi. 26. xxxi. 15.—or of anger. occ. Hoſ. xii. 15.

מרמר In Hith. *To be exceedingly imbittered, to be moſt bitterly provoked* or *irritated.* occ. Dan. viii, 7. xi. 11. So the LXX tranſlate it by αγριανθησεται and εξηγριανθη, and the Vulg. by efferatus, and provocatus.

מרא

I. *To raiſe* or *ſwell up.* It occurs in Hiph. of the Oſtrich, Job xxxix. 18, "*What time* במרום תמריא ſhe lifteth up herſelf *on high* (i. e. for eſcaping), *ſhe ſcorneth the horſe and his rider.*" Eng. Tranſlat. The Vulg. renders the Hebrew words juſt cited by in altum alas erigit, *raiſes up her wings on high*; but there is nothing in the original for *wings*, and therefore the LXX Verſion, εν υψει υψωσει *will raiſe* (*herſelf*) *on high*, ſeems better. "The *oſtrich* is * *ten feet or more in height* when it ſtands erect. The wings are ſo ſhort that they do not ſerve the creature for flying, but they aſſiſt it in running, which by it's own ſtrength and length of legs, and *by the flapping of thoſe* it doth with ſuch rapidity, as indeed to ſcorn the horſe and his rider." *Watſon*'s Animal World Diſplayed, p. 233. Comp. *Bochart*, vol. iii. 261; *Shaw*'s Travels, p. 451; and under Root עלם.

II. As a Participle or participial N. fem. מוראה or, as very many of Dr. *Kennicott*'s Codices read, מראה *Turgid*, or *ſwelling, with pride, arrogant, inſolent.* occ. Zeph. iii. 1; where one of the Hexaplar Verſions, αθετουσα *deſpiſing*, Vulg. provocatrix *provoking*.

III. As a N. fem. in Reg. מראת *The crop* of a turtle-dove or pigeon, Ingluvies. So LXX προλοβον, and Vulg. veſiculam gutturis. occ. Lev. i. 16. "*Granivorous birds*, and ſuch as live upon fruits, have their inteſtines differently formed from thoſe of the rapacious kind. *Their gullet dilates juſt above the breaſt-bone, and forms itſelf into a pouch or bag, called the crop* †. And as this was a very proper emblem of *gormandizing* or *gluttony*, for which indeed the N. Ingluvies, properly *the crop*, is uſed by the Latin writers; hence this part was to be caſt away from the burnt-ſacrifice of the fowl.

IV. As a participial N. מריא *A fatted* or *fed beaſt, a fatling*, ſo called from *ſwelling* or *being turgid* or *plumpt up with fat.* So *Aquila* in 2 Sam. vi. 13, σιτευτον *a fatling*. See 1 K. i. 9, 19. Iſa. i. 11. Ezek. xxxix. 18; where LXX εστεατωμενοι *fatted*, and Vulg. altilium *fed*; Amos v. 22, where Vulg. pinguium *fat*.

V. Chald. As a N. מרא *A ſovereign, a ſupreme lord, one elevated to the higheſt dignity and power.* occ. Dan. ii. 47. iv. 19, 24, or 16, 21. v. 23. Hence the Philiſtine idol *Marnas* or *Marnaſh*, worſhipped at Gaza, partly had his name, q. d. מרן אש *The*, or *our*, *Lord Fire.*

מרג

Occurs not as a V. in Hebrew, but in Chaldee ſignifies *to impel, propel, drive forward.* As Ns. מוריג, מורג or מרג *A tribula*, i. e. a kind of threſhing inſtrument made of wood, but furniſhed with iron teeth, which being drawn by oxen, and *driven* over the corn, *forced* the grains from the ear. A like inſtrument is called in Lat. trahea, or traha, from traho *to draw*. occ. 2 Sam. xxiv. 22. 1 Chron. xxi. 23. Iſa. xli. 15. Comp. under חרץ III. But the reader, I think, cannot be diſpleaſed if to what is there ſaid I add the following extract from the accurate and entertaining *Niebuhr*, Voyage en Arabie, &c. tom. i. p. 123, where in a plate he gives both the plan and elevation of a *machine* which the people of Egypt uſe at this day for *threſhing out their corn.* "This machine," ſays he, "is called *nauredsj*" (נורג Arab. a probable corruption, by the way, from the Heb. מורג.) "It has three rollers, which turn on their axles; and each of them is furniſhed with ſome irons, round and flat. At the beginning of June Mr. *Forſkäl* and I ſeveral times ſaw in the environs of *Dsjiſe*, how corn was threſhed in Egypt. Every peaſant choſe for himſelf in the open field a ſmooth plat of ground from 80 to 100 paces in circumference. Hither was brought on camels or aſſes the corn in ſheaves, of which was formed a ring of ſix or eight feet wide, and two high. Two oxen were made to draw over it again and again the *ſledge* (traineau) above-mentioned; and this was done with the greateſt convenience to the driver; for he was ſeated in a chair fixed on the ſledge.—Two ſuch parcels or layers of corn are threſhed out in a day, and they move each of them as many as eight times with a wooden fork of five prongs, which they call *meddre*. Afterwards they throw the ſtraw into the middle of the ring, where it forms a heap, which grows bigger and bigger. When the firſt layer is threſhed, they replace the ſtraw in the ring, and threſh it as before. Thus the ſtraw becomes every time ſmaller, till at laſt it reſembles chopt ſtraw. After which, with the fork juſt deſcribed they caſt the whole ſome yards from thence, and againſt the wind; which driving back the ſtraw, the corn and the ears not threſhed out fall apart from it, and make another heap. A man collects the clods of dirt, and other impurities, to which any corn adheres, and throws them into a ſieve. They afterwards place in a ring the heaps in which a good many entire ears are ſtill found, and drive over them, for four or five hours together, ten couple of oxen (une dizaine de couples de boeufs) joined two and two, till by abſolute trampling they have ſeparated the grains, which they throw into the air with a ſhovel (*lubb*) to cleanſe them." But to return—

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* "The *oſtrich* is one of the largeſt birds in the world; for many travellers affirm, they have ſeen thoſe that were *as tall as a man on horſeback*; but thoſe of that ſize have been ſeldom or never ſeen in England; for the talleſt have been only ſeven feet." *Brookes*'s Nat. Hiſt. vol. ii. p. 80.

† *Brookes's* Nat. Hiſt. vol. ii. Introduction, p. xv.

On reading the above-cited paſſages of 2 Sam. and 1 Chron. it is natural for an *Engliſhman* to aſk, Why ſhould Araunah offer his *threſhing-inſtruments* and *other inſtruments of the oxen* as fuel for the burnt-ſacrifice? Would not *other wood* have done as well? The true anſwer ſeems to be, That, though Araunah might be a man of conſiderable ſubſtance, yet he might probably have *no other wood* by him in ſufficient quantity for a burnt-ſacrifice. * Wood was always ſcarce in Judea, as it is at this day, and too valuable to be uſed for common fuel. But Araunah's zeal makes no difficulties; and for the glory of God, and the good of his people, he gives up even his inſtruments of huſbandry.

מרד

I. *To rebel, revolt.* It is uſually followed by ב, once by על, Neh. ii. 19. The LXX frequently render it by *αφιςαναι to fall off, revolt, apoſtatize* †. Gen. xiv. 4. Num. xiv. 9, & al. freq. As a N. מרד *Rebellion.* Joſh. xxii. 22. Fem. plur. מרדות *Rebellious.* occ. 1 Sam. xx. 30. Chald. As a N. מרד *Rebellion.* occ. Ezra iv. 19. Alſo *Rebellious.* occ. Ezra iv. 12, 15.

II. As a N. מרוד *Affliction, dejection.* See under ירד II.

מרה

With a radical, but mutable or omiſſible, ה.

I. *To reſiſt, ſtand up* or *rebel againſt, diſobey.* It is ſometimes followed by ב, Exod. xxiii. 21. Hoſ. xiv. 1; and ſometimes by עם *againſt*, Deut. ix. 7, 24. xxxi. 27, and frequently joined with פי *the mouth* or *commandment*, as Joſh. i. 18. 1 Sam. xii. 15. 1 K. xiii. 21, 26; once with עני (for עיני) *the eyes, to rebel* before his face, as we ſhould ſay. Iſa. iii. 8. Comp. Pſ. lxxviii. 17. As a N. מרי *Reſiſtance, rebellion.* 1 Sam. xv. 23, & al. freq. Job xxiii. 2, *Still is my complaint* מרי rebellion? See *Scott.* Ezek. ii. 7, כי מרי המה *For they (are)* rebellion (itſelf).

Several texts are by *M. de Calaſio* placed under this Root, which ſeem more properly to belong to others, as Gen. xxvi. 35. Pſ. cvi. 33, to מר. So Job xvii. 2, *doth not my eye reſt* בהמרותם on their bitterneſſes? i. e. their *bitter* inſulting geſtures. See ch. xvi. 4, and *Scott*'s Note. Job xxxvi. 22, *Who* מורה inſtructeth, directeth as a lawgiver (Particip. Hiph. from ירה) *like him?*

II. As a N. maſc. מורה *A razor.* This word is likewiſe by *M. de Calaſio* placed under this Root, but belongs to ירה, which ſee.

III. As a N. חמר. See under Root חמר.

מרח

To overſpread, ſpread or *ſmear over.* Applied to a plaſter of figs. occ. Iſa. xxxviii. 21; where LXX *καλαπλασαι*, and Vulg. cataplaſmarent, *plaſter over* (comp. 2 K. xx. 7; where the ſacred hiſtorian uſes the more ſimple word ישימו *put*),—to a tetter or ſharp biting humour. occ. Lev. xxi. 20. Comp. אשך.

Der. *Merk, murk* or *murky*, dark, obſcure.

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* See *Harmer*'s Obſervations, vol. i. p. 254, &c. and p. 459, &c.

† See *Joſ. Mede*'s Works, fol. p. 625.

מרט

To make or *wear ſmooth*, or *ſhining*.

I. In Kal and Hiph. *To furbiſh, burniſh, rub bright,* as metals or a ſword. See 1 K. vii. 45. Ezek. xxi. 10, or 15, *It is* furbiſhed *that it may* glitter. Hence the Greek Μαραττω or *μαρασσω to ſhine.*

II. *To wear ſmooth and ſhining*, as the ſhoulder by much bearing of burdens. occ. Ezek. xxix. 18.

III. In Kal, *To make ſmooth*, as the head ſtripped of it's hair. occ. Ezra ix. 3, אמרטה משער ראשי literally, *And* I made *my head* ſmooth *from hair*. So in Niph. *To be made ſmooth*, as the head from hair. occ. Lev xiii. 40, 41. Comp. Neh. xiii. 25. Iſa l. 6, *I gave—my cheeks* למרטים to thoſe who made them ſmooth, namely by plucking off the hair, which according to the eaſtern notions was and ſtill is an indignity of the higheſt kind (comp. under זקן II.); and to which I think the Participle Benoni in Kal מורט in Iſa. xviii. 2, 7, likewiſe refers, which the LXX render in the latter text by *τετιλμενα plucked*, but the form ſhews it to have an active ſignification, *plucking*; and it ſeems to relate to the preceding *tyrannical inſolence* of the Egyptians, *a people terrible from their beginning hitherto*.

IV. Chald. *To be plucked* or *made ſmooth*, of feathers, as the wings of a bird. occ. Dan. vii. 4.

מרץ

Denotes *force* or *violence*.

I. In Niph. *To be ſtrong, forcible.* occ. 1 K. ii. 8. Job vi. 25. Mic. ii. 10; in which laſt text it is ſpoken of a bond or obligation.

II. In Hiph. *To force, compel*, or perhaps *to make ſtrong, embolden* (as Eng. Tranſlat.) occ. Job xvi. 3; where obſerve that both the future Verbs ימריץ and תענה are uſed, like the Greek Aoriſts, for the paſt tenſe, as common in the Book of Job.

מרק

I. *To ſcour, cleanſe, abſterge.* occ. Lev. vi. 28. Comp. Prov. xx. 30, *The bruiſes of a blow* תמריק (either N. or V.) will be a cleanſer (ſo Vulg. abſterget) *in the wicked man, and ſtrokes* (will cleanſe) *the inner parts of the belly*, i. e. *the inner man*. Comp. under בטן I. As a N. תמרוק *An abſtergent, cleanſer*, the *Keri*, and occ. Eſth. ii. 3, 9, and, according to more than twenty of Dr. *Kennicott*'s Codices, in Prov. xx. 30. מרוק *Abſterſion, purification.* occ. Eſth. ii. 12. Hence Gr. Μοργω and *ομοργω to abſterge, wipe off*.

II. *To ſcour* or *furbiſh* metals. occ. 2 Chron. iv. 16. Comp. 1 K. vii. 45, where the correſpondent word is ממרט.

III. As a N. מרק *Broth, liquor decocted* from meat, or impregnated with the finer parts of the meat *waſhed off* in boiling, "Amurca, *ſeu liquor* examurcatus, h. e. deterſus *in coctione carnis.*" *Avenarius* in Robertſon Theſaur. occ. Jud. vi. 19, 20. Iſa. lxv. 4.

מש

In general, *To feel.* It denotes not the *ſenſation*, but the *action*.

I. In Kal, *To feel, to ſearch, examine* or *know by feeling*. occ. Gen. xxvii. 12, 21, 22. In Hiph. The ſame. occ. Pſ. cxv. 7. On Jud. xvi. 26, comp. under ימש.

II. *To feel about, grope*, as in darkneſs. occ. Exod. x. 21, וימש חשך *And* one (indefinitely as the third Perſon maſc. future is often uſed) ſhall grope (*in*) *darkneſs*. So this text does not ſignify, as it has been commonly underſtood after the LXX and Vulg. that the darkneſs ſhould be ſo thick as to be *palpable* or *perceived by the feeling*. Comp. Job xii. 25; where the expreſſion ימששו חשך is ſo nearly parallel, as clearly to determine the ſenſe of that in Exodus. See alſo *Le Clerc*'s Note on Exod. The miraculous darkneſs in Egypt muſt have been the more aſtoniſhing, as the natural darkneſs of the night there is by no means ſo thick and comfortleſs as in our more northern countries *.

משש I. *To feel over and over again, to ſearch repeatedly and accurately, by feeling*. occ. Gen. xxxi. 34, 37

II. *To grope* or *feel about again and again*, as in darkneſs. occ. Deut. xxviii. 29, twice Job v. 54. xii. 25.

משה

With a radical (ſee Exod. ii. 10. below), but mutable or omiſſible, ה.

In general, *To draw out* or *forth, to withdraw*.

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* See *Savary*, Lettre 22me ſur l'Egypte, tom. i. p. 303.

I. In Kal and Hiph. Tranſitively, *To withdraw, remove.* See Exod. xiii. 22. Mic. ii. 3. Zech. iii. 9. Intranſitively, *To withdraw, depart, recede, ſhrink.* See Exod. xxxiii. 11. Num. xiv. 44. Joſh. i. 8. Jer. xvii. 8.

II. Tranſitively, *To draw out* or *forth*, as from water. Exod. ii. 10,—*And ſhe called his name* משה Moſes, *and ſhe ſaid, becauſe* משיתהו I drew *him* out *of the waters.* In which text the ה muſt be radical in the *maſculine* name משה, and in the V. is evidently ſupplied by י; and obſerve that for משיתהו the Samaritan Pentateuch reads משיתיו, and three of Dr. *Kennicott*'s Hebrew MSS. משיתיהו. The V. is uſed in the like ſenſe, 2 Sam. xxii. 17. Pſ. xviii. 17.

III. As a N. משי, according to our tranſlation, *Silk*, but not ſo rendered in any of the ancient verſions. *Silk* would indeed well enough anſwer the ideal meaning of the Heb. word, from it's being *drawn forth* from the bowels of the ſilk-worm, and that to a great degree of *fineneſs*, ſo as to form very ſlender threads. But I meet with no evidence that the Iſraelites in very early times (and to theſe Ezekiel refers) had any knowledge of *ſilk*[*], much leſs of the manner in which it was formed; משי therefore I think means ſome kind of *fine linen* or *cotton cloth*, ſo denominated from the *fineneſs* with which the *threads*, whereof it conſiſted, were *drawn out*. occ. Ezek. xvi. 10, 13. The Vulg. by rendering it in the former paſſage ſubtilibus *fine*, as oppoſed to *coarſe*, have nearly preſerved the true idea of the Hebrew[†].

משח

To ſmear or *rub over with ſome unctuous matter.*

I. *To anoint, rub over with oil* or *unctuous matter*. See Gen. xxxi. 13. Exod. xxix. 7. 1 Sam. xvi. 13. Pſ. xlv. 8. lxxxix. 21. Iſa. xxi. 5, משחו מגן Anoint or ſmear *the ſhield*, i. e. make it fit for ſervice. So in *Virgil*, Æn. vii. lin. 626, 7,

> *Pars leves* clypeos, *& ſpicula lucida* tergunt
> Arvinâ pingui——
> Part *ſcour the ruſty ſhields with ſeam.*
> DRYDEN.

As a N. fem. משחה in Reg. משחת *An anointing, unction.* Exod. xxv. 6. Lev. vii. 35, & al. freq. As a N. משיח *Anointed*, or rather *inſtituted* to an office *by unction.* And ſince this was a ceremony uſed at the inauguration both of kings and prieſts, the N. משיח is applied to both (ſee inter al. Lev. iv. 3, 5. 1 Sam. xii. 3, 5. xxiv. 7, 11.), but moſt eminently denotes THE CHRIST, the Saviour of mankind, who was *anointed* with the reality of the typical oil, even *with the Holy Ghoſt and with Power.* Pſ. ii. 2. Dan. ix. 25, 26. Comp. Iſa. lxi. 1. Luke iv. 18—22. Acts iv. 27. x. 38.

It is remarkable that, when *Elijah* was commanded משח *to anoint Eliſha* to be prophet in his room, we read only that he paſſed by him, and caſt his mantle upon him. See 1 K. xix. 16, 19. Hence it may, at firſt ſight, ſeem that in this paſſage משח muſt be underſtood in a ſecondary ſenſe, *to appoint* or *conſtitute by ſome outward ſign*; but yet from the ſilence of the Scripture, as *to the actual anointing* of *Eliſha* to the prophetic office, we have no more reaſon to conclude that he was not anointed, than we have to infer from the ſame ſilence that *Hazael* was not anointed to the regal; which latter unction however *Elijah* was commanded to perform, 1 K. xix. 15; and no doubt did perform it. Comp. Ecclus. xlviii. 8. And that *anointing* with *oil*, or ſome *unctuous* matter, was one uſual ceremony at the inauguration to the prophetical, as well as to the regal and prieſtly office, ſeems evident from Luke iv. 18, compared with Iſa. lxi. 1.

We find the title משיח applied to *Cyrus*, Iſa. xlv. 1, as being *appointed* by God to reſtore Judah, and to rebuild the Temple; and to the patriarchs, Pſ. cv. 15. 1 Chron. xvi. 22, as being *highly favoured* by him; though in neither caſe is there any ground from Scripture to ſuppoſe there was any *actual anointing*[‡].

Amos vi. 6, ימשחו They are anointed *with the chief ointments*, or *perfumes*. This is mentioned as an inſtance of luxury. Comp. Eccleſ. ix. 8. Judith x. 3. Wiſd. ii. 7.

II. *To ſmear* with paint, mingled, no doubt,

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[*] See *Harmer*'s Obſervations, vol. ii. p. 353, &c.

[†] "Subtilis—ex *ſub* & *tela*, quæ ſic dict. quia τηλε, i. e. *longius, extenditur.*" *Littleton*'s and *Ainſworth*'s Dict.

[‡] See Dr. *G. Campbell*'s Preliminary Diſſertat. to the Goſpels, p. 166, 7.

with oil. occ. Jer. xxii. 14. "*Their ceilings* (ſays Dr. *Ruſſell*, ſpeaking of the modern houſes at *Aleppo*, p. 2.) are of wood *neatly painted*, and ſometimes gilded, as are alſo the window-ſhutters, the pannels of ſome of their rooms, and the cupboard doors, of which they have a great number. Theſe taken together have a very *agreeable effect*." So *Maundrell*, Journey, at April 28, ſpeaking of the houſes at *Damaſcus*, ſays, "*The ceilings* and traves are after the Turkiſh manner *richly painted* and gilded."

III. Chald. As a N. משח *Oil.* occ. Ezra vi. 9. vii. 22. So the Targums likewiſe uſe it.

Der. *MESSIAH.*

משך

To draw, in almoſt any manner.

I. *To draw out.* Gen. xxxvii. 28. Jer. xxxviii. 13.

II. *To draw* or *take out of a number.* Exod. xii. 21.

III. *To draw out in length, protract, prolong.* Exod. xix. 12. Joſh. vi. 4. Comp. Pſ. xxxvi. 11. Prov. xiii. 12.

IV. *To draw in a yoke*, as a heifer. Deut. xxi. 3.

V. *To draw, advance* or *move, towards* a place. Jud. iv. 6. Comp. Job xxi. 33.

VI. *To draw, allure, entice.* Jud. iv. 7. Comp. Eccleſ. ii. 3.

VII. As a N. משך *A drawing* or *attraction*, ſo *Montanus* attractio. occ. Job xxviii. 18. But ſee more in פנן under פנה.

VIII. *To draw* or *delineate* literal characters in writing. Jud. v. 14.

IX. *To draw*, as a bow. Iſa. lxvi. 19.—or *in* or *with* a bow, בקשת, the word for the *arrow* being underſtood. 1 K. xxii. 34. 2 Chron. xviii. 33.

X. *To draw* or *ſtretch out*, the hand with another, i. e. *to join hands* with him, as a friend. occ. Hoſ. vii. 5.

XI. *To draw forth* as the ſower doth his ſeed from the baſket. Amos ix. 13. So Pſ. cxxvi. 6.

XII. *To draw* or *drag down* or *away* by force and violence, as to miſery, puniſhment, or ſlaughter. See Job xxiv. 22. Pſ. xxviii. 3. Ezek. xxxii. 20. And in this view I would interpret the Participle Hiph. ממשך Iſa. xviii. 2, by *violent domineering*, or the like; which ſenſe ſeems much better to ſuit the context than that aſſigned by *Vitringa* and Bp. *Lowth*, who refer ממשך to the *geography* of Egypt, and render it protractus, protenſus, *ſtretched out in length* (comp. Senſe III.), though it is certainly true that the land of Egypt was and is thus *ſtretched out* on the banks of the Nile.

XIII. *To contract, draw,* or *be drawn together.* It occurs not as a V. in this ſenſe, but as a N. fem. plur. מושכות *Contractions, contracted particles.* occ. Job xxxviii. 31, where it is oppoſed to פתח *opening, looſing.* Comp. under כמר II. and כסל III.

משל

I. *To rule, to have* or *exerciſe rule, authority, dominion,* or *power.* See Gen. i. 18. iii. 16. Exod. xxi. 8. In Hiph. *To cauſe to rule, give power* or *dominion.* Dan. xi. 39. On 2 K. vi. 11, ſee under ש IV. As Nouns משל *Dominion, power.* Job xxv. 2. ממשל Nearly the ſame. Dan. xi. 3, 5. Fem. ממשלה, and in Reg. ממשלת *Dominion, domination, rule, regulation.* Gen. i. 16. Jer. xxxiv. 1. Mic. iv. 8. Alſo, *A royal retinue* or *ſuite*, not army. 2 Chron. xxxii. 9. Comp. 2 K. xviii. 17.

Hence perhaps the Latin *maſculus* a male (of which I take *mas* to be an abridgment), according to that of Gen. iii. 16. *And* ימשל he ſhall rule *over thee*; whence Eng. *maſculine.* Alſo Lat. *muſculus*, Eng. *muſcle*, which regulates the motions of the animal.

II. As a N. משל *An authoritative weighty ſpeech* or *ſaying.* Num. xxiii. 7, 18. xxiv. 3, 15. 1 Sam. xxiv. 13. Job xxvii. 1. Prov. i. 1. xxvi. 7. Ezek. xii. 22.

The Heb. term משלים very nearly anſwers to the Greek ΚΥΡΙΑΙ ΔΟΞΑΙ, i. e. *Authoritative ſentences* or *maxims.* See *Cicero* De Fin. lib. ii. cap. 7; and comp. Bp. *Lowth*'s Note on Iſa. xiv. 4.

III. *A weighty ſaying*, expreſſing or implying *a compariſon*, as ſuch ſayings frequently do, *a parable.* Hence as a V. *To parabolize, utter ſuch parabolical ſayings.* See Num. xxi. 27. Ezek. xvii. 2. xx. 49. xxiv. 3. Alſo, *To compare, liken.* Iſa. xlvi. 5, where for תמשלני twenty-four of Dr. *Kennicott*'s Codices read ותמשילוני, and twenty-nine ותמשלוני. In Niph. *To be compared, likened, capable of compariſon.* Pſ. xxviii. 1. xlix. 13, 21.

13, 21. cxliii. 7. Iſa. xiv. 10. In Hith. *To be* or *become like.* Job xxx. 19.

IV. Becauſe ſhort *parabolical ſayings* often become *proverbial*, or *proverbs* frequently expreſs or imply *a parable* or *compariſon* (witneſs the משלים or *Proverbs* of Solomon), hence as a N. משל *A proverb, a by-word.* See 1 Sam. x. 12. Ezek. xvi. 44. xviii. 2, 3.

משע

Occurs not as a Root in the Lexicons, but is reſtored by *Schultens* in his MS. Orig. Heb. and in his Treatiſe De Defect. Ling. Heb. § 29, &c. He obſerves that it's primary ſenſe in Arabic is "mulcere tergendo, blandâ manu pertergere, *to ſtroke in wiping, to wipe with a gentle hand.*" Comp. *Caſtell.* It occurs once as a N. Ezek. xvi. 4, *Thou waſt not waſhed* למשעי *ad terſionem mihi*, literally, for a wiping to me, i. e. ſo as to be wiped clean in my ſight. And for this application of the ſuffix י, *Schultens* refers to גאותי Iſa. xiii. 3, and to משושי Jer. xlix. 25. In Ezek. xvi. 4, the Targum explains the word by לאתנקאה *that he might be cleanſed*, but the Vulg. renders it by in ſalutem *for health.* Obſerve however that on למשעי there is no various reading in Dr. *Kennicott*'s Bible.

משק

Occurs not as a V. in Heb. but in Arabic ſignifies primarily, *To comb*, as the hair, *to comb* or *card*, as wool, and thence *to tear, lacerate.* As a participial N. ממשק *A place of tearing.* Once, Zeph. ii. 9, ממשק חרול A place where *thorns* or *briars* tear, i. e. the clothes or feet of the paſſengers. Thus *Schultens* in his MS. Orig. Heb. and more fully in De Defect. Ling. Heb. § 34, &c. But when the ſame learned writer refers משק Gen. xv. 2, to this Root, and renders בן משק ביתי by "Filius pectinationis *domus meæ*, and explains it by * The perſon who does, as it were, *comb* my houſe, or keep it neat, trim, and in order;" I muſt confeſs he appears to me to give a very forced ſenſe to the expreſſion, and to introduce a figure ſo greatly ſtrained that the Hebrew language will not admit of it (eſpecially in a plain proſe narration), whatever the Arabic may do. See therefore under שק. As to משק Iſa. xxxiii. 4, which *Schultens* refers alſo to this Root, it is plain from the text itſelf that it belongs to the ſame Root as שקק, which ſee under שק.

מת

I. *To die*, naturally or ſpiritually. Gen. ii. 17. v. 5. Ezek. xviii. 26, & al. freq. In Hiph. *To cauſe to die, put to death.* Gen. xviii. 25. xxxvii. 18, & al. freq. In Huph. *To be put to death.* Gen. xxvi. 11. Exod. xix. 12. Deut. xxi. 22. 2 K. xi. 2. It is written of the idolatrous Iſraelites in the wilderneſs, Pſal. cvi. 28, that *they ate the ſacrifices* מתים of the dead, i. e. of the ſacrifices offered to, or in honour of, *the dead*; ſuch probably as were afterwards, though in very early times, offered by the *Greeks* and *Trojans* †. As a N. מת *A dead corpſe* or *carcaſe*, whether of man (including woman), or of beaſt. See Num. xix. 11, 13. Ezek. xliv. 25. Gen. xxiii. 3, 4, 6. Exod. xxi. 35, 36. As a N. מות *Death.* Gen. xxi. 16. Exod. x. 17. Deut. xxx. 15, & al. freq. Plur. in Reg. מותי *Deaths.* Ezek. xxviii. 10. So Iſa. liii. 9, *And they* (French *on* imperſonally) *appointed his grave with the wicked, but with the rich man* (ſee Mat. xxvii. 57, &c. *he ſhall be*) במתיו in or after his deaths (Eng. Marg.), "mortiferis paſſionibus *deadly ſufferings.*" *Cocceius.* Comp. Mat. xxvi. 38. 2 Cor. xi. 23. With regard to Bp. *Lowth*'s interpretation of במתיו or במותיו by *his tomb*, and to his Note on this text, I ſhall only obſerve, 1ſt, That במות no where elſe in the Heb. Bible ſignifies *a tomb.* 2dly, That there is no ſuch Heb. Noun ſingular as במות. And 3dly, That if במות *ſing.* did really occur, and elſewhere denote *a tomb*, במותיו (which the Biſhop ſeems to think the true reading in this text) is *plural*, and muſt ſignify his *tombs.* But it is certain our Lord had but *one* tomb. In Iſa. xxviii. 15, 18, is mentioned the idolatrous Iſraelites ברית *purification-ſacrifice* with מות *Death.* So the ‡ Phenicians had a god named Μȣθ, anſwering to *Death* or *Pluto.*

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* "*Ille qui domum univerſam adminiſtrat, procu-at, colit, polit, atque, ut ita dicam,* ſuo ſub pectine omtam nitidamque ſervat." De Defect. § 37.

† See *Homer*, Odyſſ. xi. lin. 29, &c.; *Virgil*, Æn. iii. lin. 66, &c. 301, &c.; *Potter*'s Antiq. book iv. ch. viii. Comp. Deut. xxvi. 13, 14.; and *Selden*, De Diis Syr. ſyntag. i. cap. v. p. 90.

‡ According to *Sanchoniathon* in *Euſeb.* Præp. Evangel. lib. i. cap. 10. p. 38.

The plague or *peſtilence.* Jer. xv. 2. xliii. 11. Comp. Ezek. v. 12.

As a N. fem. תמותה *Death, putting to death.* occ. Pſ. lxxix. 11. cii. 21. As a N. maſc. plur. מתם and מתים *Mortals, men.* Deut. ii. 34. iii. 6. Jud. xx. 48. Job xxiv. 12. Pſ. xvii. 14. מתי מספר *men of number*; i. e. eaſily numbered, few in number,

> ———*Populus* numerabilis, utpote parvus.
> HORAT. Art. Poet. lin. 206.

Gen. xxxiv. 30. Deut. iv. 27. 1 Chron. xvi. 19. Pſ. cv. 12. Comp. under ספר I. So מתי מעט *Men of fewneſs*, i. e. few men. Deut. xxvi. 5. xxviii. 62.

The LXX ſeem to have given nearly the true ideal meaning of the Verb מת in two paſſages, Jer. xlii. 17, 22, where they have rendered it by *ἐκλειπω to fail, faint*; and in this view it is uſed for the effect that violent fear or terrour hath upon the heart, 1 Sam. xxv. 37, וימת לבו *And his heart* failed or fainted *within him*, i. e. the force of it was ſo much *diminiſhed*, and it's ſtrength ſo far *diſſolved*, that it was no longer capable of its office in regulating the circulation of the blood, but the man (as it follows in the text) *became as a ſtone.* He was ſeized with what the phyſicians call an Ασφυξια*.

And thus the word, when applied to the animal nature, properly ſignifies a *diſſolution* or *failure* of all it's powers and functions; and when to the ſpiritual nature, or ſouls of men, it denotes a correſpondent *diſorder* therein, a being cut off from a communication with the divine Light and Spirit, a being ſpiritually dead, dead in treſpaſſes and ſins. Comp. Epheſ. ii. 1, 3. Col. ii. 13. Rom. viii. 6. Eph. v. 14. John v. 24, 25. Jude, ver. 12.

II. מתי A Particle, compounded perhaps of מה *what, what* time, and יהי *ſhall it be.* (So Jer. xiii. 27. מתי עד *When ſhall it* yet *be?*)

1. *When?* with an interrogation. Gen. xxx. 30, & al.—without an interrogation, Prov. xxiii. 35. (Qu?)

2. למתי *At what time? when?* Exod. viii. 9.

3. עד מתי *To what time? how long?* Exod. x. 3. 1 Sam. xvi. 1.

III. מתח or מותת In a reduplicate form, *To kill entirely* or *completely, to diſpatch.* See Jud. ix. 54. 1 Sam. xiv. 13. xvii. 51. 2 Sam. i. 9, 10, 16.

מתג

Occurs not as a V. ſo the radical idea is uncertain; but as a N. מתג *The bit* or *iron part* of a bridle, which is put into the beaſt's mouth. occ. 2 Sam. viii. 1. 2 K. xix. 28. Pſ. xxxii. 9. Iſa. xxxvii. 29. Prov. xxvi. 3, *A whip for the horſe, and* a bridle *for the aſs.*—According to our *Engliſh* notions, we ſhould rather ſay, a bridle *for the horſe, and a whip for the aſs.* But it ſhould be conſidered that the eaſtern aſſes, particularly thoſe of the *Arabian* breed, are much larger, more beautiful, and better goers than thoſe in our cold northerly countries†, and ſo, no doubt, they were anciently in Paleſtine; and as the modern Arabs take pains in training them to a pleaſant pace, there is the higheſt probability that ſomething of this kind was practiſed among the ancient Iſraelites; ſince from numerous paſſages of the Old Teſtament it appears that *aſſes* were the beaſts on which that people, and even their great men, uſually *rode.* Their *aſſes* therefore being *active* and well broke, would need only a *bridle* to guide them; whereas their horſes being ſcarce, and probably often caught *wild*, and *badly broke*, would be much leſs manageable, and frequently require the correction of the *whip*.

מתח

I. *To extend, diſtend, ſtretch out*, as a tent. So the LXX διατεινας, and Vulg. expandit. occ. Iſa. xl. 22. The V. is uſed in the ſame ſenſe both in Chaldee and Syriac. See *Caſtell.*

II. As a N. fem. in Reg. אמתחת *A bag* or *ſack*, which is capable of *diſtenſion* by filling. Gen. xlii. 27, & al.

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* "In which," ſays *Boerhaave* (Inſtitut. Medic. § 829. 4. edit. 3tiæ.), "heat, motion, ſenſe, being no longer perceptible, the appearance of *death* is preſented:" among the cauſes of this diſorder he mentions "firſt the ideas of ſomething *horrible.*" This appears to have been *Nabal*'s caſe.

† See *Buffon*, Hiſt. Nat. tom. vi. p. 162, &c. "In *Arabia*," ſays Mr. *Niebuhr*, "we meet with two kinds of aſſes. The ſmall and ſluggiſh kind are as little eſteemed in the Eaſt as in Europe. But there are ſome of a ſpecies large and *ſpirited* (courageux), which appeared to me more convenient for travelling than the horſes, and which are very dear." Deſcription de l'Arabie, p. 144.

מתן

Occurs not as a V. in Heb. but Verbs from this Root in Arabic ſignify, *To ſtand ſtill* in a place, *to be firm, ſolid, ſtable, to corroborate, ſtrengthen.* See *Caſtell.* As a N. maſc. plur. מתנים *The loins*, thoſe parts of the body which are ſituated between the loweſt ribs and the os ſacrum, and which comprehend the five vertebræ of the loins, which are of all the * *thickeſt* and *largeſt.* And the *loins*, as every one knows, are the ſeat of *ſtrength*, whence their Heb. name. See Deut. xxxiii. 11. Job xl. 11. Pſ. lxix. 24. Prov. xxxi. 17. Iſa. xlv. 1. Nah. ii. 2, 11.

מתק

I. In Kal, *To be ſweet, agreeable to the taſte.* Exod. xv. 25. Prov. ix. 17. In Hiph. *To cauſe ſweetneſs*, or *be ſweet.* Job xx. 12. Alſo, *To ſweeten, make ſweet.* Pſ. lv. 15. As Ns. מתק and מתוק *Sweetneſs*, as of the fig or of honey. Jud. ix. 11. xiv. 14. מתוק *Sweet.* Jud. xiv. 18. Hence perhaps the Welſh *Meddyglyn*, and Eng. *Metheglin*, a liquor made of honey.

II. *To be agreeable, pleaſing.* Job xxi. 33; where ſee *Schultens* and *Scott.* As a N. מתק *Agreeableneſs.* Prov. xvi. 21, מתק שפתים Sweetneſs *of the lips*; a pleaſing, agreeable manner *of ſpeaking, increaſeth perſuaſion.* Comp. ch. xxvii. 9. As a Participle or participial N. מתוק *Sweet, pleaſant*, ſpoken of ſleep. occ. Eccleſ. v. 11.

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* “*Lumborum quinque* (*vertebræ* ſcil.) craſſiſſimæ ſunt & maximæ.” *Tho. Barthelin.* Anatomia, p. 509.

PLURILITERALS in מ.

מהמה See under מה

מלכם See under מלך V.

מרדך

As a N. *Merodach*, a Babyloniſh idol mentioned Jer. l. 2. I apprehend the word is a derivative from רדה or ירד *to deſcend*, and דכה *to break in pieces*, and that by this name the idolaters intended to expreſs the *material ſpirit*, or *groſs air*, which deſcending from the extremity of the ſyſtem to the ſolar fire, is there *broken* or *ground to atoms.* So the prophet, as he threatens בל *Bel* with *confuſion* or *ſhame*, ſays of the idol *Merodach*, he is *broken in pieces.* It is remarkable that the LXX, by adding the epithet ἡ τρυφερα or *the delicate* to Μαιρωδαχ, make of this idol a goddeſs, like the Ἡρα of the Greeks, and *Juno* of the Romans, by which names was ſometimes meant the *ſpirit* or *groſs air* conſidered as paſſive. From this idol we find ſeveral kings of Babylon, as *Merodach*-Baladan (called in Ptolemy's Canon *Mardoc*-Empadus), Evil-*Merodach*, were ſurnamed. See Iſa. xxxix. 1. 2 K. xxv. 27. Jer. lii. 31.

נ

נא

In general, *To fail, be deficient, fall ſhort*, or the like.

I. In Hiph. *To cauſe to fail, to annul, diſannul, fruſtrate, vacate*, an obligation. occ. Num. xxx. 6, 9, 12.—thoughts or deſigns. occ. Pſ. xxxiii. 10; where the LXX αθετει *diſannulleth, fruſtrateth.* Hence Eng. *Nay, no.*

II. As a N. fem. in Reg. תנואת *A failure*, namely in performing what was promiſed. occ. Num. xiv. 34. They had in effect charged God, ver. 3, with *failing* in his promiſe; and God here ſays, *they ſhall experience* תנואתי my failure. Comp. Pſ. xviii. 27. Plur. תנואות *Failings, failures in duty.* occ. Job. xxxiii. 10. Comp. ch. xiv. 16, 17.

III. In Kal and Hiph. *To diſcourage, cauſe to fail* or *faint*, applied to the heart. occ. Num. xxxii. 7, 9.

IV. As a participial N. נא is once applied to fleſh that has *failed* of being thoroughly dreſſed by the fire, to fleſh *under-done*, as we ſpeak, Exod. xii. 9. The word does not in this paſſage ſignify *abſolutely raw*, as *Bochart* has well obſerved, vol. ii. 594.

V. נא. A Particle importing ſome *failure* or *defect*, which is to be ſupplied. Hence it conſtantly, I believe, implies ſome *requeſt, deſire*, or *inclination*, even in ſuch paſſages as Gen. xviii. 21. Exod. xi. 2. Jer. iv. 31. Our Eng. particle *Now*, as denoting *deſire*, will generally anſwer it, and indeed is often put for it by our tranſlators. freq. occ. Hence

VI. As a Particle אנא. It is more emphatical than נא, and imports *earneſt deſire.* occ. Gen. l. 17. Exod. xxxii. 31. Pſal. cxviii. 25, twice. Dan. ix. 4. Neh. i. 5, 11.

נאר

Occurs not as a V. in Heb. but in Arabic ſignifies, *To ooze out*, as liquor, *to be oozy* or *moiſt*, "leniter emiſit liquorem, exſudavit *Aquam Terra*—uvida fuit, uvore maduit." *Schultens* MS. Orig. Heb. As a N. נאוד and נאד, plur. נארות *A bottle of ſkin*, or more properly *an animal's ſkin* (i. e. *a goat's* or *kid's*) *made up into a kind of bottle*, and anciently uſed, as it ſtill is in the Eaſt, to hold and convey their liquors, Ασκος, Uter, Sacculus. That this is the true ſenſe of the N. is evident from Joſh. ix. 4, 13. Comp. under אב I. I think the *ſkin-bottle* was thus named, not from the liquor put into it, but from it's own *native moiſture* (comp. *Homer*, Il. xvii. lin. 392.), for the eaſterns apply the *ſkin* to this uſe without tanning it. And for further ſatisfaction on this ſubject, and for explanation of the ſeveral texts, I refer to *Harmer's* Obſervations, vol. i. p. 130—135; and p. 283, 365, &c. And on Pſ. lvi. 9, ſee Syriac, LXX, and Vulg.

נאת See under אות I.

נאל

To be fooliſh, mad, diſtracted, or rather perhaps *To be violently agitated.* It occurs only Jer. l. 36; where Jeremiah is propheſying againſt Babylon, *A ſword is againſt the conjurers*, ונאלו—; *a ſword is againſt her mighty men*, וחתו and they ſhall be diſmayed. Here the ſtructure of the ſentence ſhews that נאלו muſt refer to the *effect* which the dread of the ſword had upon the conjurers. The LXX, according to the *Complutenſian* edition, render it αφρονες εισι, and Vulg. ſtulti erunt, *ſhall be fooliſh*, as if it were from אול; but it does not appear that in any other inſtance that Root drops it's נ. See under אול.

In Jer. l. 36, eighteen of Dr. *Kennicott's* Codices read נואלו, as if from יאל; but the common ſeems the truer reading.

The Arabic has a Root נאל, which, according to *Caſtell*, ſignifies, *To go leaping, and moving one's head upwards*, and is applied to a horſe *ſhaking and toſſing his body in going.* I would therefore ſubmit it to the reader's judgement whether נאלו in Jer. l. 36, may not moſt probably relate to the *unuſual agitations* and *geſtures* which the dread of approaching ſlaughter threw the conjurers into, who by Dan. v. 7, 15, ſeem to have been collected in or near *Belſhazzar's* palace when it was taken by *Cyrus's* ſoldiers. See *Xenophon*, Cyropæd. lib. 7. p. 407, &c. edit. *Hutchinſon*, 8vo.; and *Prideaux*, Connect. pt. i. an. 539.

נאם

To ſay, aſſert, affirm or *pronounce ſolemnly*, fari. Except in Pſ. xxxvi. 2 *, where it is applied to *wickedneſs* conſidered as a perſon, and to what it *plainly ſuggeſts* or *certifies* to an obſerver, this word conſtantly refers either to real or pretended prophets, who ſpake in the name of God; ſee Num. xxiv. 3, 4, 15, 16. Prov. xxx. 1. Jer. xxiii. 31; (*Behold I am againſt the Prophets* נאם יהוה *ſaith Je-*

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* If the common printed reading of the Heb. be the true one, Mr. *Fenwick* has expreſſed the ſenſe of the original.

> "The wicked one's bold ways my heart *aſſure*,
> He has no fear of God before his eyes."

But ſee Bp. *Lowth* in *Merrick's* Annotations, and Dr. *Horne* on the text.

hovah, that uſe their tongues, וינאמו נאם *and* ſay, he ſaith) or moſt uſually to Jehovah himſelf, according to that very common phraſe, נאם יהוה, Saith *Jehovah.* Gen. xxii. 16, & al. freq. So "*Nam mihi ita* Jupiter fatus eſt," is the concluſion of the famous *Marcianum Carmen* in *Livy*, lib. xxv. cap. 12. Comp. Bp. *Lowth* on Iſa. xxi. 17.

Hence the Romans had their Fatum and Fata, *Fate* and *Fates*. "I do not well know, ſays Mr. *Spence* (Polymetis, page 151.), whether there was any ſuch *Perſonage* as *Fate* received among the Romans, or not. I am rather inclined to think, that with them it included every thing that *Jupiter had* * *ſaid*; and what therefore muſt be. If this be true, *Fate* will ſignify only *the words* or *decrees of Jupiter*; and the perſons to put theſe decrees in execution will be the Parcæ, or *Deſtinies*, as we call them: for, according to the old theology, whatever was originally *ſaid* or *decreed by Jupiter* was neceſſarily to have it's effect in it's proper time and place by the miniſtry of theſe three Deities." Thus Mr. *Spence*. I add, that what the Roman writers attribute to the *Fates* or Parcæ will, upon examination, be frequently found a traditionary report of ſome *really divine enunciation* or *prophecy*. I ſhall leave this hint to the reader's improvement, after producing an inſtance or two in confirmation of it. Thus then *Ovid*, Metam. lib. i. fab. 8, juſt before *Deucalion's* flood, repreſents Jupiter as reſtrained from deſtroying mankind by lightning, through fear of ſetting the heavens alſo on fire, and then mentions in very clear and diſtinct terms the *future general Conflagration*, as *being in the Fates*. And there is little room to doubt but the knowledge of this great event was revealed to the antediluvian patriarchs (particularly to Enoch, ſee Jude, ver. 14, 15.), and from Noah conveyed to his poſtdiluvian deſcendants (comp. Job xxii. 20, and *Scott* on that text); whence it very generally † prevailed throughout the heathen world. But let us hear the Roman poet himſelf (lin. 256, &c.),

> Eſſe *quoque* in Fatis *reminiſcitur, affore tempus*
> *Quo mare, quo tellus, correptaque regia cœli*
> *Ardeat, et mundi moles operoſa laboret.*

> For he remember'd, 'twas *by Fates decreed*
> That the dread time ſhould come, when ſea and
> earth,
> And e'en the heav'nly manſions, ſeiz'd by fire,
> Should burn, and this vaſt frame of nature fail.

Comp. lib. ii. lin. 305, 6.

So *Virgil*, who appears to have had a traditionary acquaintance with the prophecy of Noah, Gen. ix. 27, *that Canaan ſhould be a ſervant to Japheth*, aſcribes this likewiſe to the *Fates*. For, ſpeaking of Juno's great regard for *Carthage*, which every one knows to have been founded by a *Tyrian*, i. e. a *Canaanitiſh*, Colony, he ſays, Æn. i. lin. 21, 22,

> ——*Hoc regnum Dea gentibus eſſe,*
> Si qua Fata ſinant, *jam tum tenditque fovetque.*

> ——This for the ſov'reign of mankind,
> *Would but the Fates allow*, ſhe then deſign'd.

To what can this remarkable limitation, "*Would but the Fates allow*," be ſo naturally referred, as to Noah's *prophecy* that *the race of Canaan ſhould be*, not ſovereigns, but *ſervants to their brethren?* And that a tradition of this *divine decree* had reached the Romans will appear ſtill more evident from the lines of *Virgil* immediately following thoſe juſt cited:

> *Progeniem ſed enim* Trojano *e ſanguine duci*
> *Audierat,* Tyrias *olim quæ verteret Arces.*
> *Hinc Populum latè Regem, belloque ſuperbum*
> *Venturum excidio* Libyæ: Sic volvere Parcas.

"In tranſlating which, ſays ‡ a learned writer, if we only name the anceſtors inſtead of the deſcendants, the original prophecy glares upon us;

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* "Fatum eſt quod Dii fantur. An old Poet quoted by *Servius*—Fatum dicunt eſſe quod Dii fantur; vel quod Jupiter fatur. *Iſidorus*, Orig. lib. viii. cap. 2."

† See *Calmet's* Dictionary, in FIRE; *Grotius*, De Verit. Relig. Chriſt. lib. i. cap. 22, Not. 11, 13. lib. ii. cap. 10, Not. 4; *Mallet's* Northern Antiquities, vol. i. p. 115, &c.; *Burnet's* Archæol. Philoſ. p. 106, 180, 233, 261. 480, 1, 2. 2d edit.; *Wolfius*, Cur. Philol. and *Wetſtein's* Note on 2 Pet. iii. 7; *Leland's* Advantage and Neceſſity of Chriſtian Revelation, vol. i. p. 61, and Note, 8vo edit.; *Jones's* Phyſiological Diſquiſitions, p. 518, &c.

‡ Dr. *Ridley*, Sermons at Lady *Moyer's* Lectures, p. 252. See alſo Mr. *Hervey's* Remarks on Lord *Bolingbroke's* Letters on Hiſtory, p. 51.

From *Japheth*'s loins deriv'd a race ſhe knew,
Deſign'd the ſtrength of *Canaan* to ſubdue:
Wide-ſpread their empire, deſtin'd to ſucceed,
And waſte the ſons of *Ham*. *So * Fates decreed.*"

Again, *Virgil* in his *Pollio*, or fourth Eclogue, after deſcribing at large, and that too in expreſſions many of which agree with thoſe of the *Jewiſh Prophets* concerning the Meſſiah, *the return of the golden age* or *the happy renovation of the world* under an *extraordinary perſon* who was juſt then entering into life, adds at lin. 46, 7,

Talia ſæc'la, ſuis dixerunt, currite, ſuſis
Concordes ſtabili Fatorum Numine *Parcæ*.

"The Deſtinies agreeing *in the eſtabliſhed order of the Fates*, have ſaid to their ſpindles, Proceed, ye ages, after this manner †."

Once more, *Suetonius* in Veſpaſ. cap. 4, tells us, "*Percrebuerat oriente toto vetus & conſtans opinio* eſſe in Fatis, *ut eo tempore Judæâ profecti rerum potirentur*. An ancient and ſettled opinion had prevailed in all the eaſt, that *it was contained in the Fates*, that at that time (namely about the beginning of the laſt Jewiſh war) thoſe who came out of Judea ſhould obtain the dominion." To which I ſhall only add, that what *Suetonius* ſays of *the Fates*, *Tacitus*, Hiſt. lib. v. cap. 13, expreſsly aſcribes antiquis ſacerdotum litteris, *to the ancient writings of the prieſts*, i. e. *the prophetical ſcriptures of the Old Teſtament*.

DER. Gothic *Namo*, Saxon *Nama*, Eng. *Name*, Gr. *Ονομα*, Lat. *Nomen*, *nomino*, &c. whence Eng. *nominate*, *nomination*, *denominate*, &c.

נאף

In Arabic it ſignifies *To ſatiate one's thirſt by drinking*, *to drink frequently and to ſatiety*. "Sitim explevit potu." *Caſtell.* "Crebro potu rigari et expleri." *Schultens*, MS. Orig. Heb. And as the lawful enjoyment of a man's own wife is expreſſed, Prov. v. 15—18, by *drinking waters out of* his own *ciſtern* (comp. Cant. iv. 12, 15.), and adulterous loves by ſtolen *waters*, Prov. ix. 17. (comp. ver. 18, in LXX.); ſo the learned writer laſt cited thinks that the primary ſenſe of נאף was the ſame in Heb. as in Arabic, whence it was transferred to *unlawful venereal gratifications*.

I. Tranſitively, *To commit adultery*, i. e. *whoredom*, *with another's wife*, *to debauch her*. Lev. xx. 10. Prov. vi. 32. Intranſitively. Exod. xx. 14. Deut. v. 18. And as in Lev. xx. 10, the word is applied both to the *adulterer*, and to the *adultereſs*, i. e. to the *married woman* who is debauched; ſo, no doubt, the ſeventh commandment, לא תנאף, includes all *married women*, as well as it forbids every *man* whatever, *married* or *unmarried*, to have any commerce with his *neighbour's wife*. נאף is plainly diſtinguiſhed from זנה which denotes *whoredom* in general, Hoſ. iv. 13, 14; where נאף is applied to *married women*, as it likewiſe is Hoſ. iii. 1. Ezek. xvi. 32, 38. Comp. under זנה III.

II. As the near and affectionate relation between Jehovah in Chriſt and his Church is often repreſented in the Scriptures by that of a huſband to his wife (ſee Pſ. xlv. 10. Iſa. liv. 5. Jer. iii. 14, 20. xxxi. 32. Hoſ. ii. 2, 19, 20. 2 Cor. xi. 2. Eph. v. 23—32.); ſo the word נאף is frequently uſed for *ſpiritual adultery*, or *a being joined to, and worſhipping of other objects* beſides Jehovah, Jer. iii. 8, 9. v. 7. ix. 2. xiii. 27. Ezek. xvi. 32, 38. xxiii. 37, 43, 45. comp. Hoſ. ch. iii. and Rev. xiv. 4; and ſee Bp. *Lowth*'s elegant and excellent obſervations on the uſe which the ſacred writers make of this allegorical repreſentation in his xxxi. Prælect. De Sacra Poeſi Heb.

נאפף Occurs not as a V. but as a N. maſc, plur. in Reg. נאפופי *Scandalous*, or *repeated adulteries*. occ. Hoſ. ii. 2.

נאץ

I. In Kal and Hiph. *To caſt off*, *reject*, *deſpiſe*, *ſlight*. So the LXX render it by *απωθεω to caſt off*, *reject*. Jer. xxiii. 17, and by *αθετεω to reject, deſpiſe.* 1 Sam. ii. 17. freq. occ. In Kal it is once uſed in a Hiph. ſenſe, *To cauſe to deſpiſe.* 2 Sam. xii. 14, *Yet becauſe* נאץ נאצת את איבי יהוה thou haſt cauſed *the enemies of Jehovah* utterly to deſpiſe, Jehovah namely. As a N. fem. נאצה *Contempt, contumely.* 2 K. xix. 3. Ezek. xxxv. 21. Neh. ix. 18, & al.

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* The *Carthaginians* themſelves likewiſe were not unacquainted with this *fatal* or *divine decree*; whence Hannibal, after his brother Aſdrubal was defeated and killed by the Roman Conſuls, Livius and Nero, during the ſecond Punic war, cried out, Agnoſco Fortunam Carthaginis! *I ſee and own the Deſtiny of Carthage!* See *Livy*, lib. xxvii. at the end. Comp. *Horat*. lib. iv. ode iv. lin. 70, &c.

† For further ſatisfaction concerning this *wonderful* Poem of *Virgil*, I cannot do better than refer my reader to Bp. *Lowth*, De Sacra Poeſi Heb. Prælect. xxi. p. 284, edit. *Oxon*, 8vo.—p. 436, &c. edit. *Michaelis*, 12mo.; and to the learned *Mr. Spearman*, On the Septuagint, letter i. p. 20, &c.

II. *To caſt off* or *ſhed* it's flowers. occ. Ecclef. xii. 5. *The almond-tree* with it's *ſnow white flowers* (as *Haſſelquiſt*, Travels, p. 28, deſcribes it near *Smyrna*) is ſurely a very proper emblem of an old man, with his *white locks* *, and the *ſhedding* of theſe is a conſtant and well-known ſymptom of more advanced years. Thus *Anacreon*, ode xi.

Λεγȣσιν άι γυναικες;
Ανακρεων, γερων ει·
Λαβων εσοπτρον αθρει
Κομας μεν ȣκετ᾽ ȣσας.

Oft am I by the women told,
Poor Anacreon! thou grow'ſt old:
Look how *thy hairs are falling all!*
Poor Anacreon! *how they fall!*

COWLEY.

Et capite à nudo defluit alba coma.

TRAPP.

And in this view the import of נאץ in Eccleſ. xii. 5, correſponds with the preceding one, and preſents us with a natural and unforced ſenſe of that word, which the LXX Tranſlation *ανθηση*, and the Vulg. florebit, *ſhall flouriſh* or *bloſſom*, does not; for נאץ never has any thing like this meaning elſewhere in the Heb. Bible.

DER. Perhaps Lat. and Eng. *nauſea*, whence *nauſeate, nauſeous.* Alſo Eng. *naſty*, &c.

נאק

To groan, make a doleful noiſe, as in great diſtreſs and anguiſh. occ. Job xxiv. 12. Ezek. xxx. 24. As a N. fem. in Reg. נאקת *A groan* or *groaning.* occ. Exod. ii. 24. vi. 5. Jud. ii. 18. Ezek. xxx. 24.

The Root occurs only in the texts juſt cited.

נאר

To caſt off or *away.* occ. Pſ. lxxxix. 40. Lam. ii. 7. In the former paſſage the LXX render it by *κατεςρεψας* (ſo the Vulg. by evertiſti), *thou haſt overturned*; in the latter by *απετιναξεν he hath thrown*, or *caſt, off.*

נב

I. *To put forth, bud, ſhoot, germinate,* or *produce fruit*, as a tree or plant. occ. Pſ. xcii. 15. So *Aquila* and another Greek Verſion render it by *γεννηματιζω to germinate.* As a N. ניב *Fruit, produce.* occ. Mal. i. 12; where the French tranſlation renders ניבו by ce qui *en* revient, *what comes* or *is produced* from it. As a N. fem. תנובה *Increaſe, produce, fruit.* occ. Deut. xxxii. 13. Jud. ix. 11. Iſa. xxvii. 6. Ezek. xxxvi. 30. Plur. תנובות. occ. Lam. iv. 9.

II. *To increaſe*, as riches. occ. Pſ. lxii. 11.

III. Applied to the ſpeech of a man, *To put forth, utter, produce.* occ. Prov. x. 31, *The mouth of the juſt one* ינוב will bring forth *wiſdom.* As a N. נוב *The fruit, produce* of the lips. occ. Iſa. lvii. 19. Comp. Heb. xiii. 15, and *Greek* and *Eng.* Lexicon under Καρπος VI.

IV. נבו *Nebo* or *Nabo*, a Babyloniſh idol mentioned Iſa. xlvi. 1. I apprehend it means the *fructifying*, or *generative* and *vegetative* power of the heavens, which they worſhipped under this name. That this was a very high attribute we may be pretty certain from it's entering into the compoſition of ſo many great names among the Babylonians, as *Nebuchadnezzar, Nebuzaradan, Nebuſhaſban* (Jer. xxxix. 13.), *Nabonaſſar, Nabopalaſſar, Nabonnedus, Samgar-Nebo* (Jer. xxxix. 3.), &c. The LXX according to the *Alexandrian* copy, and the *Complutenſian* edition, render נבו by *Δαγων Dagon*, an idolatrous object of ſimilar import, as may be ſeen under דג IV. This Verſion confirms the account of נבו here given.

נבב I. In a Hiph. ſenſe, *To cauſe to germinate, increaſe* or *grow.* occ. Zech. ix. 17; where Vulg. germinans.

II. נבוב *Hollow.* See under בב.

DER. *Knob* or *knop.* Qu?

נבא

To propheſy. It ſignifies not only *to foretel future events*, but alſo *to ſpeak* or *utter ſomething in an eminent and extraordinary manner.* Thus the N. נביא is firſt applied to Abraham, Gen. xx. 7, as being "an *interpreter* of God's will, to whom he freely and familiarly revealed himſelf." See *Clark*'s Note. Comp. Pſal. cv. 15. And Aaron is ordained Moſes' נביא *Prophet* or *ſpokeſman* to Pharaoh, Exod. vii. 1. comp. ch. iv. 16. נביא is alſo applied to the *muſicians* or *ſingers* appointed by King David, 1 Chron. xxv. 1, 2, 3. So in the New Teſtament, the words * *ϖροφητευω to propheſy*, * *ϖροφητης a prophet*, and * *ϖροφητεια prophecy*, are applied to thoſe who, without foretelling things to come, *preached the word of God*. See 1 Cor. xiv. 3, 4, 5, 6, 24, 29, 32, 37. 1 Theſſ. v. 20. Yea, St. Paul calls a heathen poet *ϖροφητης a prophet*, Tit. i. 12. As Ns. נביא *A prophet*. Deut. xiii. 1, 3, 5, & al. freq. Fem. נביאה *A propheteſs, a female prophet*. Exod. xv. 20. Jud. iv. 4, & al. Alſo, *A prophet's wife*. Iſa. viii. 3. Fem. נבואה *A prophecy*. occ. 2 Chron. xv. 8. Neh. vi. 12. So in Reg. נבואת. occ. 2 Chron. ix. 29. In Hith. התנבא *To be or become a prophet oneſelf, to propheſy*. Num. xi. 25, 26, 27, & al. Alſo, *To make*, i. e. *pretend, oneſelf a prophet*. Jer. xxix. 26, 27. In 1 K. xviii. 29, it is applied to the prophets of *Baal*, and in 1 Sam. xviii. 10. to Saul when under the influence of an *evil* ſpirit. Comp. 1 K. xviii. 19.

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* See this obſervation well illuſtrated in King Solomon's Portrait of Old Age, by Dr. *Smith*, p. 142, &c.

What *Ahab* ſays of the prophet *Micaiah*, 1 K. xxii. 8, naturally reminds one of *Agamemnon's* bitter ſpeech to the Augur *Calchas*, Il. i. lin. 106, &c.

> Μαντι ΚΑΚΩΝ, ȣ ϖωποτε μοι το ΚΡΗΓΥΟΝ ειπας·
> Αιει τοι τα ΚΑΚ᾽ εςι φιλα φρεσι μαντευεσθαι·
> ΕΣΘΛΟΝ δ᾽ ȣδε τι ϖω ειπας επος ȣδ᾽ ετελεσσας·
>
> Augur accurſt! denouncing *miſchief* ſtill,
> Prophet of *plagues*, for ever boding *ill!*
> Still muſt thy tongue ſome *wounding* meſſage bring———
>
> Pope.

נבה

With a radical, but mutable, ה.

It is nearly related to the preceding נבא, as בטה to בטא, חבה to חבא, &c. In Kal, *To propheſy*. נבית occurs, according to the common printed editions, Jer. xxvi. 9; but fifteen of Dr. *Kennicott*'s MSS. and two ancient printed editions read נבאת. Comp. ver. 11, 12. In Hith. *To be or become a prophet, to propheſy*. occ. 1 Sam. x. 6, 13. But in the former verſe three of Dr. *Kennicott*'s Codices have והתנבאת, and in the latter, four have מהתנבאות, and one מהתנבאת.

נבח

To bark, as a dog. So the LXX ὑλακτειν, and Vulg. latrare. Once, Iſa. lvi. 10. The V. is uſed in Chaldee, Syriac, and Arabic in the ſame ſenſe.

Hence perhaps the Egyptian *Anubis* (הנובח *the Barker*) had his name. Every one almoſt knows that this idol was repreſented with a *dog*'s head. *Virgil*, Æn. viii. lin. 689, and *Ovid*, Metamorph. lib. ix. fab. xii. lin. 689, call him *latrator* Anubis, *Anubis* the Barker. Comp. נבחז among the Pluriliterals.

נבט

In Kal, *To look, direct the eye* of the body, or of the mind, to or from an object, *to behold, regard*. occ. Iſa. v. 30. In Hiph. The ſame. It is uſed either abſolutely, as 1 K. xix. 6, or tranſitively, Num. xii. 8. xxiii. 21, or with the particles אל, אחרי, ב, ל or מ following. See Gen. xix. 17. Exod. iii. 6. Pſal. xxii. 18. lxxiv. 20. xxxiii. 13. As a N. מבט *The object at which one looks, the object of one's regard, hope* or *expectation*. occ. Iſa. xx. 5, 6. Zech. ix. 5.

נבך

To be entangled, perplexed, whether in a natural or ſpiritual ſenſe. occ. Exod. xiv. 3. Eſth. iii. 15. Joel i. 18. As a N. maſc. plur. in Reg. נבכי *The perplexed, intricate paſſages* of the ſea, i. e. thoſe by which it communicates with the great abyſs. occ. Job xxxviii. 16, where LXX ϖηγην θαλασσης. As a N. fem. מבוכה, in Reg. מבוכת *Perplexity*. occ. Iſa. xxii. 5. Mic. vii. 4.

I make נבך the Root rather than בך, as beſt ſuiting the form נבוכה Eſth. iii. 15; but the attentive reader will judge for himſelf.

נבל

To fall or *flow down, off*, or *away*, decidere, defluere.

I. *To fall off, fade away* as leaves, flowers, or the like. Iſa. xxxiv. 4. xl. 7. lxiv. 5. Jer. viii. 13, & al. It is alſo uſed in a tranſitive ſenſe, *To caſt off, let fall, ſhed*. Iſa. i. 30.

II. *To wear* or *waſte away*, as a mountain in proceſs of time. occ. Job xiv. 18.

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* See under theſe words in *Greek* and *Eng.* Lexicon.

III. *To wear, waſte* or *pine away*, as a perſon, or people. Exod. xviii. 18.

IV. *To caſt off, reject, contemn, make* or *eſteem vile*. Deut. xxxii. 15. Jer. xiv. 21. Mic. vii. 6. Nah. iii. 6. Alſo, *To act vilely* or *fooliſhly*. Prov. xxx. 32. As Ns. נבל *Vile, refuſe, contemptible, a villain*. Deut. xxxii. 6, 21, & al. Comp. 1 Sam. xxv. 25. Fem. נבלה *Vileneſs, abomination*. Gen. xxxiv. 7. Deut. xxii. 21, & al. In Reg. נבלת *Shame, nakedneſs*, Hoſ. ii. 10, or 12. LXX Ακαθαρσιαν, *Uncleanneſs*.

Hence perhaps Lat. *Nebulo* a raſcal.

V. As a N. fem. נבלה and in Reg. נבלת *A carcaſe* (q. d. caro caſa, *fleſh fallen*) *a dead animal body, now falling* or *turning to decay and loathſome*. Lev. v. 2. vii. 24, & al. freq.

VI. As a N. נבל *An earthen jug* or *jar*, ſuch as the eaſterns ſtill uſe to keep their wine in, and whence it is occaſionally *poured*, or *made to flow down* into ſmaller veſſels for drinking. See 1 Sam. i. 24. Iſa. xxx. 14. Jer. xiii. 12. xlviii. 12. Lam. iv. 2; and *Harmer*'s Obſerv. vol. i. p. 365, 373.

Job xxxviii. 37, ונבלי שמים מי ישכיב *And who lays along* the jars *of heaven?* i. e. who diſpoſes *the clouds* in a proper manner for *emptying their contents* on the parched earth? (Comp. under יצק II.) "This image is ſimilar to the *inclined urn* which the heathen poets place in the hand of a River-God." *Scott*, whom ſee. Hence perhaps Lat. *Nebulæ* Clouds.

VII. As a N. נבל, *A ſtringed muſical inſtrument*, probably ſo called from it's *belly* reſembling *a jug* or *flaggon*. 2 Sam. vi. 5. Pſal. xxxiii. 2, & al. freq. "*Athenæus* ſays Ναϐλα φοινικων ειναι ἑυρημα, the *Nabla* was invented by the *Phenicians*, which he proves from theſe words of *Sopater*,

——ȣτε τȣ Σιδωνιȣ Ναϐλα
Λαρυγγοφωνος εκκεχορδεται τυπος.

——And the *Sidonian Nabla*,
Sonorous inſtrument, was not *unſtrung*.

Ναϐλα here ſeems undeclinable like the Phenician and Syriac נבלא, Heb. נבל. *Strabo*, lib. 10, p. 722, edit. *Amſtel.* acknowledges that the name is barbarous or foreign; Των οργανων ενια ϐαρϐαρως ωνομασθαι, ναϐλα και σαμϐυκη ἡ και ϐαρϐιτος, και αλλα ϖλειω. Some muſical inſtruments have barbarous names, as the *Nabla*, and *Sambuké*, the *Barbitos*, the *Magadis*, and ſeveral others." *Joſephus*, Ant. lib. vii. cap. 12, § 3, deſcribes it thus: Ἡ δε ναϐλα, δωδεκα φθογγȣς εχȣσα, τοις δακτυλιοις ΚΡΟΥΕΤΑΙ. The *Nabla* has twelve ſounds, and is *ſtruck* or played upon by the fingers." In playing it was turned about with both hands. Thus *Ovid* De Arte Amandi, lib. iii.

Diſce etiam duplici *genialia* Nablia Palmâ
Vertere; *conveniunt dulcibus illa modis*.

It's name, like that of the Utricularis Tibia (Eng. *Bag-pipe*), is taken from it's reſemblance to a *bottle* or *flaggon*, Utri, for thus alſo נבל ſignifies. It began to be in uſe about the time of David. This may be gathered from it's being mentioned by David in ſeveral places of the Pſalms, and by the ſacred writers who ſucceeded, but never once by thoſe who preceded him. *Heſychius* ſays it was δυσηχον *a harſh ſounding* inſtrument. Others however highly commend it. And in *The Adulterer* of *Philemon*, when one ſays that he knows not what the *Nabla* is, another replies,

Ουκ οισθα Ναϐλαν; ȣδεν ȣν οισθ' αγαθον.

Not know the *Nabla?* Then thou know'ſt nought
that's good."

Thus *Bochart*, vol. i. 728. And from the paſſage of *Sopater* here produced, from what *Joſephus* ſays of the *Nabla*, and from his joining it in the place above cited with the Κινυρα, of which he ſays, Ἡ μεν κινυρα, δεκα χορδαις εξημμενη, τυπτεται ϖληκτρω, that it is furniſhed with ten *ſtrings*, and played upon with a plectrum.—From all this taken together, I ſay, it is manifeſt that the נבל or *Nabla* was a *ſtringed inſtrument*, and therefore not, as a very ingenious writer, to whom I am much obliged, has ſuppoſed, a kind of *Bag-pipe*, ſuch as Dr. *Ruſſell* * informs us is ſtill in uſe about *Aleppo*. From Pſ. xxxiii. 2. cxliv. 9, the נבל appears to have, ſometimes at leaſt, had only *ten* ſtrings. And Targ. Syriac, LXX and Vulg. in both paſſages agree in this explanation of עשור.

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* Nat. Hiſt, of *Aleppo*, p. 94.

VIII. As a N. מבול *A flood, deluge.* Gen. vi. 17. Pſ. xxix. 10. Some deduce the word from this Root נבל *to flow down,* as *flood* is derived from *flow* in Engliſh; but it ſeems rather to belong to בל *to mix, confound,* which ſee.

נבע

I. *To guſh, ſpring,* or *bubble out* or *up.* Prov. xviii. 4, נחל נבע a guſhing *torrent,* where LXX αναπηδυει *ſpringeth up,* Vulg. redundans *overflowing.* As a N. מבוע, plur. in Reg. מבועי *A fountain* or *ſpring.* occ. Eccleſ. xii. 6. (comp. גלגל IV. under גל) Iſa. xxxv. 7. xlix. 10.

II. In Hiph. *To pour out, utter* as words or the like, and that whether in a bad ſenſe, as Pſ. lix. 8. xciv. 4. Prov. xv. 2, 28; or in a good or indifferent one, Pſ. lxxviii. 2. cxix. 171. cxlv. 7. Comp. Pſ. xix. 3. So *Bate* on Prov. i. 23, אביעה *I will pour out my ſpirit unto you*; *I will make known my words unto you*; obſerves, "It is not ſpoken of the *Holy Spirit,* but Wiſdom as a perſon ſays, ſhe would *ſend forth her breath* in words." I add that in אביעה the final ה is *paragogic.*

III. In Hiph. *To cauſe to bubble up,* as fermenting matter. occ. Eccleſ. x. 1, זבובי מות יבאיש יביע שמן רוקח *Flies of death,* or *dead flies, cauſe the apothecary's ointment to ſtink,* (and) ferment or bubble up, French tranſlation *bouillonner,* and ſo *Diodati*'s Italian *ribollir.* "A fact well known, ſays *Scheuchzer* (Phyſ. Sacra. in loc.). Wherefore apothecaries take care to prevent flies coming to their ſyrups, and other *fermentable* preparations. For in all inſects there is an acrid volatile ſalt, which mixed with ſweet or even alkaline ſubſtances, excites them to a briſk inteſtine motion, diſpoſes them to *fermentation,* and to putreſcence itſelf, by which the more volatile principles fly off, leaving the groſſer behind, at the ſame time the taſtes and odours are changed, the agreeable to fetid, the ſweet to inſipid." Thus my Author. On the above text it muſt be further obſerved, that the Verbs יבאיש and יביע agree in number with מות the latter N. with which זבובי is placed in Regimine. For inſtances of a ſimilar conſtruction ſee under חמד II.

II. As a N. fem. plur. in a reduplicate form אבעבעת ſee under בעה.

נגב

Occurs not as a V. in Hebrew, but in Chaldee and Syriac ſignifies *To be dry, parched.* As a N. נגב *The dry, parched country, the deſert.* Gen. xii. 9; in which, and many other paſſages, the LXX render it by ερημος *the deſert,* ſo the Vulg. Jud. i. 15, by arentem *dry*; and in this ſenſe of *dry, parched,* נגב is plainly uſed, Joſh. xv. 19. Pſ. cxxvi. 4. The word is moſt uſually tranſlated *The ſouth*; but as *Druſius* hath well obſerved, it does not ſignify the whole *ſouthern hemiſphere* of the earth, but it frequently refers to a *deſert* tract of land to the *ſouth* of *Judea.* This tract conſiſted of the deſerts of *Shur, Sin* and *Pharan,* the * mountainous country of *Edom,* or *Idumea* (comp. Mal. i. 3.), and part of *Arabia Petræa,* or the ſtony. Comp. Pſ. lxxv. 7.

נגד

With *Schultens* (on Prov. viii. 6, and in MS. Orig. Heb.) I think the radical idea of this word in Heb. as in Arabic, is *to ſtand,* or *ſhew oneſelf, above* or *before* others, "eminere, præ-eminere." It occurs not however as a Verb ſimply in this ſenſe, but

I. As a N. נגיד *Eminent, excellent.* occ. Prov. viii. 6.

II. As a N. נגיד *A perſon eminent* or *having the pre-eminence over others, a commander, leader, chief.* 1 Sam. ix. 16. x. 1. Job xxix. 10. Dan. ix. 25. Comp. 1 Chron. v. 2.

III. As in Arabic, ſo in Heb. it denotes *To be manifeſt* or *evident* to the eyes. It occurs not however in this ſenſe as a V. in Kal, but

As a Particle נגד.

1. *Before, in the preſence of,* q. d. *before the eyes of,* coram, in conſpectu. See Gen. xxxi. 32, 37. xlvii. 15. Exod. xix. 2. Num. xxv. 4. Neh. iii. 10. (Chald.) Dan. vi. 11. נגדה The ſame, with ל following. Pſ. cxvi. 14, 18. נגד uſed abſolutely, *Openly, publicly.* Pſ. cxxxviii. 1. Comp. under אלה II. 5. כנגדו *As before him,* (Eng. Marg.) in Gen. ii. 18, 20, refers, I apprehend, to the animals and fowls, when brought *before* Adam, being exhibited to him *male* and *female.*

2. With ל prefixed, לנגד Nearly the ſame,

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* See *Complete Syſtem of Geography,* vol. ii. p. 122; and *Shaw*'s Travels, p. 438, &c.

q. d, *At before.* 2 Sam. xxii. 25, לנגד עיניו Before *his eyes*, & al. freq.

3. With מ prefixed, מנגד *From before.* Iſa. i. 16. Jon. ii. 5. Alſo, *Before, in the preſence of.* Deut. xxviii. 66; but it generally implies *diſtance.* See Gen. xxi. 16. Deut. xxxii. 52. 2 K. ii. 7, 15.

IV. In Hiph. *To make manifeſt, declare,* either by words or otherwiſe. See Gen. iii. 11. xii. 18. Deut. xxvi. 3. xxx. 18. 1 Sam. xxiv. 18, or 19. 2 Sam. xix. 6. Pſ. xix. 2. xcvii. 6. Job xvii. 5, he who (ſee *Noldius* under אשר 24.) exhibits, boaſts of, *jactat, friends as a portion.* See *Schultens.* In לגיד the common printed reading of 2 K. ix. 15, the formative ה is dropped, but ſupplied in nineteen of Dr. *Kennicott*'s Codices.

V. Chald. In Kal, *To iſſue forth to view.* So LXX, according to the *Alexandrian* MS. εκπορευομενος. occ. Dan. vii. 10.

נגה

With an omiſſible נ, but a radical and immutable ה, as in גבה, חמה.

In Kal, *To be bright, glitter, ſhine,* as the light or a luminous body. Job xxii. 28. Iſa. ix. 2. Job xviii. 5. In Hiph. *To cauſe to ſhine* or *irradiate.* Iſa. xiii. 10. comp. ch. lx. 19. and Ezek. xxxii. 7. Alſo, *To enlighten.* 2 Sam. xxii. 29. Pſal. xviii. 29. As a N. נגה *A ſhining, glittering, ſplendour.* 2 Sam. xxii. 13. Hab. iii. 3, 11. Once uſed emphatically in the fem. plur. נגהות Iſa. lix. 9.

נגח

To puſh, ſtrike or *butt* with the horns, as horned animals do. Exod. xxi. 28. 1 K. xxii. 11, & al. Comp. Deut. xxxiii. 17. Pſ. xliv. 6. To illuſtrate which paſſages comp. 1 K. xxii. 11; and obſerve that *Homer* applies the Greek κεραϊζω *to puſh* or *gore with the horns* in a ſimilar view, Il. ii. lin. 861; Il. xvi. lin. 830; and for further ſatisfaction ſee Mr. *Merrick*'s Annotation. As a participial N. נגח *Butting, apt to butt, given to butting.* Exod. xxi. 29, 36.

נגן

With both it's נ's radical and immutable.

In Kal and Hiph. *To ſtrike* or *play on* a muſical inſtrument; ſo the LXX generally render it by ψαλλειν. 1 Sam. xvi. 16, 17, 18, 23. xviii. 10. xix. 19, & al. freq. Comp. Iſa. xxxviii. 20. As a participial N. מנגן *A player on a muſical inſtrument, a minſtrel.* 1 Sam. xvi. 16. 2 K. iii. 15. As a N. fem. plur. נגינות and נגינת *Stringed inſtruments played on by ſtriking.* Iſa. xxxviii. 20. Comp. titles of Pſ. iv. vi. liv. & al. As a N. fem. in Reg. נגינת *A ſinging to the harp* or *other ſtringed inſtrument.* Lam. v. 14. Alſo, *A pſalm* or *ſong that was thus ſung.* Pſal. lxxvii. 7. Job xxx. 9. Pſ. lxix. 13. Lam. iii. 14. As a N. fem. in Reg. מנגינת *A ſong, muſic.* occ. Lam. iii. 63.

נגע

I. *To touch, meddle with.* Gen. iii. 3. xx. 6. xxvi. 11. It is uſed tranſitively, and with ב, אל and על following.

In Hiph. *To cauſe to touch.* Exod. xii. 22.

II. *To touch, reach, come unto,* toucher à. Jer. iv. 10. li. 9, & al. In Hiph. *To reach, come unto, draw nigh.* Gen. xxviii. 12. 1 Sam. xiv. 9. 2 Chron. xxviii. 9. Pſal. lxxxviii. 4. Eccleſ. xii. 1. Comp. Lev. v. 7, *And if his* hand לא תגיע doth *not* or cannot reach *the ſufficiency of a lamb,* i. e. If his *power* or *ability* doth not *extend* to procure a lamb. Alſo, *To cauſe to touch, reach,* or *come unto.* Iſa. v. 8. xxv. 12. Ezek. xiii. 14.

III. In Kal and Hiph. *To come upon, occur, happen.* Jud. xx. 41. Eccleſ. viii. 14.

IV. *To touch with force and violence, to ſmite* or *ſtrike.* Gen. xii. 17. 2 K. xv. 5, & al. In Niph. *To be ſmitten.* occ. Joſ. viii. 15. Pſ. lxxiii. 5. As a N. נגע *A ſtroke* or *plague.* Gen. xii. 17. Lev. xiii. freq. Deut. xvii. 8, & al. freq.

נגף

In general, *To hit, ſtrike againſt.*

I. In Kal, *To hit, ſtrike, ſmite,* as with the hand, a ſword, or other inſtrument. See Exod. xxi. 22, 35. So in Niph. *To be ſmitten.* Lev. xxvi. 17. Jud. xx. 32. 1 Sam. iv. 2, 10, & al. As a N. fem. נגפה *A ſmiting, a ſlaughter.* 1 Sam. iv. 17. 2 Sam. xvii. 9.

II. *To ſmite,* as God doth with diſeaſes and other calamities. See Exod. viii. 2. 1 Sam. xxv. 38. 2 Sam. xii. 15. 2 Chron. xiii. 20. xxi. 18. As a N. נגף *A ſtroke* or *plague.* Exod. ix. 14. xii. 13. Num. xvi. 46. As a N. fem. מגפה Nearly the ſame. 1 Sam. vi. 4. 2 Chron. xxi. 14.

III. *To hit, ſtrike,* as the foot againſt an obſtacle in walking; ſo LXX ϖροσκοπτειν and Vulg. impingere, offendere. occ. Pſ. xci. 12. Prov. iii. 23. In Hith. *To ſtrike* *one againſt the other, and ſo ſtumble,* as the feet. occ. Jer. xiii. 16. As a N. נגף *A hitting* or *ſtumbling againſt.* occ. Iſa. viii. 14. So LXX προσκομματι, and Vulg. offenſionis.

IV. In Hiph. *To clap* or *ſhut to,* as the doors in a city gate. occ. Neh. vii. 3, *And while they ſtand by* יגיפו הדלתות ואחזו let them clap-to *the doors, and* (not *bar*, as we render it, but) *hold* (*them*), namely to prevent any enemy from ſtealing or ruſhing in, during the day-time. See *Bate's* Crit. Heb.

V. As a N. גף *The body, the mere ſolid ſubſtance that reſiſts* or *hits.* occ. Exod. xxi. 3, 4, בגפו *With his own body* only, as oppoſed to having a wife and children. So French tranſlation, avec ſon corps *ſeulement.* As a N. fem. in Reg. גופת, and plur. גופת, *A body, a carcaſe.* occ. 1 Chron. x. 12. Comp. 1 Sam. xxxi. 12; where the correſpondent Heb. word is גוית.

VI. As a N. גף *The wing* of a bird, ſo called from it's *flapping.* It occurs not however in Heb. in this ſenſe, but in Chaldee as a N. maſc. plur. גפין in Reg. גפי *Wings.* occ. Dan. vii. 4, 6. Hence

VII. As a N. maſc. plur in Reg. גפי *The wings* or *appendages to a building,* Πτερυγια occ. Prov. ix. 3.

VIII. As a N. maſc. plur. in Reg. (with a formative א) אגפי *The bodies* or *corps* of which an army conſiſts. Ezek. xii. 14. xxxviii. 6, & al. Comp. Senſe V.

IX. As a N. with a formative ן, גפן *A vine,* "from it's limber nature, *hitting* and *flapping,* or falling all manner of ways." *Bate.* So *Ovid,* Metam. lib. xiv. lin. 665, 6.

> *Hæc quoque, quæ junctâ* vitis *requieſcit in ulmo,*
> *Si non nupta foret,* terræ acclinata jaceret.
>
> And this fair *vine,* but that her arms ſurround
> Her marry'd elm, had "lain" *along the ground*
> Pope, altered.

גפן generally means the *vitis* or *grape-vine,* as Gen. xl. 9, 10. xlix. 11, & al. freq. And this is ſometimes called גפן היין *The wine-vine,* as Num. vi. 4. Jud. xiii. 14. On Ezek. xv. 4. comp. John xv. 6, and *Harmer's* Obſervations, vol. i. p. 262.

The expreſſion of *ſitting every man under his own vine,* probably alludes to the delightful eaſtern arbours which were partly compoſed of *vines.* (Comp. under כתל) "Captain *Norden* in like manner ſpeaks of *vine-arbours* as common in the Egyptian gardens, and the *Præneſtine* pavement in Dr. *Shaw* gives us the figure of an ancient one[*]."

Deut. xxxii. 32, *But their* vine (*is*) *of the* vine *of Sodom, and of the fields of Gomorrah; their grapes* (*are*) *grapes of* רוש *poiſon, their cluſters* (*are*) *bitter: their wine is the poiſon of dragons.*—The people of Iſrael is repreſented by a *vine,* Pſ. lxxx. 9, 15; and their church by a *vineyard,* fenced, planted, and dreſſed, by God himſelf, Iſa. v. 1—7, which, when he *looked, that it ſhould bring forth grapes,* i. e. good works, *brought forth wild grapes,* באשים, even ſuch evil works as were practiſed in Sodom and Gomorrah. Comp. Iſa. i. 10. Jer. xxiii. 14; and under באש II.

Michaelis[†] thinks that the *vine of Sodom* is the ſolanum or *night-ſhade,* which bears a conſiderable reſemblance to the vitis or *wine-vine* in it's leaves and fruit, which is *vinous* but *poiſonous,* and which the Arabs call ענב אל תעלב *Fox-grapes.*

Haſſelquiſt, Travels, p. 287, 8, tells us that about Jericho, in the vales near Jordan, *not far from the Dead Sea,* he found *in plenty* the *Poma Sodomitica,* or Mad Apples, which are the fruit of the *Solanum Melongena* Linnæi. "It is true, ſays he, *they are ſometimes filled with a duſt;* yet this is not always the caſe, but only when the fruit is attacked by an inſect (*Tenthredo*) which turns all the inſide into duſt, *leaving the ſkin only entire,* and *of a beautiful colour.*" And I once thought that Moſes might allude to theſe *Mala inſana,* mad or unſound fruits, in the text above cited from Deut. But I now apprehend that *Michaelis's* opinion is more probable, eſpecially as I find that the fruit of the Linnæan Solanum Melongena, or *Mad Apple,* is *not poiſonous,* at leaſt not in Spain, Italy, and Barbary, but commonly dreſſed and eaten by the inhabitants of thoſe countries[‡]. It is pretty plain however that the *Poma Sodomitica* gave riſe to the exaggerated ſtory of fruits growing in thoſe parts, which are fair to the ſight, but which when gathered *diſſolve into ſmoke and aſhes.* This fable ſeems to have been firſt broached by *Joſephus*, who however pretends to have had his account from eye-witneſſes. His words are theſe, De Bel. lib. iv. cap. 8, § 4, edit. *Hudſon.* Εϛι δε κἀν τοις καρποις σποδιαν αναγεννωμενην [ιδειν]—οἱ χροαν μεν εχȣσι τοις εδωδιμοις ὁμοιαν, δρεψαμενων δε χερσιν εις καπνον αναλυονται και τεφραν. τα μεν δε περι την Σοδομιτιν μυθευομενα τοιαυτην εχει πιϛιν απο της οψεως. And from *Joſephus*, *Tacitus*, Hiſt. lib. v. cap. 7, *Solinus*, cap. 36, and others have given us the ſame ſtory with ſome alterations and additions.

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[*] Mr. *Harmer's* Outlines of a New Commentary on Solomon's Song, p. 140.

[†] See his Recueil, Queſt. 64, and Supplem. ad Lex Heb. p. 345.

[‡] See *Miller's* Gardener's Dictionary in MELONGENA.

גפן שדה *The vine of the field, the wild vine*, Vitis agreſtis. It ſeems to denote the Colocynthis or *bitter Gourd*, of which ſee more under פקע. occ. 2 K. iv. 39.

נגר

I. In Hiph. *To ſpread out* or *abroad*, as ſolids. occ. Mic. i. 6.

II. In Kal, *To ſpread abroad, diffuſe*, or *be diffuſed, to pour out*, or *be poured out*, as liquids. Pſal. lxxv. 9. 2 Sam. xiv. 14. Lam. iii. 49, *Mine eye* נגרה poureth out, tears namely; ſo the Chaldee Targum עיני זלגת דמעין. In Huph. *To be poured out* or *down*. occ. Mic. i. 4. As a participial N. fem. plur. נגרות *Torrents, waters poured out* or *down*. occ. Job xx. 28, *The increaſe of his houſe ſhall roll away*, נגרות (*like*) torrents *in the day of his wrath*, ב, *like, as*, being underſtood as in ch. xxiv. 5. Thus *Scott*, whom ſee.

III. In Hiph. *To pour out, ſhed*, as the blood of men by the edge of the ſword. occ. Jer. xviii. 21. Ezek. xxxv. 5. Pſ. lxiii. 11; where obſerve that in יגירהו, הו is a Pron. ſuffix *them* (as in Deut. xxxii. 11. Exod. xiv. 25.) and the V. יגיר may be indefinite as in many other inſtances, q. d. one *ſhall pour out*; ſo the French tranſlation, *On* les detruira. But obſerve that in the Pſalm thirteen of Dr. *Kennicott's* Codices read the V. plurally יגירוהו, and two יגרוהו. Eng. Marg. *They ſhall* make *him* run out (like water) *by the hands of the ſword.*

IV. *To ſpread abroad, ſtretch out*, as the hand. Pſ. lxxvii. 3, *In the day of my trouble I ſought the Lord*; ידי לילה נגרה ולא תפוג *my hand* was ſtretched out *by night, and ceaſed not*, or *without intermiſſion.* So *Symmachus* ἡ χειρ μȣ νυκτος εκτετατο διηνεκως, *my hand* was ſtretched out *by night continually*, and thus *Jerome*, Manus mea nocte *extenditur*, & non quieſcit. This was an uſual geſture in prayer. Comp. under ידה V.

נגש

With a נ radical, but very often dropped. It denotes *being cloſe to, confining, preſſing.*

I. In a Niph. ſenſe, conſtructed with ב, *To be cloſe to, confined by* or *in.* Job xli. 7, or 16; ſpeaking of the crocodile's ſcales; אחד באחד יגשו They are cloſe *one* to *another, ſo that no air can come between them.* In Hiph. with ב following, *To confine by inſertion, to confine in.* 2 Sam. iii. 34, *And thy feet* לא הגשו they did *not* confine (or in Huph. were *not* confined) *in fetters.* Tranſitively, *To confine, to fix* or *make faſt.* occ. Job xl. 19, or 14; ſpeaking of the Behemoth, העשו יגש חרבו *He who made him* hath made faſt *his weapon.* Theſe words are applicable both to the *elephant* and to the *hippopotamus*; for as the former is furniſhed with two long *tuſks*, ἁμητηρι τυπω γαμψωνυχος Ἁρπης, reſembling a recurvated *falchion* or *cimeter* (ſays *Nonnus* cited by *Schultens* on the text), ſo the dentes canini or *dog-teeth* of the latter, though (contrary to the aſſertion of many writers) "always covered and concealed by the animal's lips when his mouth is ſhut, yet are *very long* and *crooked*, priſmatical and *cutting*, like the tuſks of the wild boar.—Theſe teeth are prodigiouſly hard, twelve or even ſixteen (Paris) inches long, and ſometimes weigh twelve or thirteen (Paris) pounds each *." And to theſe likewiſe *Nicander* (cited by *Bochart*, vol. iii. 761, whom ſee) gives the name of Ἁρπη a Greek word plainly derived (as *Bochart* has obſerved) from the Phenician חרבא and Heb. חרב *a ſword.*

II. As a N. גיש or, according to the marginal and *Complutenſian* reading, גוש. occ. Job vii. 5, *My fleſh is clothed with worms* וגיש עפר *and* adheſion *of duſt*, i. e. with duſt or filth adhering or cleaving cloſe to it. LXX βωλακας *clods*, Vulg. ſordibus *filth.*

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* Thus *Buffon*, Hiſt. Nat. tom. x. p. 199, 207, 209, 12mo.

III. Uſed either abſolutely, or with the Particles אל, ל, or עד following, *To come cloſe* or *very near to.* Gen. xviii. 23. xix. 9. xxvii. 21, 22, 26, 27. xxxiii. 3, & al. freq. It is more than קרב *to approach*, and is therefore ſometimes placed after it, as Jer. xxx. 21. Iſa. xlix. 20, גשה לי, come near *to me*, and, as is implied from thence to ſome other place, ואשבה *that I may dwell.* See Targ. LXX, Vulg. and *Vitringa*. גש הלאה, Gen. xix. 9, has been thought a great difficulty, but it is eaſily ſolved. It appears from ver. 6, 10, that Lot was now come out of the door of his houſe, but ſtanding before it. When he was in this ſituation the Sodomites, who were then at ſome diſtance, cry out, גש הלאה, *Come cloſe*, to us namely, *further*, i. e. from the door, where he ſtood to guard it. The whole puzzle has ariſen from joining הלאה with גש. In Hiph. *To cauſe to come cloſe.* Gen. xxvii. 25. Exod. xxi. 6. Lev. ii. 8, & al. freq. Alſo, *To approach, come near to.* Amos vi. 3. (ſo Vulg. appropinquatis) ix. 10. In Hith. *To come very near of themſelves*, or *of their own accord.* occ. Iſa. xlv. 20.

IV. In a moral ſenſe, *To ſtraiten, oppreſs, diſtreſs.* Deut. xv. 2, 3. In Niph. *To be ſtraitened, oppreſſed, diſtreſſed.* 1 Sam. xiii. 6. xiv. 24. As a participial N. נגש *An oppreſſor.* Iſa. iii. 12. xiv. 2. Zech. ix. 8.

V. *To ſqueeze out, extort, exact*, as money or labour. 2 K. xxiii. 35. Iſa. lviii. 3. In Niph. *To be exacted*, as a debt or puniſhment. occ. Iſa. liii. 7, נגש *It was exacted, exaction was made*, exactum eſt, uſed imperſonally, as נרפא *there was healing*, ver. 5, והוא נענה *and he was afflicted.* See *Vitringa*. As a participial N. נגש or נוגש *An exacter* of labour or money. *A taſk-maſter*, Exod. iii. 7. v. 6, 10, 13; where LXX εργοδιωκτης. Comp. Job xxxix. 7. *A tax-gatherer.* Dan. xi. 20. *A governour, ruler.* Iſa. lx. 17. Zech. x. 4; where ſee Mr. *Lowth*.

נגשש *To come very cloſe to*, or *to come cloſe to again and again.* occ. Iſa. lix. 10, twice, נגששה We came cloſe *to the wall as the blind, even as thoſe who have no eyes*, נגששה we came cloſe *to it*; where obſerve that ה in the former נגששה is paragogic, in the latter a Pron. ſuffix. fem. In conformity to other Lexicons, and to the LXX and Vulg. Tranſlations by ψηλαφαω, palpo, attrecto, *to feel, grope*, I have already placed this text under גש; but I muſt now obſerve that *feeling* or *groping* is expreſſed by another word, namely מש or משש, which ſee; and therefore the reader will conſider for himſelf, whether the reduplicate V. נגשש, as well as the N. גיש, above, do not more properly belong to this Root נגש.

נד

To move or *remove.*

I. *To move, wag, be agitated* or *ſhaken*, as a reed by the wind. 1 K. xiv. 15. In Hiph. *To move* or *wag*, as the head. Jer. xviii. 16. As a N. ניד *The wagging* or *motion* of the lips. Job xvi. 5, (*But*) *I would ſtrengthen you with my mouth* וניד *and* the wagging, vain babbling, *of my lips ſhould be reſtrained.* See the preceding verſes. As a N. מנוד *A ſhaking* or *wagging*, as of the head. Pſ. xliv. 15.

Hence Eng. *nod.*

II. *To flit, fly away lightly* or *nimbly*, as a bird. Prov. xxvi. 2. Pſ. xi. 1; where obſerve that the marginal and *Complutenſian* reading is נודי, and ſo the Targ. LXX, and Vulg. render it as a V. *ſingular.*

III. In Kal, Intranſitively, *To move* or *remove.* Jer. iv. 1. xlix. 30, (where Eng. marg. flit *greatly*) l. 3, 8. In Hiph. *To cauſe to move*, as the feet, 2 K. xxi. 8.—or the whole perſon, Pſ. xxxvi. 12. Alſo, with ל following, *To remove*, or rather, *to ſhake* the head, *to noddle, at*, in contempt. Amos vi. 3. Comp. ch. v. 18. ix. 10. Iſa. v. 19. As a N. נד *A fugitive, a vagabond.* Gen. iv. 12, 14. Alſo, *A removal*, or *thing removed.* Iſa. xvii. 11, נד קציר *The harveſt* (ſhall be) removed *in the day of grief, and of deſperate ſorrow*, namely by the Aſſyrians.

IV. Chald. *To depart ſwiftly, flit away*, as ſleep. occ. Dan. vi. 18, or 19. Comp. below נדד II.

V. In Kal and Hiph. *To remove, reject, caſt out* or *away*, as evil or unclean. Iſa. lxvi. 5. Job xviii. 18. As a Participle or participial N. fem. נדה *Removed, rejected, reprobated*, as unclean. Ezra ix. 11. Applied to a woman in her periodical ſickneſs. Ezek. xviii. 6. xxxvi. 17. As a N. fem. נדה (and נידה Lam. i. 17.) in Reg.

נדה *What ought to be rejected* or *reprobated, an abomination,* res rejectanea. Lev. xx. 21. Ezra ix. 11. Zech. xiii. 1. Alſo, *A removal* or *being removed* on account of legal uncleanneſs. Lev. xii. 2, 5, & al. מי נדה *The waters of removal,* i. e. the waters which were applied to thoſe who were in a ſtate of *removal for legal uncleanneſs,* in order to cleanſe them. Num. xix. 9, 13, & al. As a N. or Participle מנד *A removing* or *removal,* or *To be removed, refuſe.* occ. 2 Sam. xxiii. 6; where LXX εξωσμενη *caſt out,* and Vulg. evelletur *ſhall be plucked up.*

VI. As a N. נדה *The price of a whore,* q. d. "the *retiring* fee." *Bate.* occ. Ezek. xvi. 33. And hence,

VII. As a N. maſc. plur. in Reg. נדני *The rewards* or *prices* given to an adulterer by his miſtreſs. occ. Ezek. xvi. 33.

VIII. As a N. נדן *A ſheath* or *ſcabbard* of a ſword, what it is *removed* into. occ. 1 Chron. xxi. 27. Hence

IX. Chald. As a N. נדן or נדנה (for the ה in this word may be either the ה fem. or a Pron. ſuffix) *The body*; ſo called in reference to the ſpirit of which it is the *receptacle,* and as it were the *ſheath.* occ. Dan. vii. 15. This application of the N. may be illuſtrated by the following verſes recorded in a *Perſian* hiſtorian, and ſaid to have been ſpoken by a philoſopher to *Alexander* the Great.

> "Doſt thou not know that man's exteriour form
> Is but the *ſcabbard* to th' enliv'ning mind?
> Why ſhould'ſt thou judge then of the weapon's edge,
> When yet you've nothing ſeen except the *caſe**?"

X. As a N. נד *A heap* of things *moved* one upon another. occ. Exod. xv. 8. Joſh. iii. 13, 16. Pſ. xxxiii. 7. lxxviii. 13. In all which paſſages, except Pſ. xxxiii. 7, it is applied to the *miraculous heaping up* of the waters, either in the Red Sea, or in the river Jordan.

XI. With ל following, *To be moved, uneaſy* or *agitated* in mind, *for,* or *on account of,* another, *to ſympathize, compaſſionate* or *condole with* him. Jer. xv. 5. xvi. 5. Job xlii. 11; in which laſt paſſage the Vulg. explains the words וינדו לו by et *moverunt* ſuper eum *caput, and* they ſhook their heads *at him,* ſo making them expreſſive of a geſture of *grief* or *condolence*; comp. Pſ. xliv. 15: but Jer. xxxi. 18. (which ſee below) ſeems to determine that the Verb when uſed in this view has a more extenſive meaning. In Pſ. lxix. 21, נוד may be either a V. or rather a Participle, as מנחמים following, and ſo be rendered *one condoling.*

נדד I. In Kal, Intranſitively, *To move* or *remove quickly, to haſten, flee* or *flit away.* Pſ. xxxi. 12. lxviii. 13. Iſa. xxi. 14, 15. —as a bird. Prov. xxvii. 8.—or locuſts. Nah. iii. 17. Iſa. xxxviii. 15, אדדה I will go (not ſoftly, as our tranſlation, but) lightly, I will flit along merrily *al. my years,* על † after *the bitterneſs of my ſoul.* Alſo Tranſitively, *To move nimbly* or *wag,* as a bird it's wings. Iſa. x. 14. Pſ. xlii. 5, *I pour out my ſoul by myſelf,* (ſaying) כי *When ſhall I go into the tabernacle?* (*When*) אדדם ſhall I make them (i. e. the המון חוגג *feſtive multitude,* mentioned at the end of the verſe) move cheerfully *to the houſe of the Aleim, with the voice of ſinging and confeſſion?* Comp. Iſa. xxx. 29. In Hith. *To move* or *remove oneſelf ſpeedily* or *ſwiftly.* occ. Pſ. lxiv. 9. Alſo, *To be removed ſpeedily.* occ. Iſa. xxiv. 20. Jer. xlviii. 27, *Surely for the abundance of thy words againſt him,* התנודד thou ſhalt be ſpeedily removed. So *Aquila* and *Theodotion,* μεταναϛευεις, and Vulg. captivus ducêris, *thou ſhalt be carried away captive.* As a N. maſc. plur. נדדים *Motions to and fro, toſſings.* occ. Job vii. 4. The elephantiaſis (Job's diſtemper) "is *attended with little ſleep,* and moreover with frightful dreams, ſtill more cruel, according to *Aretæus,* than even want of ſleep ‡." Comp. ver. 13, 14.

II. *To depart ſwiftly, flit away,* as a viſion of the night. occ. Job xx. 8. Thus the viſion of Anchiſes in *Virgil,* Æn. v. lin. 740,

> ——*tenues* fugit, *ceu fumus, in auras.*
> Flies, and, *like ſmoke, diſſolves in air.*

Comp. *Homer,* Il. xxiii. lin. 100, 1. —as ſleep. occ. Gen. xxxi. 40. Eſth. vi. 1. So Dr. *Young* ſpeaking of *ſleep*

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* *Ancient Univerſal Hiſtory,* vol. v. p. 438, 8vo. Comp. *Herbelot,* Biblioth. Orient. in ESCANDER ou ISKENDER.

† See *Noldii* Particul. Heb. in על 20, and Not. 1902.

‡ *Michaelis,* Recueil de Queſtions, p. 70.

(in *Night Thoughts*, Night I. towards the beginning),

> He, like the world, his ready viſit pays
> Where fortune ſmiles, the wretched he forſakes,
> *Swift* on his downy pinions *flies* from woe,
> And lights on lids unſullied with a tear.

III. *To remove hither and thither, wander about.* Job xv. 23. Iſa. xvi. 2, 3.

IV. In Hith. *To be moved* or *agitated in mind for oneſelf*, or *on one's own account.* occ Jer. xxxi. 18. Comp. above under נד XI.

נדב

Denotes *free, liberal.*

In Kal, *To make free, liberal*, or *willing in giving* or *offering.* occ. Exod. xxv. 2. xxxv. 21, 29. In Hith. *To make oneſelf*, or *become free, willing*, or *liberal in offering* or *giving.* 1 Chron. xxix. 5, 6, 9, 14, & al. Alſo, *To offer oneſelf freely.* Jud. v. 2, 9. Neh. xi. 2. As a N. נדיב *Free, ſpontaneous, willing, liberal.* See Exod. xxxv. 22. Prov. xix. 6. Iſa. xxxv. 2, 8. Pſ. li. 14; where it is applied to the Holy Spirit, whoſe operations are as *free* (in every ſenſe of the word) as thoſe of his emblem the material ſpirit or air. Comp. John iii. 8. Alſo, *Free* as to condition of life, *liberal* in this ſenſe, *noble.* Num. xxi. 18. 1 Sam. ii. 8. Job xii. 21. Pſ. cxiii. 8. Prov. xxv. 7. Fem. plur. נדיבות *Liberalities, liberal things.* occ. Iſa. xxxii. 8, twice. As a N. fem. נדבה *A voluntary* or *free-will offering.* Exod. xxxvi. 3. Lev. vii. 16, & al. freq. Comp. Pſ. cx. 3; where obſerve that very many of Dr. *Kennicott*'s Codices read fully נדבות, and comp. Jud. v. 2, 9. In Reg. נדבת *Dignity* or *pre-eminence of a* נדיב, or *Noble* (as Job is called ch. xxi. 8.) Targ. רבנותי *My lordſhip.* occ. Job xxx. 15. Fem. plur. נדבות, Spoken of rain. occ. Pſ. lxviii. 10, גשם נדבות *A rain* of liberalities, i. e. *a* liberal, plentiful *rain*: but Dr. *Chandler*, in his Life of David, vol. ii. p. 61, 2, renders theſe words *a ſhower, as it were voluntarily falling*, and refers them to the *manna* and *quails* which were *rained down* on the Iſraelites from heaven. Comp. Exod. xvi. 4. Pſ. lxxviii. 24, 25, 28. נדבה uſed adverbially, *Freely, ſpontaneouſly*, ſo Vulg. ſpontaneè. occ. Hoſ. xiv. 4, or 5.

נדה

Is in many of the Lexicons made a diſtinct Root, but I find no proof that the ה is ever radical; ſee therefore under נד.

נדח

I. In Kal and Hiph. *To impel, force, thruſt.* Deut. xx. 19. As a N. מנדח *Impulſe.* occ. Iſa. viii. 22. *Darkneſs* of impulſe, *darkneſs* driven together, " accumulated *darkneſs*." Bp. *Lowth.*

II. *To make an impulſe* or *ſtroke.* Deut. xix. 5.

III. In a moral ſenſe, in Niph. *To be impelled, incited, moved.* Deut. iv. 19. xxx. 17. In Hiph. *To impel, incite, move.* Deut. xiii. 5, 13, or 6, 14.

This Verb has much the ſame meaning as דחה (which ſee), and indeed the Niphal and Hiphil forms may be deduced indifferently either from one or the other.

נדן See under נד VII. VIII. IX.

נדע See under ידע VII.

נדף

In Kal and Hiph. *To drive* or *hurry away.* Pſ. lxviii. 3. Iſa. xxii. 19. In Niph. *To be driven* or *hurried away.* Lev. xxvi. 36. Pſ. lxviii. 3. As a N. דפי is once uſed, Pſ. l. 20, and by the context ſeems to denote *violent* or *outrageous calumny* or *reproach*, which one raſhly *lets drive* at another. So *Jerome*, opprobrium *reproach*, Syriac Verſion, ממיק הוית *thou waſt* deriding, *thou* deridedſt.

נדר

To vow, promiſe to God, conſecrate to God by a ſolemn dedication. As a N. נדר *A vow*, i. e. either *the act of vowing*, or *the thing vowed.* See inter al. Gen. xxviii. 20. xxxi. 13. Lev. vii. 16. Job xxii. 27. Eccleſ. v. 4, משתדור from מ *than*, ש *that*, תדור *thou ſhouldeſt vow.* And obſerve that thirty of Dr. *Kennicott*'s Codices read משתדר.

נהג

To carry, carry away, lead, bring, drive.

I. Of cattle, *To lead, conduct, drive.* Gen. xxxi. 18. Exod. iii. 1. Comp. Pſal. lxxviii. 52. lxxx. 2. Iſa. lxiii. 14. On 2 K. iv. 24, we may remark that it is ſtill an eaſtern cuſtom, when a woman rides on an aſs, for a man to follow on foot, and *drive* the beaſt on. See *Harmer*'s Obſerv. vol. i. p. 449.

II. Of perſons, *To lead, carry, carry away, conduct.* Gen. xxxi. 26. Deut. iv. 27. Iſa. xx. 4. lx. 11, *And their kings* נהוגים conducted, i. e. with pomp and ſplendour, " honorificè cum comitatu," ſays *Vitringa*; " pompouſly attended." Bp. *Lowth.* As a Particip. fem. plur. in Huph. מנהגות *Led away.* So LXX ηγοντο *were led away*, and Vulg. minabantur *were led away like cattle.* occ. Nah. ii. 7, or 8.

III. *To bring, lead*, as under command, ſpoken of the wind. Exod. x. 13. Pſ. lxxviii. 26.

IV. *To drive*, as a chariot or carriage. Exod. xiv. 25. 2 Sam. vi. 3. 2 K. ix. 20.—as an aſs. 2 K. iv. 24. As a N. מנהג *A driving* or *marching.* 2 K. ix. 20.

Der. *A nag.* Qu? Alſo the French *maneger*, whence *manege* horſemanſhip. Qu?

נהה

With a radical, but mutable or omiſſible, ה final.

To lament, bewail. occ. 1 Sam. vii. 2. Ezek. xxxii. 18. Mic. ii. 4. As Ns. נה (Ezek. vii. 11.) נהי *Lamentation, plaint.* Jer. ix. 10, 18, 19, 20. ניה Nearly the ſame. occ. Ezek. xxvii. 32. נהיה *Lamentation*, according to ſome, Mic. ii. 4; but may not נהיה in this context rather be the Participle maſc. Niph. from היה in the ſenſe of *being heavy, grievous?* And ſo may not the words ונהה נהי נהיה be rendered, *And he ſhall* lament a grievous lamentation? Comp. under היה IX. X.

נהל

I. *To tend, lead on* or *guide gently, and with care*, as a good ſhepherd doth his flock. occ. Iſa. xl. 11. xlix. 10. Pſ. xxiii. 2. Comp. Iſa. xiii. 20. Exod. xv. 13. Pſ. xxxi. 2. 2 Chron. xxxii. 22. In Hith. Intranſitively, *To lead on gently*, as with a flock. occ. Gen. xxxiii. 14.

II. *To conduct* or *carry gently, and with care*, as perſons. occ. 2 Chron. xxviii. 15; where the LXX αντελαβοντο *ſuccoured, aſſiſted.* Comp. Iſa. li. 18.

III. *To tend, take care of*, as Joſeph did of the Egyptians in the famine. occ. Gen. xlvii. 17; where LXX εξεθρεψεν *nouriſhed*, and Vulg. ſuſtentavit *ſuſtained.*

נהלל occurs not as a V. in this reduplicate form, but as a N. maſc. plur. נהללים occ. Iſa. vii. 19. It is rendered by our tranſlators *buſhes*, but why, I know not, unleſs becauſe the preceding word ſignifies ſome kind of *thorn.* Mr. *Bate* explains it, " *Paſture grounds* where flocks *are tended*;" and it muſt be confeſſed, that as a derivative from נהל with the נ radical, it might admit of this interpretation. But conſidering that the Aſſyrians are here ſpoken of under the ſimilitude of *bees*, it might be beſt perhaps to regard נהללים as a derivative from הל or הלל *to ſhine*, and (with *Danzius* in *Stockius*'s Clavis) to render it *ſhining* or *gaudy flowers*, according to that of *Virgil*, ſpeaking likewiſe of *bees*, Georg. iv. lin. 54,

> Purpureoſque *metunt* flores———
> They ſip *the gaudy flowers*———

נהם

I. *To grumble* or *growl*, as a lion. occ. Prov. xxviii. 15. Iſa. v. 29, *His* שאגה *roaring like a lioneſs's, he ſhall roar, like young lions*, וינהם and ſhall growl (as lions and other rapacious beaſts, even our common cats, do, when they have ſeized their prey), ויאחז *and he ſhall hold the prey, and ſhall carry it off ſafely, and there ſhall be no deliverer.* This text ſhews the exact ſenſe of נהם, and the difference between it and שאג; for as the latter undoubtedly ſignifies *to roar*, the former muſt mean *to growl.* Comp. Senſe III. As a N. נהם *A growling*, as of a lion. occ. Prov. xix. 12. xx. 2.

II. *To roar*, or more ſtrictly *to murmur*, as the ſea, gronder, as the French call it. occ. Iſa. v. 30. As a N. fem. in Reg. נהמת *The murmuring*, Fr. grondement, of the ſea. occ. Iſa. v. 30.

III. *To grumble, groan, moan*, as a perſon in grief or diſtreſs. occ. Prov. v. 11. Ezek. xxiv. 23. As a N. fem. in Reg. נהמת *A groaning* or *moaning*; ſpoken figuratively of the heart or mind. occ. Pſal. xxxviii. 9, שאגתי מנהמת לבי *I have roared* for the moaning *of my heart.* So LXX and Vulg.

נהק

I. *To bray*, as the wild aſs. The Arabic uſes the Verb in the ſame ſenſe. See *Caſtell.* And this, like the Greek ογκαομαι of the ſame import, ſeems to be a word formed from the ſound. occ. Job vi. 5, הינהק Will *the wild aſs* bray *over the graſs?* This queſtion plainly implies that the wild aſs *does bray* when hungry and in want of food; and almoſt every one muſt have obſerved that our common aſſes do the ſame. Hence (in *Night Thoughts*, Night I. towards the beginning),

> He, like the world, his ready viſit pays
> Where fortune ſmiles, the wretched he forſakes,
> *Swift* on his downy pinions *flies* from woe,
> And lights on lids unſullied with a tear.

III. *To remove hither and thither, wander about.* Job xv. 23. Iſa. xvi. 2, 3.

IV. In Hith. *To be moved* or *agitated in mind for oneſelf*, or *on one's own account.* occ Jer. xxxi. 18. Comp. above under נר XI.

נדב

Denotes *free, liberal.*

In Kal, *To make free, liberal*, or *willing in giving* or *offering*. occ. Exod. xxv. 2. xxxv. 21, 29. In Hith. *To make oneſelf*, or *become free, willing*, or *liberal in offering* or *giving*. 1 Chron. xxix. 5, 6, 9, 14, & al. Alſo, *To offer oneſelf freely*. Jud. v. 2, 9. Neh. xi. 2. As a N. נדיב *Free, ſpontaneous, willing, liberal.* See Exod. xxxv. 22. Prov. xix. 6. Iſa. xxxv. 2, 8. Pſ. li. 14; where it is applied to the Holy Spirit, whoſe operations are as *free* (in every ſenſe of the word) as thoſe of his emblem the material ſpirit or air. Comp. John iii. 8. Alſo, *Free* as to condition of life, *liberal* in this ſenſe, *noble*. Num. xxi. 18. 1 Sam. ii. 8. Job xii. 21. Pſ. cxiii. 8. Prov. xxv. 7. Fem. plur. נדיבות *Liberalities, liberal things*. occ. Iſa. xxxii. 8, twice. As a N. fem. נדבה *A voluntary* or *free-will offering*. Exod. xxxvi. 3. Lev. vii. 16, & al. freq. Comp. Pſ. cx. 3; where obſerve that very many of Dr. *Kennicott*'s Codices read fully נדבות, and comp. Jud. v. 2, 9. In Reg. נדבת *Dignity* or *pre-eminence of a* נדיב, or *Noble* (as Job is called ch. xxi. 8.) Targ. רבנותי *My lordſhip*. occ. Job xxx. 15. Fem. plur. נדבות, Spoken of rain. occ. Pſ. lxviii. 10, גשם נדבות *A rain* of liberalities, i. e. *a* liberal, plentiful *rain*: but Dr. *Chandler*, in his Life of David, vol. ii. p. 61, 2, renders theſe words *a ſhower, as it were voluntarily falling*, and refers them to the *manna* and *quails* which were *rained down* on the Iſraelites from heaven. Comp. Exod. xvi. 4. Pſ. lxxviii. 24, 25, 28. נדבה uſed adverbially, *Freely, ſpontaneouſly*, ſo Vulg. ſpontaneè. occ. Hoſ. xiv. 4, or 5.

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Is in many of the Lexicons made a diſtinct Root, but I find no proof that the ה is ever radical; ſee therefore under נר.

נדח

I. In Kal and Hiph. *To impel, force, thruſt.* Deut. xx. 19. As a N. מנדח *Impulſe.* occ. Iſa. viii. 22. *Darkneſs* of impulſe, *darkneſs* driven together, "accumulated *darkneſs*." Bp. *Lowth*.

II. *To make an impulſe* or *ſtroke.* Deut. xix. 5.

III. In a moral ſenſe, in Niph. *To be impelled, incited, moved.* Deut. iv. 19. xxx. 17. In Hiph. *To impel, incite, move.* Deut. xiii. 5, 13, or 6, 14.

This Verb has much the ſame meaning as דחה (which ſee), and indeed the Niphal and Hiphil forms may be deduced indifferently either from one or the other.

נדן See under נר VII. VIII. IX.

נדע See under ידע VII.

נדף

In Kal and Hiph. *To drive* or *hurry away.* Pſ. lxviii. 3. Iſa. xxii. 19. In Niph. *To be driven* or *hurried away.* Lev. xxvi. 36. Pſ. lxviii. 3. As a N. דפי is once uſed, Pſ. l. 20, and by the context ſeems to denote *violent* or *outrageous calumny* or *reproach*, which one raſhly *lets drive* at another. So *Jerome*, opprobrium *reproach*, Syriac Verſion, ממיק הוית *thou waſt* deriding, *thou* deridedſt.

נדר

To vow, promiſe to God, conſecrate to God by a ſolemn dedication. As a N. נדר *A vow*, i. e. either *the act of vowing*, or *the thing vowed*. See inter al. Gen. xxviii. 20. xxxi. 13. Lev. vii. 16. Job xxii. 27. Eccleſ. v. 4, משתדור from מ *than*, ש *that*, תדור *thou ſhouldeſt vow*. And obſerve that thirty of Dr. *Kennicott*'s Codices read משתדר.

נהג

To carry, carry away, lead, bring, drive.

I. Of cattle, *To lead, conduct, drive.* Gen. xxxi. 18. Exod. iii. 1. Comp. Pſal. lxxviii. 52. lxxx. 2. Iſa. lxiii. 14. On 2 K. iv. 24, we may remark that it is ſtill an eaſtern cuſtom, when a woman rides on an aſs, for a man to follow on foot, and *drive* the beaſt on. See *Harmer*'s Obſerv. vol. i. p. 449.

II. Of perſons, *To lead, carry, carry away, conduct.* Gen. xxxi. 26. Deut. iv. 27. Iſa. xx. 4. lx. 11, *And their kings* נהוגים conducted, i. e. with pomp and ſplendour, "honorificè cum comitatu," ſays *Vitringa*; "pompouſly attended." Bp. *Lowth*. As a Particip. ſem. plur. in Huph. מנהגות *Led away*. So LXX ηγοντο *were led away*, and Vulg. minabantur *were led away like cattle*. occ. Nah. ii. 7, or 8.

III. *To bring*, *lead*, as under command, ſpoken of the wind. Exod. x. 13. Pſ. lxxviii. 26.

IV. *To drive*, as a chariot or carriage. Exod. xiv. 25. 2 Sam. vi. 3. 2 K. ix. 20.—as an aſs. 2 K. iv. 24. As a N. מנהג *A driving* or *marching*. 2 K. ix. 20.

Der. *A nag*. Qu? Alſo the French *manceger*, whence *manege* horſemanſhip. Qu?

נהה

With a radical, but mutable or omiſſible, ה final.

To lament, *bewail*. occ. 1 Sam. vii. 2. Ezek. xxxii. 18. Mic. ii. 4. As Ns. נה (Ezek. vii. 11.) נהי *Lamentation*, *plaint*. Jer. ix. 10, 18, 19, 20. ניה Nearly the ſame. occ. Ezek. xxvii. 32. נהיה *Lamentation*, according to ſome, Mic. ii. 4; but may not נהיה in this context rather be the Participle maſc. Niph. from היה in the ſenſe of *being heavy*, *grievous*? And ſo may not the words ונהה נהי נהיה be rendered, *And he ſhall* lament a grievous lamentation? Comp. under היה IX. X.

נהל

I. *To tend*, *lead on* or *guide gently*, *and with care*, as a good ſhepherd doth his flock. occ. Iſa. xl. 11. xlix. 10. Pſ. xxiii. 2. Comp. Iſa. xiii. 20. Exod. xv. 13. Pſ. xxxi. 2. 2 Chron. xxxii. 22. In Hith. Intranſitively, *To lead on gently*, as with a flock. occ. Gen. xxxiii. 14.

II. *To conduct* or *carry gently*, *and with care*, as perſons. occ. 2 Chron. xxviii. 15; where the LXX αντελαβοντο *ſuccoured*, *aſſiſted*. Comp. Iſa. li. 18.

III. *To tend*, *take care of*, as Joſeph did of the Egyptians in the famine. occ. Gen. xlvii. 17; where LXX εξεθρεψεν *nouriſhed*, and Vulg. ſuſtentavit *ſuſtained*.

נהלל occurs not as a V. in this reduplicate form, but as a N. maſc. plur. נהללים. occ. Iſa. vii. 19. It is rendered by our tranſlators *buſhes*, but why, I know not, unleſs becauſe the preceding word ſignifies ſome kind of *thorn*. Mr. *Bate* explains it, "*Paſture grounds* where flocks *are tended*;" and it muſt be confeſſed, that as a derivative from נהל with the נ radical, it might admit of this interpretation. But conſidering that the Aſſyrians are here ſpoken of under the ſimilitude of *bees*, it might be beſt perhaps to regard נהללים as a derivative from הל or הלל *to ſhine*, and (with *Danzius* in *Stockius*'s Clavis) to render it *ſhining* or *gaudy flowers*, according to that of *Virgil*, ſpeaking likewiſe of *bees*, Georg. iv. lin. 54,

> Purpureoſque *metunt* flores———
>
> They ſip *the gaudy flowers*———

נהם

I. *To grumble* or *growl*, as a lion. occ. Prov. xxviii. 15. Iſa. v. 29, *His* שאגה *roaring like a lioneſs's*, *he ſhall roar*, *like young lions*, וינהם and ſhall growl (as lions and other rapacious beaſts, even our common cats, do, when they have ſeized their prey), ויאחז *and he ſhall hold the prey*, *and ſhall carry it off ſafely*, *and there ſhall be no deliverer*. This text ſhews the exact ſenſe of נהם, and the difference between it and שאג; for as the latter undoubtedly ſignifies *to roar*, the former muſt mean *to growl*. Comp. Senſe III. As a N. נהם *A growling*, as of a lion. occ. Prov. xix. 12. xx. 2.

II. *To roar*, or more ſtrictly *to murmur*, as the ſea, gronder, as the French call it. occ. Iſa. v. 30. As a N. fem. in Reg. נהמת *The murmuring*, Fr. grondement, of the ſea. occ. Iſa. v. 30.

III. *To grumble*, *groan*, *moan*, as a perſon in grief or diſtreſs. occ. Prov. v. 11. Ezek. xxiv. 23. As a N. fem. in Reg. נהמת *A groaning* or *moaning*; ſpoken figuratively of the heart or mind. occ Pſal. xxxviii. 9, שאגתי מנהמת לבי *I have roared* for the moaning *of my heart*. So LXX and Vulg.

נהק

I. *To bray*, as the wild aſs. The Arabic uſes the Verb in the ſame ſenſe. See *Caſtell*. And this, like the Greek ογκαομαι of the ſame import, ſeems to be a word formed from the ſound. occ. Job vi. 5, הינהק Will *the wild aſs* bray *over the graſs*? This queſtion plainly implies that the wild aſs *does bray* when hungry and in want of food; and almoſt every one muſt have obſerved that our common aſſes do the ſame. Hence

II. *To make a doleful crying* or *noiſe*, as perſons diſtreſſed with hunger. occ. Job xxx. 7.

נהר

I. *To flow* or *run*, as water. It occurs not however as a V. ſtrictly in this ſenſe, but as a N. נהר, plur. נהרים and נהרות *A current, ſtream, river* or *flood.* Gen. ii. 10. xv. 18, & al. freq. In Exod. vii. 19, נהרת means the ſeveral *ſtreams* of the river Nile. In Jon. ii. 4, נהר is uſed for *the ſea* or *great abyſs*. Comp. Pſ. xxiv. 2. Hab. iii. 8.

Hence the Greeks and Romans had their *Nereus*, which originally ſignified *the great abyſs*, or *the ſea* conſidered as communicating with it. Thus *Nereus* is addreſſed in the *Orphic* hymn:

Ω κατεχων ποντȣ ριζας κυαναυγετιν ἑδρην,

* * * * * * * *

Πυθμην μεν ποντȣ, γαιης περας,* Αρχη απαντων.
Ὃς κλονεεις Δηȣς ιερον βαθρον, ἡνικα πνοιας
Εν μυχιοις κευθμωσιν ελαυνομειας αποκλειοις·
Αλλα μακαρ σεισμȣς μεν αποτρεπε.———

Poſſeſſor of the ocean's gloomy depth,
Ground of the ſea, earth's bourn, and ſource of all!
Shaking † prolific Ceres' ſacred ſeat,
When in the deep receſſes of thy reign,
The madding blaſts are by thy pow'r confin'd:
But oh! the earthquake's dreadful force forefend!

The reader will make his own reflections on theſe lines, while I proceed to obſerve that the Roman poets uſed *Nereus* for the *ſea* or *ocean*, even ſo late as the time of *Ovid*, who (Metam. lib. i. fab. vi. lin. 187.) has this expreſſion:

———*quà totum* Nereus *circumtonat orbem.*
Wherever *Nereus* thunders round the globe.

Old *Nereus* was, according to the Greek and Roman Mythology, conſtantly attended by *fifty daughters*, called *Nereids*, who repreſented the numerous *rivers* that proceed from the ocean, and run into it again. See Eccleſ. i. 7, the *Orphic* hymn to the *Nereids*, and *Boyſe*'s Pantheon, p. 137, 2d edit.

II. Chald. As Ns. נהר, fem. נהרה *A river.* Ezra iv. 10, 16, & al.

III. *To flow, run together*, as nations or people. Iſa. ii. 2. Jer. xxxi. 12. li. 44, & al. *Virgil* applies the Latin fluo *to flow*, in like manner to men, Æn. xi. lin. 236,

Olli convenere, fluuntque *ad regia plenis*
Tecta viis———

So *Theocritus*, Idyl. xv. lin. 59,

———Οχλος πολυς αμμιν ΕΠΙΡ'ΡΕΙ—
A monſtrous crowd flows *tow'rds us*———

IV. As a N. fem. נהרה *A ſtream* or *flux of light.* occ. Job iii. 4; where the LXX φεγγος *ſplendour*, and Vulg. Lumine *light.* Hence

V. In Niph. *To be enlightened*, i. e. *rejoiced, comforted.* occ. Pſ. xxxiv. 6. (where LXX φωτισθητε and Vulg. illuminamini *be enlightened*) Iſa. lx. 5, where *Theodotion* χαριση *thou ſhalt be gratified.* But Bp. *Lowth*, "*overflow with joy*," which is perhaps right. See Note and *Vitringa*. *Light*, however, is often in Scripture expreſſive of *joy* or *comfort*; for *truly the light is ſweet, and a pleaſant thing it is for the eyes to behold the ſun.* Eccleſ. xi. 7. See inter al. Eſther viii. 16. Pſal. xcvii. 11. cxii. 4, but eſpecially ‡ Iſa. xxx. 26; to which the following beautiful paſſage of *Horace*, addreſſed to *Auguſtus*, bears ſome, though but a faint, reſemblance (Carm. lib. iv. ode v. lin. 5, &c.):

Lucem *redde tuæ, dux bone, Patriæ*;
Inſtar veris enim vultus ubi tuus
Affulſit *populo, gratior it dies,*
Et Soles melius nitent.

Great Sir, reſtore your country *light*;
When your auſpicious *beams* ariſe,
Juſt as in ſpring, the *ſun's more bright*,
And fairer days ſmile o'er the ſkies.
CREECH.

So *Homer*, agreeably to the oriental ſtyle, Il. vi. lin. 6,

———φοως δ' ἑταροισιν εθηκεν·
Light to his friends he gave———

where the Scholiaſt rightly explains φοως by χαραν *joy*, σωτηριαν *ſafety*. Comp. Il. viii. lin. 282; Il. xi. lin. 796; Il. xvi. lin. 39; Il. xviii. lin. 102; Odyſſ. xvi. lin. 23; xvii. lin. 41; and *Pindar*, Pyth. viii. towards the end; and Ol. x. lin. 26, 7, χαρμα—βιοτω φαος *Joy, the*

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* So *Virgil*, Georg. iv. lin. 392, calls him Grandævus *Nereus*, *Ancient* Nereus. Comp. Gen. i. 2.

† i. e. The earth.

‡ See *Lowth* de Sacra Poeſ. Heb. Prælect. vi. p. 68, edit. *Oxon.* 8vo. p. 103, edit. *Gotting.*

light of human life. And though the ſacred writers are much more frequent and free in the application of this image than the profane, yet we ſometimes meet with it even in the Roman proſe-authors: thus *Cicero* (De Nat. Deor. ii. 5.), calls P. Scipio Africanus, Sol *alter*, another *Sun*; and ſpeaking in praiſe of Pompey (Pro Leg. Manil. § 12, edit. *Olivet.*) he exclaims, *Pro Dii immortales! tantamne unius hominis incredibilis ac divina virtus tam brevi tempore* Lucem *afferre reipublicæ potuit*—? Good gods! could the incredible and divine virtue of a ſingle man in ſo ſhort a time diffuſe ſuch a *light* over the commonwealth—?" Comp. *Elſner's* and *Wetſtein's*. Note on Mat. iv. 16.

VI. As a N. fem. plur. מנהרות *Dens enlightened* by a hole or aperture (comp. מאורת under אר V.), or rather, as Mr. *Bate*, *Places for people to run to*, *places of refuge*. Comp. Senſe III. occ. Jud. vi. 2. Comp. 1 Sam. xiii. 6. Ezek. xxxiii. 27, and *Shaw's* Travels, p. 276.

VII. Chald. As Ns. נהור *Light*. occ. Dan. ii. 22. נהירו *Mental* or *ſpiritual light*, or *illumination*. occ. Dan. v. 11, 14.

This Root נהר differs in ſenſe from אר as *actually flowing* or *ſtreaming* does from *fluidity*.

נוה

With a radical, but mutable or omiſſible, ה, and a radical and fixed ו, unleſs Pſal. viii. 2. Ezek. vii. 11, furniſh exceptions. In Pſ. *Symmachus* renders תנה by εταξας, *thou haſt ſettled*, *Jerome* by poſuiſti *thou haſt placed*; but in Ezek. where Vulg. tranſlates the word by requies *reſt*, eleven of Dr. *Kennicott's* Codices now read נח, as four more did originally, and ſix have נוה.

To dwell, reſide, be ſettled in a habitation. It occurs but twice as a V. once intranſitively, Hab. ii. 5, *Yea* (*as*) *when* (ſee Neh. ix. 18, Heb.) *wine deceiveth a man* (*ſo*) *he* (the king of Babylon) *is proud* (i. e. he is *intoxicated* with his power and dominion, comp. Dan. iv. 30.), ולא ינוה *and* keepeth *not* at home, ſay our tranſlators; meaning, I ſuppoſe, that the king of Babylon *confines* not himſelf to a peaceable *ſettlement* or *reſidence* in his own dominions *, but *who*, as it follows in the context, *enlargeth his deſire, as hell*, &c. And this interpretation, which applies the expreſſion to the *wicked ambition* of the Babyloniſh monarch, ſeems preferable to that which refers it to his *puniſhment*, and accordingly renders it, "*and ſhall not be ſettled* or *enjoy a peaceable ſettlement*" (ולא יתקים *and ſhall not be eſtabliſhed*, ſays the Targum), becauſe the ו before לא ינוה immediately connects theſe words with the preceding יהיר *inſolent*, as the Pronoun אשר does with the following deſcription of his *inſatiable ambition* and *rapacity*. For Exod. xv. 2, the only other paſſage where נוה occurs as a Verb, ſee below. As a Participle fem. Benoni, נות *Reſiding* or *abiding* at home. occ. Pſ. lxviii. 13. Comp. 2 Sam. i. 24. As a N. maſc. נוה *A habitation* or *place of reſidence*, of men. Job v. 3, 24. Pſ. lxxix. 7. Iſa. xxvii. 10, & al. freq.—of God. Exod. xv. 13. 2 Sam. xv. 25. *A houſe*, *fold* or *ſhelter* for ſheep, *a ſheep-cote*. 2 Sam. vii. 8. 1 Chron. xvii. 7. Iſa. lxv. 10. Comp. Jer. vi. 2. (Plur. in Reg. נוי Jer. xxiii. 3. and plur. fem. נות Zeph. ii. 6.) *A ſtable* or *reſting place* for camels. Ezek. xxv. 5. *A dwelling* or *den* for dragons or ſerpents. Iſa. xxxiv. 13. xxxv. 7.

In Jer. l. 7, *Jehovah is called* נוה צדק the habitation or home *of the righteous* (comp. Deut. xxxiii. 27. Pſ. xc. 1, and xci. 1.); and hence with Mr. *Bate* we may, perhaps, beſt explain the Verb in Exod. xv. 2, *He is my God*, ואנוהו *and* I will make *him* my home, my refuge or my reſt."

Hence Gr. ναιω *to dwell*, *inhabit*, ναος, attic. νεως, *a temple*.

נול

Occurs not as a V. either in Heb. or Chaldee, but in Arabic the cognate נאל and ניל ſignify *To give*, *preſent*, *give largely* or *liberally*. Chald. As a N. נולו *A gift*, *a preſent*. occ. Ezra vi. 11; where the Vulg. renders נולו יתעבד *let it be made a* gift or preſent, by publicetur *let it be confiſcated*, and perhaps the LXX meant the ſame by their verſion το κατ' εμε ποιηθησεται *let it be put in my power*. As a N. נולי The ſame. occ. Dan. ii. 5. iii. 29; in the former of which texts *Theodotion* has διαρπαγησονται *ſhall be plundered*, the Vulg. publicabuntur *ſhall be*

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* Ουκ αγαπων τοις ὑπαρχȣσιν αγαθοις, as *Lyſias* expreſſes it of the king of *Perſia* (edit. *Taylor*, 4to, p. 40.), when he invaded Greece.

confiſcated, and in the latter *Theodotion* εις διαρπαγην *for plunder,* or according to the *Alexandrian* MS. διαρπαγησονται, and the Vulg. vaſtetur *ſhall be plundered.* The Chaldee Ns. then appear to mean *a gift* or *preſent,* either to the prince's treaſury, or to the public in general, i. e. to whoever had a mind to ſeize them; and on the above paſſages, it may not be amiſs to obſerve, that after Hannibal had fled to Antiochus, the Carthaginians in the true *oriental* ſtyle, " bona ejus publicarunt, domum à fundamentis disjecerunt, *confiſcated his goods, and demoliſhed his houſe from the foundation;*" as *C. Nepos* informs us, *Hannibal,* § 7.

As for the Rabbinical interpretation of the above Nouns by *a dunghill,* it is, as we have ſeen, unſupported by the ancient verſions; and, as *Michaelis* on *Lowth*'s Prælect. de Sacrâ Poeſ. Heb. p. 478, has well remarked, " who would ſuffer *dunghills* in a celebrated, much more in a royal city?"

נזר See under זר II.

נזה

With a radical, but mutable or omiſſible, ה.

To leap, leap out, " ſalire, aſſilire, exilire," which *Schultens,* in his MS. Orig. Heb. obſerves is the primary ſenſe of the cognate Arabic נזי, whence in that language it alſo ſignifies *to ſpurt* out as blood, and *to leap* or *exult,* as the heart in joy. Comp. *Caſtell* under נזו.

I. In Kal, *To leap* or *ſpurt out,* as blood from a wounded body. occ. Lev. vi. 27, or 20, twice. 2 K. ix. 33. Iſa. lxiii. 3.

II. In Hiph. *To cauſe to leap forth, to ſprinkle,* as blood, oil or water. See Exod. xxix. 21. Lev. xiv. 7, 16. Num. viii. 7. xix. 18.

III. In Hiph. *To cauſe to leap* or *exult.* occ. Iſa. lii. 15. Ver. 14, *As many were aſtoniſhed at thee* (*his viſage was ſo marred more than any man, and his form more than the ſons of men*); ver. 15, יזה *ſo* ſhall he cauſe *many nations* to leap (" 1ſt, for joy and alacrity; 2dly, for deſire, and inclination towards; 3dly, for admiration and holy aſtoniſhment: all which views are clearly authorized by the uſe of the Arabic dialect," ſays *Schultens*), *and kings ſhall ſhut their mouths at him,* through wonder and veneration namely.

After all, may we not reaſonably ſuſpect that the LXX had in their Hebrew copy a different reading? They render the beginning of ver. 15, 'Ουτω ΘΑΥΜΑΣΟΝΤΑΙ εθνη πολλα επ' αυτω—*So* ſhall *many nations* admire *at him.*—This, it muſt be owned, makes a good ſenſe, very ſuitable to the preceding and following context; and it ſeems not improbable that the Heb. word they meant to tranſlate was יחזו. See Bp. *Lowth*'s Note. In *Coverdale*'s Engliſh Bible of the year 1535 (*penes me*) the beginning of ver. 15 runs thus, *Even ſo ſhall the multitude of the Gentiles* loke unto *him.*

It muſt be obſerved, that, though this V. נזה in the Heb. Bible always drops its initial נ, yet that letter is retained not only in the Arabic נזי but in the Chaldee derivative נזא. See Targ. on 2 K. ix. 33. And from the Heb. נזה may likewiſe be derived the Greek Νιζω *to waſh.*

נזל

I. Intranſitively, *To diſtil, trickle,* or *run down,* as water. Pſ. cxlvii. 18. Jer. xviii. 14.—as the dew. Deut. xxxii. 2. Tranſitively, *To diſtil, let drop* or *trickle down.* Num. xxiv. 7. Job xxxvi. 28. Jer. ix. 18. Comp. Iſa. xlv. 8. In Hiph. *To cauſe to diſtil* or *trickle.* occ. Iſa. xlviii. 21. As participial Ns. maſc. plur. נוזלים and נזלים *Trickling ſtreams, rills.* Pſ. lxxviii. 16. Prov. v. 15. Iſa. xliv. 3. Exod. xv. 8; where it is applied to the waters of the ſea, which though naturally *tending downwards* were made *to ſtand on an heap.*

II. *To trickle down,* or *melt,* as the mountains on which Jehovah deſcended in *fire* (ſee Exod. xix. 18. Deut. iv. 11.), ſo that *they* נמסו *melted like wax at the preſence of Jehovah.* (Pſ. xcvii. 5.) Jud. v. 5. Iſa. lxiv. 1, 3.* And obſerve that even the pure elementary fire of nature, when collected in the focus of a good burning-glaſs, " *vitrifies* or *turns to glaſs* almoſt all the fixed ſolids yet known that are not diſſipated thereby †."

III. *To exhale freely, flow out,* as odours. So LXX ῥευσατωσαν and Vulg. fluant. occ. Cant. iv. 16.

IV. As a N. fem. plur. מזלות *Effluxes* or

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* Comp. *Heſiod,* Theogon. lin. 861, &c.

† See *Boerhaave*'s Chemiſtry, vol. i. p. 147, 213, edit. *Dallowe,* and p. 279, 341, edit. *Shaw.*

ſtreams of light, particularly from *the planets, the planetary fluxes.* occ. 2 K. xxiii. 5; where they are diſtinguiſhed from בעל *the ſolar orb* or *fire*, from שמש *the ſolar light*, ירח *the lunar light*, and from כל צבא השמים *the whole hoſt of heaven* or *the fixed ſtars.*

It is well known that in the *common editions* * of the Vatican LXX, between the 3d and 4th verſes of the 14th Pſalm, are inſerted very nearly the ſame words as conſtitute ſix verſes in Rom. iii. from ver. 13 to ver. 18, incluſive. This inſertion, moſt learned men, on the authority of the preſent Hebrew text, of the *Alexandrian* LXX (to which may be added the Targum and Syriac) have judged to be ſpurious, and to have been made from Rom. iii. in order to ſave the Apoſtle's credit, or, &c. Dr. *Kennicott*, however, has in *one* Hebrew MS. of the Pſalms found the verſes in queſtion, and given them a place in his various readings; but this MS. he himſelf deſcribes, Cod. 649, "as having the *Latin* Verſion and Gloſſes;" and adds, "it ſeems to be written, *not by a Jew*, towards the end of the 14th century." From theſe circumſtances there is great reaſon to ſuſpect the verſes in this Heb. manuſcript to be an interpolation made by ſome Chriſtian tranſcriber from the Vulgate verſion. But what I think clearly proves them to be a ſpurious and modern addition, is the expreſſion מזל רע anſwering to the Greek *συντριμμα*, Latin contritio; for מזל in this application is *not a ſcriptural* word, but adopted from the heathen by the later Jews to denote the ſuppoſed *influence of the planets and ſtars* on the *fortunes* of men. Comp. *Caſtell*, CHAL. in נזל.

DER. Perhaps, dropping the initial נ, as uſual, the Lat. *ſtilla, ſtillo, diſtillo*, and Eng. *To ſtill, diſtil*, &c.

נזם

Occurs not as a V. in Heb. but according to *Schultens* in his MS. Orig. Heb. it denotes *connecting cloſely with a claſp*, "nexum arctiorem per fibulam." As a N. נזם *A ring* to be worn either *on the ear*, as Gen. xxxv. 4. Exod. xxxii. 2, 3.—or *on the noſe*, Gen. xxiv. 47. Iſa. iii. 21. Ezek. xvi. 12. Comp. Prov. xi. 22. "It is the cuſtom, *in almoſt all the Eaſt*, for the women to wear *rings in their noſes, in the left noſtril*, which is bored low down in the middle. *Theſe rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never ſaw a girl or young woman in Arabia or in all Perſia who did not wear a ring after this manner in her noſtril.*" Thus Sir *John Chardin*, cited in *Harmer*'s Obſervations, vol. ii. p. 390, where the reader may be further ſatisfied on this ſubject †. And by the above deſcription of theſe oriental *noſe-rings*, one might perhaps not improbably derive the Heb. נזם from the V. זם *to deviſe*, q. d. *A device*, from it's *artificial* form; eſpecially ſince it is joined with חלי and חלית *a curiouſly wrought ornament*, Prov. xxv. 12. Hoſ. ii. 13; and ſince the Heb. has two names for *ear-rings*, namely our נזם and עגיל (Ezek. xvi. 12.), and ſince Sir *John Chardin* (cited by *Harmer* as above, p. 393.) remarked in his time *two* ſorts of *ear-rings* worn in the Eaſt. "Some of the eaſtern *ear-rings*, he tells us, are ſmall, and go ſo cloſe to the ear, as that there is no vacuity between them; others are ſo large ‡, that you may put the fore-finger between, *adorned with a ruby and a pearl on each ſide of it, ſtrung on the ring.*" The latter of theſe two ſorts I ſhould (with all due deference to the ingenious Author of the *Obſervations*) apprehend was called in Heb. נזם from it's *artificial ſtructure*, as the other was

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* See *Montfaucon*'s Hexapla & *Flamin. Nobilius* on the Text, and *Spearman* on LXX, p. 290, &c.

† See alſo *Niebuhr*'s Deſcription de l'*Arabie*, p. 57; and the *Huetiana* XC. cited in the Gentleman's Magazine for April 1770, p. 169; *Mandelſlo*'s Travels, p. 11; Voyage de *Lucas*, tom. i. p. 204; *Complete Syſtem of Geography*, vol. ii. p. 175, col. 1; *Niebuhr*, Voyage, tom. ii. p. 56; Bp. *Lowth*'s Note on Iſa. iii. 21; *Annual Regiſter* for 1779, Characters, p. 47.

‡ So *Niebuhr*, Voyage en Arabie, tom. i. p. 242, ſays of a woman of *Lobeia* in *Yemen*, "Elle avoit—de grands anneaux dans les oreilles. She had great rings in her ears." Not ſo great however, according to the repreſentation of her in the print, as thoſe of a *Schech*'s wife of the valley of *Faran* near Mount *Sinai*, of whom he ſays, p. 133, "Ses bagues d'oreille, qu'elle avoit d'argent, étoient d'une ſi grande circonference, que l'on auroit pu y paſſer la main. Her ear-rings, which were of ſilver, were of ſo great a circumference that one might have put one's hand through them."

named ſimply עגיל *a ring* from it's *circular form.*

"I have ſeen ſome of theſe [larger] ear-rings," adds Sir *John Chardin*, "with figures upon them, and ſtrange characters, which I believe may be taliſmans or charms, or perhaps nothing but the amuſement of old women. The Indians ſay they are preſervatives againſt enchantments. Perhaps the *ear-rings* of Jacob's family [which he buried with the ſtrange gods. Gen. xxxv. 4.] were of this kind." Thus my Author. And indeed it appears from Hoſ. ii. 13, or 15, that the idolatrous Iſraelites in after-times wore *ear-rings* in honour of *Baal* or *the Sun*, as perhaps the Midianites likewiſe did, Jud. viii. 24, 25, 26; as well as שהרנים or *creſcents* in honour of the *Moon*. And Jacob's ſons might have brought ſome idolatrous trumpery from Shechem, and ſome unwarrantable practices and ſuperſtitious ornaments might have crept into Laban's family, before Jacob left Padan-Aram; though Laban was far from being an idolater in the worſt ſenſe of the word. See Gen. xxxi. 24, 49, 50, 53.

נוק

To damage, impair. It occurs not as a V. in Heb. but as a N. נזק *Damage, loſs.* occ. Eſth. vii. 4.

Chald. As a Participle Pehil, נזק, or, according to the *Complutenſian* reading, נזיק *Damaged, endamaged.* occ. Dan. vi. 2. In Aph. *To damage.* occ. Ezra iv. 13, 14. So LXX κακοποιεω.

נזר

I. In Kal and Niph. *To be ſeparated, ſet apart, ſequeſtered, alienated, to ſeparate oneſelf*, Iſa. i. 4. Ezek. xiv. 5, 7. Hoſ. ix. 10. Zech. vii. 3. In Hiph. *To ſeparate* others, Lev. xv. 31.—or oneſelf, Num. vi. 2, 3. As a N. נזר *Separation, ſtate of ſeparation* or *ſequeſtration.* Num. vi. 4, 5, 8. As a N. נזיר *Separated, ſeparate.* Gen. xlix. 26. Deut. xxxiii. 16. So *Aquila* in this laſt paſſage renders it αφωρισμενε, and the Targum in both פרישא.

II. As a N. נזיר *A Nazarite*, one who is *ſeparated* from the uſe of certain things, and *ſequeſtered* or conſecrated to Jehovah. The particulars of the *Nazariteſhip* may be ſeen, Num. vi. The *Nazarite* was,

1ſt. To abſtain from wine, fermented liquors, and every thing made of grapes, ver. 3, 4.

2dly. To let his hair grow, ver. 5.

3dly. Not to defile himſelf by the dead, ver. 6, 7.

[*] And in each of theſe particulars he was a lively type of Chriſt, whoſe extraordinary endowments, as man, were not from any *natural cauſes*, but from *above*, even from the *Spirit of God* (ſee John iii. 34. Luke iii. 22. iv. 1. Acts x. 37, & al. comp. Eph. v. 18.), who was inveſted with all *power* and *authority*, of which [†] *hair* was an emblem (comp. 1 Cor. xi. 4, 7, in the Greek), and who was entirely *ſeparate* from *dead works*, from *ſin*, and *ſinners*.

It would far exceed the bounds of a Lexicon, to quote all the prophecies wherein the *Meſſiah* is deſcribed as endowed with theſe high qualifications. Many of the predictions concerning Chriſt may be reduced to one or other of theſe heads. And in order to turn the attention of men to him as the *true Nazarite* (in whom the type was completely fulfilled), a remarkable circumſtance is obſerved of

[*] See an ingenious Treatiſe entitled, *The Creation, the Ground-Work of Revelation*, &c. printed at *Edinburgh* 1750, p. 60, & ſeq.

[†] As repreſenting the *Irradiation of the Sun*, the ſource of all *material* or *mechanical power.* Thus the ſupernatural *ſtrength of Sampſon* (who had his Heb. name שמשון from שמש *the ſolar light*, and who was a moſt ſtriking type of the *Sun of Righteouſneſs*; ſee *Clark*'s Note on Judg. xiii. 24.) was annexed to his *ſeven Nazaritical locks of hair.* See Judg. xvi. 17—20. *Hair* was likewiſe among the heathen an emblem of *power* or *authority*, and that till very late among ſome of the German and Gothic nations. Thus the celebrated *Monteſquieu* obſerves (Eſprit des Loix, liv. xviii. ch. xxiii.) "Les Rois des Francs, des Bourguignons, des Wiſigoths, avoient pour diadème leur *longue chevelure.* The Kings of the Franks, of the Burgundians, and Wiſigoths, had inſtead of a *diadem* their *long hair.*" And the Preſident *Henault* (Abrégé Chronol. de l'Hiſt. de France, tom. i. p. 46, 7, 5^me^ edit.) "Les Rois Francs & les Princes de leur race portoient une *longue chevelure*, & étoient par là diſtingués de leurs ſujets;—ce qui ſert à expliquer ce qui ſe pratiquoit lorſque l'on vouloit rendre un roi inhabile à la couronne: *on le raſoit*, & dès-lors il rentroit dans l'ordre des ſujets. The Frankiſh Kings and the Princes of their race wore their *hair long*, and were by that diſtinguiſhed from their ſubjects;—which ſerves to explain what was practiſed, when they wanted to render a king incapable of the crown: *they ſhaved him*, and from that time he entered into the rank of ſubjects."

Jeſus by St. Matthew, ch. ii. 23, *He came and dwelt in a city called* Nazareth, *that it might be fulfilled which was ſpoken by the prophets, he ſhall be called* (i. e. truly and juſtly, ſee Luke i. 32, 35.) * Ναζωραιος *a Nazarite* (Vulg. Nazaræus). So that whilſt the Jews and Romans were calling him in contempt ὁ Ναζωραιος and Ναζαρηνος the *Nazaræan* and *Nazarene*, the providence of God was at the ſame time pointing him out to mankind as the *true Nazarite*, from the circumſtance of his dwelling in that city which had been prophetically, with a view no doubt to this important event, called *Nazareth*, or the city of *The Nazarite:* even as *Pilate*, by the inſcription on our Lord's croſs, proclaimed him both to Jews and Gentiles, to be *Jehovah the Saviour*, ὁ Ναζωραιος, *the* expected *King of the Jews*; though doubtleſs he intended by it to ridicule and blaſt his pretenſions. See John xix. 19, 20; and comp. *Greek* and *Eng*. Lexicon in Ναζωραιος. As a N. נזר *The ſeparation*, i. e. *the ſign of the ſeparation* or *long hair* of the Nazarite. Num. vi. 7, 19. Hence Jer. vii. 29, גזי נזרך *Cut off thy* Nazarite-locks (Tonde *Nazaræatum* tuum, *Montanus*) is addreſſed to the Jewiſh nation, in alluſion to the *Nazarites*, to denote that people's being now become *profane*, and as ſuch rejected by God, and condemned to a ſtate of *mourning*. Comp. Numb. vi. 5, 7. Iſa. xv. 2.

III. As a participial N. נזיר *Separated* from it's uſual ſtate and condition. It is ſpoken of the vine in the ſabbatical and jubilee years, which, though it naturally requires much culture, was in thoſe years ordered to be left *unpruned*, and *undreſſed*, and *ſet apart* from private property to public utility. occ. Lev. xxv. 5, 11.

IV. As a N. נזר *A crown, diadem*, or other *ſign of ſeparation* or *diſtinguiſhed dignity*, whether regal, as † 2 Sam. i. 10. 2 K. xi. 12.—or prieſtly, Exod. xxix. 6. xxxix. 30. Comp. ch. xxviii. 36. The *holy oil*, with which Aaron was anointed, is called by this name, Lev. xxi. 12, *Becauſe* נזר the ſeparation (or mark of ſeparation), *the anointing oil of his Aleim, is upon him*. So *Aquila* excellently renders this paſſage, οτι αφορισμα, ελαιον αλειμματος θεȣ αυτȣ, επ' αυτω. As a Participle maſc. plur. Huph. in Reg. מנזרי *Crowned*, or *diſtinguiſhed by ſome peculiar mark of dignity*. occ. Nah. iii. 17.

נח

I. *To reſt* or *ſettle* after motion, labour or toil. See Gen. viii. 4. Exod. x. 14. xx. 11. xxiii. 12. In Hiph. *To cauſe to reſt* or *ſtay, to give reſt, to ſettle* in ſome certain ſtate or place, *to place, ſet*. See Gen. ii. 15. xix. 16. xxxix. 16. xlii. 33. Exod. xvi. 33, 34. xxxiii. 14. Deut. xii. 10. Ezek. v. 13. Exod. xvii. 11, *And when* יניח ידו he let *his hand* reſt, i. e. let *it* down. As Ns. נוח *A reſt, reſting place*. Eſth. ix. 16. 2 Chron. vi. 41. Fem. נחה *Reſt*, LXX αφεσις, ſo Eng. Tranſlat. *releaſe* "of ſuch taxes as were due unto him." *Clerk*'s Note. occ. Eſth. ii. 18. נחת *Reſt, quietneſs*. Job xvii. 16. Prov. xxix. 9. Job xxxvi. 16, נחת שלחנך What is ſet *on thy table*. מנוח *A reſt* or *reſting place*. Gen. viii. 9. מנחה and מנוחה Nearly the ſame. Gen. xlix. 15. Num. x. 33, & al.

שר מנוחה Jer. li. 59, ſeems to mean as rendered in our margin, *Chief Chamberlain*, or as we might call him, *Lord Chamberlain*, French Tranſlat. *Principal Chambellan*. מי מנחות Pſ. xxiii. 2, rendered ſtill *waters*, but ſeems to denote *waters* of reſting, or lying down, i. e. waters near which the cattle *lie down to reſt* towards noon. There could ſcarcely be a more delightful image in the hot eaſtern countries. To this purpoſe *Schultens* in his printed Orig. Heb. lib. i. cap. 7, § 4; and in his MS. Orig. Heb. under נוח, and on Prov. xxi. 16. I add that Gen. xxix. 1—7, preſents us with an oriental paſtoral ſcene of this kind. Comp. Cant. i. 7, and *Virgil*, Georgic. iii. lin. 327—336.

II. As a N. fem. מנחה, in Reg. מנחת, "*A gift, oblation* or *preſent* to God or man, q. d. what *is ſet* before another. Jud. vi. 18,—*Till I bring* מנחתי my preſent, והנחתי and ſet (*it*) *before thee*. The *preſent* here was the *kid offered* to God, and indeed [מנחה] is a general word that included the *ſacrifices* as well as the other offerings." Thus Mr. *Bate*. And no doubt the remark contained in theſe latter words is ſo far juſt that מנחה is applied to the bloody as well as to the unbloody offerings. (Comp. 1 Sam. ii. 17. xxvi. 19. 1 K. xviii. 29. Mal. i. 13, 14.) Yet, when we expreſsly read, Gen. iv. 2, that *Abel was a keeper of ſheep*, but that *Cain was a tiller of the ground*; and ver. 3, *that Cain brought of the fruit of the ground* מנחה an offering *to Jehovah*; and ver. 4, *Abel of the firſtlings of his flock, and of the fat thereof; and that Jehovah had reſpect unto Abel, and to* מנחתו his offering, *but* (ver. 5.) *to Cain, and to* מנחתו his offering *he had not reſpect*—When, I ſay, we attentively peruſe this paſſage, and further reflect, that though the מנחה * *bread*—or *flower-offering* (as the Heb. word generally ſignifies, when ſpoken of the ſacrifices), with it's attendant drink-offering, was indeed ordered to be offered by the Moſaic law, and that doubtleſs as a type of Chriſt's ſufferings, and of his acceptableneſs with God; yet that it certainly repreſented his death and ſufferings in a much leſs ſtriking manner than an animal, a lamb or ſheep ſuppoſe, agonizing and dying under the knife of the prieſt, and afterwards burning on the altar; and that accordingly the *bread*-offering was never offered by the law of Moſes for the *remiſſion of ſin*, nor is any promiſe of *forgiveneſs* ever made to it, unleſs where the offerer could not procure an animal ſacrifice; but that all the ſacrifices for ſin, to which the promiſe of *forgiveneſs* is frequently annexed, were of the *animal* or *bloody* kind; and that St. Paul obſerves Heb. ix. 22, *Without ſhedding of blood there was* (by the law) *no remiſſion*, and that in the caſe of Cain and Abel in particular the ſame Apoſtle remarks, Heb. xi. 4, that *by faith Abel offered* πλειονα θυσιαν *a more excellent* or *fuller ſacrifice than Cain.*—If we ſeriouſly weigh all theſe particulars, we ſhall ſee reaſon to conclude that the *matter* of Abel's ſacrifice was more acceptable to God than that of Cain's, as better repreſenting the ſufferings and death of the promiſed ſeed for the ſins of the world. And further, as Abel is ſaid to have offered *his ſacrifice in faith* (ſurely of the Redeemer to come, and of the redemption through his *blood*), and this is given by St. Paul as the reaſon of his offering the *more excellent ſacrifice*, we may infer that Cain did *not* bring his offering in the *ſame faith* as Abel did, and that by preſenting *only the fruits of the ground* he acknowledged indeed Jehovah as his Creator and Preſerver, but not as his *Redeemer*, and had apoſtatized from the faith of a *divine* but *ſuffering* and *dying Saviour*, and conſequently was the firſt of DEISTS.

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* The word thus ſpelt with an ω is found in *Theodotion*'s verſion of Amos ii. 12.

† It is no more improbable that King Saul ſhould wear a kind of *crown* at the battle of Gilboa, than that our King Richard III. ſhould do ſo at the battle of Boſworth, as the hiſtorians unanimouſly affirm he did; and as *Rapin* ſays Henry V. did at the battle of Azincourt, vol. i. p. 513, edit. *Tindal*, fol.

נחח Occurs not as a V. in this reduplicate form, but hence

I. As a N. ניחוח or ניחח *Entire reſt, quiet* or *ceſſation from anger, total appeaſement.* It is uſed only in the phraſe ריח הניחח, or הניחוח—*the odour of* appeaſement, or the appeaſing *odour*, which the LXX conſtantly (except in one paſſage, Lev. xxvi. 31.) render by οσμη ευωδιας a ſweet ſmelling *odour*; and which is once, Gen. viii. 21, applied to the patriarchal, as it very frequently is to the levitical, and ſometimes, as Ezek. vi. 13. xvi. 19. xx. 28, to the idolatrous ſacrifices. It plainly alludes to the effect of *ſweet* or *aromatic odours* in *calming* or *quieting* the ſpirits in anger, and ſo *pacifying*. See Prov. xxvii. 9. Comp. Eph. v. 2.

II. Chald. As Ns. maſc. plur. ניחוחין *Sacrifices of reſt* or *appeaſement*. occ. Ezra vi. 10; where LXX Ευωδιας *Sweet odours*. Vulg. Oblationes *Offerings*. But in Dan. ii. 46, ניחחין appears really to ſignify *ſweet odours*, (ευωδιας as *Theodotion* renders it), or more ſtrictly, *odoriferous* or *ſweet ſcented waters*, which Nebuchadnezzar ordered לנסכה *to pour out* or *ſprinkle* before Daniel, by no means as an act of divine worſhip, which ſurely the prophet would not have ſuffered (comp. Acts xiv. 11—14.), but merely as a token of civil reſpect, which is ſtill uſual in the Eaſt to this day. See more in *Harmer*'s Obſervations, vol. ii. p. 72.

Der. From נוח the Greek Νυξ, νυκτος, Lat. *Nox, noctis*, Goth. *Nauts*, Saxon Nihꝛ, German *Nacht*, French *Nuit*, and Eng. *Night*, time of *reſt*.

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* In our Tranſlation leſs properly, at leaſt according to our modern language, rendered *meat*-offering.

נחה

With a radical, but mutable or omiſſible, ה.
In Kal and Hiph. *To lead, lead* or *bring along, guide, conduct*, as a general his army, or a ſhepherd his flock, or the like. Exod. xxxii. 34, נחה את העם Lead *the people.* Comp. Exod. xiii. 21. xv. 13. Pſal. lxxvii. 21. It is ſeveral times followed by the V. נהל which is *to lead gently and with care, to tend*, but נחה *to lead along* in general. See Exod. xv. 13. Pſal. xxxi. 4.

נחל

I. In Kal, *To inherit, to take, receive* or *poſſeſs by inheritance*, or *as an heritage.* Exod. xxiii. 30. xxxii. 13. xxxiv. 9. Comp. Job vii. 3. Alſo, *To divide* or *diſtribute, for an inheritance.* Num. xxxiv. 17, 29. Joſh. xiii. 32. xiv. 1. xix. 51. So the LXX render it by *κατακληρονομεω, καταμεριζω*, and the Vulg. by divido. In Hiph. *To cauſe to inherit.* Deut. i. 38. iii. 28, & al. On Deut. xxxii. 8, comp. Acts xvii. 26. In Hith. *To become an inheritor, come to an inheritance, be in poſſeſſion.* Lev. xxv. 46. Num. xxxii. 18. xxxiii. 54, & al. As a N. fem. נחלה in Reg. נחלת *An inheritance, an hereditary poſſeſſion.* Gen. xxxi. 14. xlviii. 6, & al. freq.

II. As a N. fem. נחילות Pſ. v. 1. The LXX, *Aquila, Symmachus*, and *Theodotion*, render אל נחילות by Ὑπερ της κληρονομουσης, ſo likewiſe the Vulg. Pro eâ quæ hæreditatem conſequitur, *Concerning her who obtaineth the inheritance*, i. e. the church. The Rev. Mr. *Fenwick* takes אל here for a name of *God*, and renders the whole title, "*To Him who giveth victory, the God* of the inheritance, i. e. to *Chriſt* who *gave* the Jews *poſſeſſion* of the earthly *Canaan*, and will bring all his faithful ſervants to his heavenly kingdom, that bleſſed lot of our *inheritance.*" *Thoughts on the* Hebrew *Titles of the Pſalms*, p. 17, 18. But may not the plural N. נחילות, from Root חל *hollow*, rather be the name of ſome kind of *flute* or *wind inſtrument*, as נגינות in title of Pſ. iv. of *ſtringed inſtruments?* Comp. חל III. and חלל III.

III. As a N. נחל *A valley, a torrent.* See under חל X.

נחם

Denotes *change* of mind or affection. The LXX have frequently rendered it by *μετανοεω*, which Greek V. in it's moſt extenſive ſenſe of *changing the mind, opinion* or *purpoſe*, ſeems nearly to anſwer it.

I. In Kal, *To comfort, conſole*, or *cheer* another, *to change* his *mind* from a ſtate of grief and ſorrow to one of eaſe and reſt. Gen. v. 29. xxxviii. 12. l. 21, & al. In Niph. *To be comforted, receive comfort.* Pſ. lxxvii. 3. Jer. xxxi. 15. In Niph. and Hiph. Applied to God. Iſa. i. 24. Ezek. v. 13. In Hith. *To comfort oneſelf, be comforted.* Gen. xxvii. 42. xxxvii. 35. As Ns. נחם and נחמה in Reg. נחמת *Comfort, conſolation.* Iſa. lvii. 18. Job vi. 10. Pſ. cxix. 50. As a N. maſc. plur. תנחומים and in Reg. תנחמי *Conſolations, comforts.* occ. Jer. xvi. 7. Iſa. lxvi. 11. Fem. plur. תנחמות and in Reg. תנחמותי Nearly the ſame. occ. Job xv. 11. xxi. 2.

II. In Kal and Niph. *To change one's mind, to repent.* See Jud. ii. 18. Jer. xviii. 8, 10. Gen. vi. 6. Exod. xiii. 17. xxxii. 12. In Hith. *To change* or *alter one's mind, to repent oneſelf.* Deut. xxxii. 36. Pſal. cxxxv. 14. As a N. נחם *Repentance.* Hoſ. xiii. 14.

In ſeveral of the above cited paſſages, as in others, God is ſaid by this word *to change his mind* or *repent*, when he acts in ſuch a manner as *men* do when they repent or alter their deſigns, and conſequently changes his method of proceeding; though in truth *He changeth not*, but his creatures. See Num. xxiii. 19; and comp. 1 Sam. xv. 11, with ver. 29*.

נחן

נחנו *We.* See אנחנו among the Pluriliterals in א.

נחץ

To haſten, urge. Once, as a Participle paoul, 1 Sam. xxi. 8. The LXX render it *κατα σπουδην in haſte*, or according to the *Alexandrian* MS. *κατασπευδον haſtening*; ſo the Vulg. urgebat *urged.* In Arabic likewiſe the Verb ſignifies *To be inſtant, urge, be importunate.*

נחר

To ſnort, to force the breath with violence through the noſtrils. The Verb is often uſed in Arabic in the ſame ſenſe. Hence

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* See Mr. *Lowth*'s Note on Jer. xviii. 8; and Dr. *Leland*'s View of Deiſtical Writers, vol. ii. letter xii. p. 441, 2, 1ſt edit.

I. As a N. maſc. plur. in Reg. נחירי *The noſtrils.* occ. Job xli. 11.
Hence Lat. *Nares,* the ſame.

II. As Ns. נחר and fem. in Reg. נחרת *Snorting,* as of a war-horſe enraged or exulting. occ. Job xxxix. 20. Jer. viii. 16. See *Bochart,* vol. ii. 123, 126.

III. *To ſnort,* as in anger. occ. Cant. i. 6.

The Heb. נחר, like the Greek *ῥεγχω, ῥογχος, ῥογχαζω,* the Lat. *ſterto,* and Eng. *ſnort,* words of the ſame import, ſeems to be formed by an onomatopœia from the ſound.

נחש

I. *To view, eye, obſerve attentively, to uſe attentive* or *ſubtile obſervation.* 1 Kings xx. 33. Gen. xxx. 27; where the Vulg. renders it nearly in this ſenſe, Experimento didici, ſo the Eng. Tranſ. *I have learned by experience.* As a N. נחש *An eyeing, viewing, reconnoitring.* Num. xxiii. 23. Comp. ver. 13, 14, 27, 28, and ch. xxii. 41. So ch. xxiv. 1, *Balaam went not as (he had done) at other times,* namely thrice before, לקראת נחשים to reconnoitre, literally, to meet with reconnoitrings, *but he ſet his face towards the wilderneſs* where Iſrael was encamped, "reſolved, ſays *Clark,* to curſe them at all adventures, without aſking God's leave."

II. *To look, ſearch* or *inquire accurately.* Gen. xliv. 5, והוא נחש ינחש בו *And he would ſurely* ſearch accurately *for it,* i. e. for the cup. Ver. 15, *Did ye not know that ſuch a man as I* נחש ינחש would ſearch carefully or accurately? Our Tranſlation after the LXX (*οιωνισμω οιωνειται*) renders theſe Heb. words by *can certainly divine.* But could the Patriarch mean to make his brethren look upon him as a *diviner?* or could his ſteward mean to ſay as the LXX and our Tranſlation repreſent him, at ver. 5, that Joſeph *divined by the cup?* Since when it was gone, he knew which way it went. The other ſenſe here propoſed is eaſy and natural.

III. *To augur, to uſe auguries, to obſerve attentively* ſome natural phænomena, as the * flight of birds, the bowels of animals, &c. in order to *divine futurities.* So LXX *οιωνιζομαι,* Vulg. augurari. occ. Lev. xix. 26. 2 K. xvii. 17. xxi. 6. 2 Chron. xxxiii. 6. As a participial N. מנחש *An Augur.* occ. Deut. xviii. 10. †

IV. As a N. נחש *A ſerpent.* freq. occ. Theſe animals are ſo remarkable for *ſharply eyeing* of objects, that ‡ *a ſerpent's eye* became a proverb among the Greeks and Romans, who applied it to thoſe who *view* things *ſharply* or *acutely*; and etymological writers derive the Greek *Δρακων a Dragon* (a kind of *ſerpent*) from *δερκειν to view, behold,* and Οφις *a Serpent,* from *οπτομαι to ſee* ‖. An ingenious writer ſpeaking of the ſuppoſed *faſcination* in the Rattle-ſnake's *eye,* ſays, "It is, perhaps, more univerſal among the poiſonous ſerpents than is ſuppoſed; for our common viper has it." *Watſon*'s Animal World Diſplayed, p. 284. See more on this ſubject in the Author himſelf. Conſidering the ſucceſs which Satan, under the diſguiſe of a *ſerpent,* had againſt our firſt parents, we need not wonder at the religious regard paid to *ſerpents* by the ancient idolaters throughout the world, and by ſome of the modern heathen to this day §. But there is ſomething very remarkable and truly horrid in what *Clemens Alexandrinus* mentions in his Protrept. (p. 9.) that "in the Orgies of *Bacchus Mænoles* (or the Mad) his worſhippers *were crowned with ſerpents,* and yelled out *Eve, Eve,* even her by whom the tranſgreſſion came, *ανεστεμμενοι τοις οφεσιν, επολολυζοντες Ευαν, Ευαν, δι' ἡν ἡ πλανη παρηκολαθησε.*"

V. As a N. נחש *The ſea-ſerpent.* occ. Amos ix. 3. Comp. Job xxvi. 13, and Iſa. xxvii. 1; and ſee under ברח III.

VI. As Ns. fem. נחשה, נחושה and נחשת *Copper, native* ¶ *braſs.* Job xxviii. 2. xl. 13.

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* See *Herodotus,* III. 73, & *Beloe*'s Note 84.

† See *Horat.* lib. iii. ode 27.

‡ "*Serpentis oculus.* Οφιος ὀμμα. *De his dici conſuevit qui* acribus & intentis intuerentur oculis; ab Animante *ſumptâ metaphorâ.*"
Erasmi Adag.

‖ See *Martinii* Lexic. Etymol. in *Draco.*

§ See *Voſſius* De Orig. & Prog. Idol. lib. iv. cap. 63; *Selden* De Diis Syr. Syntag. ii. cap. 17; *Jenkin* on Chriſtianity, vol. ii. cap. 13, p. 229, &c. 2d edit.; *Stillingfleet*'s Orig. Sacr. lib. iii. cap. 3, § 18; *Thirlby*'s Note on *Juſtin Martyr,* p. 45; *Owen*'s Natural Hiſt. of Serpents, p. 216; *Complete Syſt. of Geog.* vol. ii. p. 475; *Newbery*'s Collection of Voyages, vol. xvii. p. 48.

¶ It may not be improper to remark here, that xl. 13. Deut. viii. 9, & al. freq. As a participial N. נחוש *Brazen, made of braſs*. Job vi. 12. 2 Sam. xxii. 35, & al. This metal, *copper*, ſeems to be thus denominated from it's *colour* reſembling the uſual one of *ſerpents*. Accordingly Moſes made the *ſerpent*, which he was commanded to ſet up, of *copper*. Num. xxi. 9; where the expreſſion is remarkable, ויעש משה נחש נחשת. So *Gold* is called זהב from it's *ſplendour*, and *Silver* כסף from it's *pale colour*. And as man, no doubt, was acquainted with animals before he was with minerals (comp. Gen. ii. 19, 20, with ch. iv. 22.), it ſeems highly probable, that the primeval language might, in ſome inſtances, and where there was a *ſimilarity of qualities*, deſcribe the latter by names deduced from thoſe which were at firſt given to the former. And in the preſent caſe, it is obſervable, that *copper* is not only of a *ſerpentine colour*, but reſembles thoſe noxious animals in it's *deſtructive* properties, being in all it's preparations accounted * *poiſonous*.

VII. As a N. fem. נחשת *Poiſonous filth*, like *verdigriſe*, which is the *ruſt*, or more properly, *a ſolution of copper*. Ezek. xvi. 36. Comp. Ezek. xxiv. 11, and under חלא II.

VIII. As a N. fem. in Reg. נחשת *A chain* or *fetter of braſs* or *copper*. Lam. iii. 7; where LXX χαλκον μȣ my *braſs*. So plur. נחשתים *Braſſes*, as we ſay *Irons*. Jud. xvi. 21. 2 Chron. xxxvi. 6. In both theſe paſſages the LXX render it by πεδαις χαλκαις *brazen fetters*, as *Theodotion* alſo doth, Jer. xxxix. 7.

IX. נחשתן. See among the Pluriliterals.

נחת

I. In Kal, Intranſitively, *To deſcend, come down*. occ. 2 K. vi. 9. Pſ. xxxviii. 3. Jer. xxi. 13. As a N. נחת *What deſcends* or *is ſet down*. Job xxxvi. 16. Alſo, *A lighting down, a deſcending ſtroke*, as of the arm. Iſa. xxx. 30. And in a ſimilar ſenſe it may be underſtood, 2 Sam. xxii. 35, ונחת קשת נחושה זרעתי *and my arm* (is like) the ſtroke *of a bow of braſs*; or, ſupplying נחת before זרעתי by an uſual Hebraiſm (ſee under חבל I. 4.), the lighting down or ſtroke *of my arm is like*, &c. Fem. נחתה The ſame. Pſ. xviii. 35. In Hiph. *To cauſe to deſcend* or *come down*. Joel iii. 11, or 16.

II. Chald. *To deſcend*. Dan. iv. 10, 20, or 13, 23. In Aph. *To cauſe to deſcend, bring down*, or perhaps, *To place, lay up*; borrowing this ſenſe from the Heb. נח. occ. Ezra v. 15. vi. 1, 5. In Huph. (after the Hebrew form) *To be made to deſcend, brought down*. occ. Dan. v. 20. So *Theodotion* κατηνεχθη *he was brought down*.

III. *To deſcend into, to penetrate, pierce*, as arrows. occ. Pſ. xxxviii. 3. So the LXX ενεπαγησαν, and Vulg. infixæ ſunt, *were infixed*. Pſ. lxv. 11, *Watering it's furrows*, נחת (for נחתה, ſee Grammar, ſect. vii. 24.) thou penetrateſt *it's ſurface*. Comp. remainder of the verſe. In a metaphorical ſenſe, ſpoken of reproof, *To penetrate* the mind. occ. Prov. xvii. 10; where *Theodotion* ηξει εις *will come into*, Eng. Tranſ. *entereth into*.

IV. As a Particle תחת denotes being *under* in *ſituation* or *ſubſtitution*, or as *an effect*.

1. *Under*. Deut. xxxiii. 13. Jud. iv. 5, & al. freq.

2. With מ prefixed מתחת *Underneath, below*, q: d. *at under*, French, au deſſous, Gen. i. 7. Jud. iii. 16. 1 K. iv. 12. Alſo, *From under*. Exod. vi. 7.

3. למתחת *At under, under*. 1 K. vii. 32.

4. תחת *Inſtead of, in the place of, for*. Gen. ii. 21. xxx. 2. xxxvi. 33. l. 19. Lev. xvi. 32, & al. freq. So with a V. infinitive, *Inſtead of, whereas*. Iſa. lx. 15. תחתיו *In the place of himſelf, in his own place*. Exod. xvi. 29. Comp. Lev. xiii. 23. Joſh. v. 8. Jer. xxxviii. 9.

5. *For, on account of, becauſe of*. 2 Sam. xix. 22. Prov. xxx. 21, 22, 23.

V. As a N. maſc. plur. תחתים *Lower* or *loweſt*, namely, ſtories or floors; to this purpoſe the LXX Καταγαια. occ. Gen. vi. 16. As a N. fem. תחתיה and תחתית *Lower, loweſt*. Pſal. lxxxvi. 13. Exod. xix. 17. Deut. xxxii. 22. Job xli. 15.

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what we commonly call *braſs*, and the French, cuivre jaune, *yellow copper*, is a factitious metal, compoſed of *copper* and *lapis calaminaris*.

* “*Copper* has been ſwallowed crude without harm, and returned *without diſſolving* in the body. But it's *preparations*, given internally, ſometimes prove ſo violent and hazardous, that few chooſe to employ them where ſafer medicines may anſwer the end. They are moſt of them emetic, and diſorder the body too much; ſo as to approach the nature of *poiſon* rather than that of remedies.” Dr. *Shaw*'s Note on *Boerhaave*'s Chemiſtry, vol. i. p. 92.

Pſal. cxxxix. 15. Ezek. xxxi. 14, & al. As a N. תחתון *Lower, nether, inferiour.* Joſh. xviii. 13. 1 K. vi. 6, & al.

DER. *Neath,* be-*neath,* under-*neath, nether,* &c.

נטה

With a radical, but mutable or omiſſible, ה, and with a נ radical, but often dropped.

To ſtretch, ſtretch out or *forth, to tend, verge, decline, incline,* tendere, vergere, clinare, inclinare, declinare, NITI.

I. In Kal, *To ſtretch out,* as a tent. Jer. x. 20. Gen. xii. 8. xxvi. 25. In this view it is applied to Jehovah's *ſtretching out the heavens,* either at their original formation, as Iſa. xliv. 24. xlv. 12. li. 13, Zech. xii. 1;—or as a *curtain-covering* in his own tremendous appearances to men, Pſ. civ. 2. Comp. Job ix. 8. Iſa. xl. 22. Pſ. xviii. 10, 12. Deut. iv. 11. As a N. fem. plur. מטות *The ſtretchings-out, extenſions,* as of the wings of an army. occ. Iſa. viii. 8.

II. In Kal, *To ſtretch out,* as a line. 2 K. xxi. 13. Iſa. xxxiv. 11. Comp. Zech. i. 16.

III. In Kal, *To ſtretch out,* as the hand, or what is holden in it. See Exod. vi. 6. viii. 6, 16. ix. 22. Jer. vi. 12.

IV. In Kal, *To ſtretch out, extend,* as a ſhadow. 2 K. xx. 10. Jer. vi. 4, *The ſhadows of the evening* ינטו are ſtretched out. Thus *Virgil,* eclog. i. lin. 84, deſcribing the evening,

> Majoreſque *cadunt altis de montibus* umbræ.

So Pſ. cii. 12, *My days are like a ſhadow* ſtretched out, "and near to being loſt in total darkneſs. So alſo Pſal. cix. 23." *Taylor*'s Concordance.

V. In Hiph. *To ſtretch out* or *downwards, incline, let down, bow down,* as a pitcher. Gen. xxiv. 14.—the ear. Pſal. xxxi. 3. xlix. 5.—the heart. Pſ. cxix. 112. cxli. 4. 1 K. xi. 4. Comp. ver. 9, where the V. is uſed in Kal intranſitively.

To decline, as the day. Jud. xix. 8, עד נטות היום, LXX ἑως κλιναι την ἡμεραν, ſo Eng. Marg. *till the day* declined.

VI. In Kal, *To decline, turn aſide,* as from a way. See Gen. xxxviii. 1, 16. Num. xx. 17. xxii. 23. Pſ. cxix. 157. lxxiii. 2; where obſerve that the *Keri,* the *Complutenſian* edition, and twenty-ſix of Dr. *Kennicott*'s Codices have נטיו רגלי *my feet* declined; but the common reading נטוי רגלי being or having declined *(with) m feet,* may well be admitted. Comp. Pſ xxxii. 1. In Hiph. *To cauſe to declin ſeduce.* Pſ. cxxv. 5. Prov. vii. 21; wher *Montanus,* declinare fecit *ſhe made to decline,* and LXX απεπλανησε *ſhe ſeduced.* As a N. מטה *A declining, turning aſide, apoſtaſy.* So Vulg. Averſione. occ. Ezek. ix. 9.

VII. In Hiph. הטה מדין, *To cauſe to decline, divert, turn aſide,* from judgement, juſtice or right. occ. Iſa. x. 2; and מדין being underſtood, Iſa. xxix. 21. Amos v. 12. Mal. iii. 5. Comp. Prov. xxiv. 11. But in 1 Sam. viii. 3, the V. is applied tranſitively to the judgement itſelf. Comp. Deut. xxvii. 19.

VIII. In Kal, *To incline* or *decline to one's ſide* or *party,* inclinare *vel* vergere ad alicujus partes. See Exod. xxiii. 2. Jud. ix. 3. 1 K. ii. 28.

IX. *To decline from the perpendicular, to bow, lean,* as a wall, vergere ad ruinam. occ. Pſ. lxii. 4.

X. *To incline, bow* or *bend oneſelf.* occ. Jud. xvi. 30. Pſ. xcix. 1; which may be rendered either, Let *the earth,* i. e. all it's inhabitants, תנוט bow, or, Let *the earth* (itſelf) decline, turn aſide, through reverential awe namely. Comp. Pſ. cxiv. 7. In Huph. as a Particip. maſc. plur. Prov. xxiv. 11, מטים להרג cauſed to bow down *to the ſlaughter,* as, for inſtance, beheading, or, &c. Comp. Iſa. lxv. 12.

XI. Tranſitively, *To extend, effuſe, diffuſe, pour abroad* or *abundantly,* as a river. occ. Iſa. lxvi. 12; where the French Tranſlation faire couler *cauſe to flow.*

XII. *To ſtretch* or *ſpread out,* as a cloth to lie upon. 2 Sam. xxi. 10.

XIII. Intranſitively, *To ſtretch* or *recline oneſelf.* Amos ii. 8.

And from one or both of theſe two laſt applications, we may account for the ſenſes of the following Noun.

XIV. As a N. fem. מטה, in Reg. מטת, In general, *Somewhat ſpread out,* or *a place* where men *are ſtretched out* or *reclined,* ſtratum.

1. It is often rendered *a bed*; but we ſhall be much miſtaken if we ſuppoſe it ever ſignifies ſuch *beds* as are in uſe in this part of the world; * "for in the Eaſt,

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* See *Harmer*'s Obſervations, vol. ii. p. 489. Comp. *Moryſon*'s Travels, part iii. p. 130.

and particularly in Perſia and Turkey, *beds* are not raiſed from the ground with bed-poſts, a canopy and curtains; *people lie on the floor*," ſays Sir *John Chardin*. So Mr. *Hanway*, Travels, vol. i. p. 224, ſpeaking of the reception he met with at *Labijan* in the province of *Ghilan* in *Perſia*, ſays, " Soon after ſupper the company retired, and *beds were taken out of the niches* made in the walls for the purpoſe, *and laid on the carpets*. They conſiſted only of two thick cotton quilts, one of which was folded double, and ſerved as a mattreſs, and the other as a covering, with a large flat pillow for the head." And Dr. *Ruſſell*, Nat. Hiſt. of Aleppo, p. 90, deſcribes " their beds as conſiſting of a mattreſs laid on the floor, and over this a ſheet (in winter a carpet or ſome ſuch woollen covering), a divan cuſhion often ſerving them for a pillow or bolſter."—See Gen. xlix. 33. 1 Sam. xix. 13, 15, 16. It appears however from Exod. viii. 3. 2 Sam. iv. 7. 1 K. xx. 30. Gen. xlix. 4. 2 K. i. 6, 16. Pſ. cxxxii. 3, that their beds were anciently, as they are to this day, ſometimes placed in a little *gallery* raiſed at one end of their chambers. Comp. under חדר I. and עלה I.

* In great houſes they have ſeveral of theſe mattreſſes, &c. above-mentioned, and a *room* on purpoſe to keep them in; and of this kind, namely, a *repoſitory for beds*, not a *bed-chamber* in the common ſenſe of the word, might be the place where king Joaſh was concealed, 2 K. xi. 2. 2 Chron. xxii. 11.

2. *An oriental divan* or *ſopha*, i. e. " a part of the room raiſed above the floor, and ſpread with a carpet in winter, in ſummer with fine mats; along the ſides are thick mattreſſes about three feet wide, covered commonly with ſcarlet cloth, and large bolſters of brocade hard ſtuffed with cotton are ſet againſt the walls (or rails, when ſo ſituated as not to touch the wall) for the conveniency of *leaning*.—As they uſe no chairs, it is upon theſe they ſit, and all their rooms are ſo furniſhed." *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 4, Note. See Gen. xlviii. 2. 1 Sam. xxviii. 23. Eſth. i. 6. vii. 8. Amos vi. 4. iii. 12. Comp. under כסת.

בפאת מטה *In the corner* or *extremity of the divan*, i. e. in the place of honour, as this ſtill is in the eaſt. See *Harmer*'s Obſervations, vol. ii. p. 60, &c. To what that ingenious writer has produced on this ſubject, I add from Mr. *Maundrell*'s account of a viſit to a Turkiſh great man, Journey, at Mar. 13, " Coming into his room, you find him prepared to receive you, either ſtanding at the edge of the duan, or elſe lying down at one *corner* of it, according as he thinks it proper to maintain a greater or leſs diſtinction." So " when the [Turkiſh Grand] Vizir gives audience to ambaſſadors and foreign miniſters, he is ſeated upon a *corner* of the imperial ſopha alone *." But not ſo Lady *M. W. Montague*'s † fair friend *Fatima*, the Kahya's lady. " She (ſays my authoreſs) ordered cuſhions to be given me, and took care to place me in the *corner* (of the divan or ſopha namely) which is the place of honour." Comp. Bp. *Lowth*'s Note on Iſa. xxxviii. 2. It appears from Ezek. xxiii. 41, that they had ſuch *divans* in their idol temples.

3. *A litter*, *palanquin*, or the like, in which a perſon *lies* or *reclines*. occ. Cant. iii. 7. See *Harmer*'s Outlines, p. 125.

4. *A bier* on which the dead are *reclined* and carried out to burial. " The Chriſtians (at Aleppo) are (ſtill) carried to their grave on an open *bier*—the Jews on a *covered one*." *Ruſſell*, p. 130, 132. occ. 2 Sam. iii. 31. But as Abner was a very great man (ſee ver. 38.), and his funeral attended by the King himſelf, it is not improbable that he was carried to his grave on a ſumptuous *bed*, as Herod the Great was in after-times. See *Joſephus*, Ant. lib. xvii. cap. 8, § 3, and De Bel. lib. i. cap. 33, § 9. Comp. *Homer*, Il. xxiv. lin. 720. The LXX in 2 Sam. iii. 31, render מטה by κλινη, the very term uſed by *Joſephus* in the paſſages juſt cited.

XV. As a N. fem. מטה plur. מטות and once (Hab. iii. 14.) maſc. in Reg. מטי

1. *A rod* or *branch*, *ſtretching* or *ſhooting out* from the ſtock or body of a tree. Ezek. vii. 10, 11. xix. 11, 12, 14.

2. *A ſtick* or *ſtaff*, which a man carries in

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* See *Harmer*'s Obſervations, vol. ii. p. 488, 9.

* *Habeſci*'s Preſent State of Ottoman Empire, p. 178. Comp. p. 338, 339, 344.

† Letter xxxiii, vol. ii. p. 69.

his hand for his aſſiſtance and ſupport. Gen. xlvii. 31. (Comp. Heb. xi. 21.) Exod. iv. 2, & al. freq. In this ſenſe it is ſometimes when in Reg. written מט as Gen. xxxviii. 18, 25. Exod. vii. 9, & al. Hence

3. *The ſtaff* of bread, the *ſupport* of human life. Lev. xxvi. 26. Pſ. cv. 16. Ezek. iv. 16. v. 16. xiv. 13. Comp. Iſa. iii. 1.

4. *A rod* or *ſtaff* for *ſtriking*, ſo for *beating down* or *correcting*. See Iſa. xxviii. 27. x. 5, 15, 24.

5. *The ſtaff* of his ſhoulder, Iſa. ix. 4, means "a *ſtaff* laid acroſs the ſhoulder upon the ends of which ſlaves carried burdens." *Taylor's* Concordance.

6. *A rod* or *ſtaff*, the enſign of authority, as it frequently is among us to this day. See Pſal. cx. 2. Jer. xlviii. 17. Ezek. xix. 11.

7. As a N. fem. plur. מטות *The ſtaves* or *bars* of a yoke, which go over the beaſts necks. Uſed figuratively, Lev. xxvi. 13. Ezek. xxxiv. 27.

8. As a N. fem. plur. מטות *The rods* or *ſhafts* of arrows. Qu? occ. Hab. iii. 9, *Thou haſt drawn out thy bow* שבעות מטות אמר *commanding abundant* (or *plenty of*) ſhafts, i. e. lightnings. Comp. ver. 11. Pſ. xviii. 14, 15. One of the Hexaplar verſions renders the Heb. words, Εχορτασας Βολιδας της φαρετρας αυτȣ, *Thou haſt ſatiated* the darts of his quiver.

XVI. As a N. מטה plur. מטות *A tribe:* the diſtinct *tribes* of the ſame people are thus named as *branching* from the ſame original ſtock, like *rods* or *ſhoots* from the ſame tree; and the ſeveral *tribes* of *Iſrael* were moreover denoted by the ſeveral *rods* which the chiefs of the tribes carried in their hands as *enſigns of their tribual authority*. See Num. ch. xiii. xvii. and comp. ch. xxi. 17. Gen. xlix. 10, 16, and under שבט III. IV.

XVII. As a Particle מטה

1. *Down, downwards*, whither things naturally and mechanically *tend*, by the prevailing preſſure of the expanſion that way. (See this briefly explained under כבר VI.) Deut. xxviii. 43.

2. *Below, beneath*. Prov. xv. 24.

3. With ל *to* or *at* prefixed, למטה *Downwards*, q. d. *To below*. Eccleſ. iii. 21. Ezek. i. 27.
Below, beneath, under-ground, q. d. *at below*. Deut. xxviii. 13. Jer. xxxi. 37. 2 Chron. xxxii. 30. Comp. under נב VI. *Below, under*, of age or time, 1 Chron. xxvii. 23.—of demerit, Ezra ix. 13.

4. With מ *at*, and ל both prefixed, מלמטה *Beneath, underneath*, q. d. *at below*. Exod. xxvii. 5. xxviii. 27, & al.

Der. From Heb. נטה may be derived the Eng. *net*, and by tranſpoſition the Greek τεινω; whence Lat. *tendo* and it's compounds, and hence Eng. *tend, tenſe* (tight), *a tent, attend, intend, pretend*, &c. From מטה the Lat. *matta*, Eng. *mat, mattreſs*.

נטל

I. *To impoſe*, or *lay on*, as a burden or yoke, Lam. iii. 28, כי נטל עליו *Becauſe he* (the Lord) layeth (it) *upon him*. As a N. נטל *Burdenſome, heavy*. So the LXX δυσβαστακτον, and Vulg. oneroſa. Prov. xxvii. 3.

II. *To impoſe*, as a puniſhment. 2 Sam. xxiv. 12.

III. *To lade* or *load oneſelf with, to bear* or *ſupport*, as a burden. Iſa. lxiii. 9. LXX ανελαβεν *he took up*, Vulg. portavit *he carried*. As a participial N. maſc. plur. in Reg. נטילי *Carriers, bearers*, or *laden with*. Zeph. i. 11.

IV. Chald. *To lift up, raiſe, elevate*. Dan. iv. 31. vii. 4.

The Lexicons and Concordances put ſeveral texts under this Root, which properly belong to טל or יטל *To caſt, caſt down*, which ſee.

נטע

To plant, fix, infix.

I. *To plant*, as trees. Gen. xxi. 33. Lev. xix. 23.—as gardens, vine-yards or olive-yards. Gen. ii. 8. ix. 20. Deut. vi. 11. Jer. xxix. 5, 28. As Ns. נטע *A plant*. Job xiv. 9. Iſa. v. 7. מטע *A plant* or *plantation*. Ezek. xxxiv. 29. Iſa. lxi. 3. On Eccleſ. xii. 11, ſee under שמר IX.

II. *To plant* or *ſettle*, as a nation or people in a particular country. 2 Sam. vii. 10. Pſ. xliv. 3. Jer. xlii. 10. In Niph. *To be planted, eſtabliſhed*, ſpoken of great men. occ. Iſa. xl. 24.

III. *To plant, fix*, as a tent. Dan. xi. 45. Hence applied to the heavens. Iſa. li. 16. Comp. under נטה I.

IV. It is with great propriety applied to the wonderful *ſtructure* of the ear, and it's *inſertion into*, and *connection with* the head; of which conſult the Anatomiſts. Pſal. xciv. 9.

נטף

To diſtil, drop down.

I. In Kal, Tranſitively, *To diſtil,* as the heavens or clouds do rain. Jud. v. 4. Pſ. lxviii. 9. As a N. maſc. plur. in Reg. נטפי *Drops.* occ. Job xxxvi. 27.

II. In Kal, Tranſitively, *To diſtil,* as the mountains are ſaid to do new wine from the vines there planted; for according to *Virgil*, Georg. ii. lin. 112, *apertos Bacchus amat colles.* Comp. Deut. xxxii. 13. occ. Joel iii. 23. Amos ix. 13.—as the hands do perfumes. occ. Cant. v. 5.—as the martagon, and the inverted-flowered lilies their roſcid and honey drops. occ. Cant. v. 13, where ſee Note on *New Tranſlation.*

III. In Kal, Intranſitively, of words or diſcourſe, *To drop* or *diſtil.* occ. Job xxix. 22. Comp. Deut. xxxii. 2. Tranſitively, Prov. v. 3. Cant. iv. 11. So *Homer* of *Neſtor*'s eloquence, Il. i. lin. 249,

> Του και απο γλωσσης μελιτος γλυκιων 'ΡΕΕΝ αὐδη.
>
> Words, ſweet as honey, from his lips *diſtill'd.*
>
> Pope.

And a ſhepherd ſpeaking of himſelf in *Theocritus*, Idyll. xx. lin. 26, 27,

> ———εκ ϛοματων δε
> ΕΡ'ΡΕΕ μοι φωνα γλυκερωτερα η μελικηρω.
>
> My voice *flow*'d ſweeter than the honey-comb.

In which paſſages however we may obſerve that the Greek expreſſions are in ſtrength inferiour to the Hebrew; to which latter that of *Milton*, Parad. Loſt, book ii. lin. 112,

> ———His tongue
> *Dropt manna*———

bears a nearer reſemblance. In Hiph. Tranſitively, *To drop, let drop.* occ. Ezek. xx. 46. xxi. 2. Amos vii. 16. Mic. ii. 6, 11.

IV. As a N. נטף *Stacte, Myrrh, diſtilling* from the tree of it's own accord without inciſion. So *Pliny*, Nat. Hiſt. lib. xii. cap. 15, ſpeaking of the trees whence *Myrrh* is produced. "*Sudant autem ſponte prius quam incidantur,* Stacten dictam, cui nulla præfertur. Before any inciſion is made, they *exude* of their own accord what is called *Stacte, to which no kind of myrrh is preferable.*" occ. Exod. xxx. 34; where the LXX render it Στακτην, and Vulg. Stacten, which are in like manner derived from the V. ϛαζω *to diſtil.*

V. As Ns. fem. plur. נטיפות and נטפות *Drops, jewels,* or *ornaments* in the ſhape of *drops.* occ. Jud. viii. 26. Iſa. iii. 19. In this latter paſſage *Theodotion* renders it by καθεματα, and the LXX by καθεμα, which according to the Greek Lexicons ſignifies *a necklace* of various jewels *hanging down* upon the breaſt. But the Heb. word ſeems ſtrictly to mean the *drops* or *pendants* which hung from the chains, Σταλαγματα.

נטר

I. *To watch, mark, obſerve,* in a good or middle ſenſe. Cant. i. 6. As a participial N. נטר *A keeper, a watchman,* Cant. i. 6. viii. 11, 12.

II. *To watch,* or *mark,* in a bad ſenſe, *to obſerve inſidiouſly, watch an opportunity againſt.* Spoken of man, Lev. xix. 18; and ανθρωποπαθως of God *watching to avenge himſelf* of his enemies. occ. Pſal. ciii. 9. Jer. iii. 5, 12. Nah. i. 2.

III. As a N. fem. מטרה *A mark* or *butt aimed* and ſhot at with arrows. So LXX σκοπος. 1 Sam. xx. 20. Job xvi. 12. It occurs in a Chaldee form, מטרא, Lam. iii. 12, according to the common printed editions, but twenty-ſix of Dr. *Kennicott*'s Codices there read כמטרה, as three more did originally.

IV. As a N. fem. מטרה *A place of cuſtody,* or where a perſon *is watched, a priſon.* So the LXX φυλακη, and Vulg. Carcer. Jer. xxxii. 2, 12, & al.

Hence, dropping the נ, Gr. τηρεω, Lat. *tueri.*

נטש

To looſe, looſen, ſet looſe, relax, laxare, ſolvere, exſolvere.

I. In Niph. *To be looſened* or *ſlackened,* as the tacklings or ropes of a ſhip. occ. Iſa. xxxiii. 23.

II. In Kal, *To ſet looſe, ſpread forth,* as an eagle doth his large wings in darting on his prey. occ. Job ix. 26. Comp. Jer. xlviii. 40. xlix. 22; and ſee *Bochart,* vol. iii. 171; and under דאה I.

III. *To be ſet looſe, diffuſed,* or *ſtretched out,* as the luxuriant branches of a vine. occ. Iſa. xvi. 8. As a N. fem. plur. נטישות, in Reg. נטישתי, *The branches* of a vine thus *ſtretched out* or *luxuriant*. occ. Iſa. xviii. 5. Jer. xlviii. 32.

IV. *To draw*, as a ſword, *to ſet* it *looſe* or *free* from the ſcabbard. occ. Iſa. xxi. 15; where Targum שליפא *drawn*.

V. In Niph. *To be diffuſed*, *ſpread abroad*, as an army. Jud. xv. 9. 1 Sam. xxx. 16. 2 Sam. v. 18—as a battle. 1 Sam. iv. 2.

VI. As a N. fem. plur. נטישות Jer. v. 10, ſeems to denote *Some parts of the ancient fortifications extending* beyond the main walls, *Bulwarks*, *baſtions*, or the like, Propugnacula.

VII. *To let looſe*, *let go*, *leave*, as the wind did the quails, Num. xi. 31.

VIII. *To let go*, *leave off*, *diſmiſs*. 1 Sam. x. 2. Prov. xvii. 14.

IX. *To leave*, *remit*, as to the care of another. 1 Sam. xvii. 20, 22.

X. With ל and an infinitive following, *To leave* one *at liberty*, *permit* him *to do* ſomething. Gen. xxxi. 28.

XI. *To let alone*, *leave*, as the land uncultivated, in the ſabbatical years. Exod. xxiii. 11. Comp. Neh. x. 31.

XII. *To ſet looſe*, as it were, *to forſake*, *abandon*. See Deut. xxxii. 15. Jud. vi. 13. Iſa. ii. 6. Jer. xii. 7. xv. 6. Pſ. lxxviii. 60. Prov. i. 8. In Niph. *To be forſaken*, *abandoned*. Amos v. 2.

ניץ See under נץ.

נכא See under באה

נכד

Occurs not as a V. in Heb. but as a N. נכד *Poſterity*, *progeny*, *remote offspring*. occ. Gen. xxi. 23. Job xviii. 19. Iſa. xiv. 22. So in the two laſt paſſages the Vulg. renders it by progenies, and *Aquila* in Job by εγγονοι *deſcendants*. May not this word be a participial Noun from כד *to ſhoot*, *ſpring forth*, or the like?

נכה

With a radical, but mutable or omiſſible, ה, and with a נ radical, but generally dropped.

I. In Kal and Hiph. *To ſmite*, *ſtrike*, in almoſt any manner, freq. occ. I muſt content myſelf with noting ſome of the moſt remarkable paſſages under this Root. Num. xxii. 6, *Perhaps I may be able* נכה to ſmite *them*; Infinitive in Kal with the radical נ and ה both retained. So as a Participle in Kal, or participial N. maſc. plur. with the נ, נכים *Smiters*, i. e. with the tongue, *railers*; Pſ. xxxv. 15. (comp. Jer. xviii. 18.) See Mat. xxvii. 39, &c. Mark xv. 29, &c. Luke xxiii. 35 to 39.—or literally *ſmiters*; ſee Mat. xxvii. 30. Mark xv. 18. John xix. 1, 2. *To ſmite*, as with the ſword. Joſ. viii. 24. x. 30.—with a ſtone. 1 Sam. xvii. 49, 50.—with a ſpear. 1 Sam. xviii. 11.—with a hoſtile ſlaughter. Joſh. x. 20.—with diſeaſes, as God does men. Deut. xxviii. 22, 27, 28, 35.—particularly with the plague. Exod. ix. 15. Comp. 2 Sam. xxiv. 17.—as a lion. 1 K. xx. 36.—as hail does the fruits of the earth. Exod. ix. 25. Comp. ver. 31. Pſ. cv. 33. *To ſtrike* or *ſmite*, as a fleſhhook into a pot. 1 Sam. ii. 14.—a ſpear into a wall. 1 Sam. xix. 20. *To ſtrike*, as roots. Hoſ. xiv. 5. Joined with נפש, *To ſmite the life*, *to ſmite mortally*, *to ſlay*. See Jer. xl. 14, 15. In Niph. *To be ſmitten*. See Exod. ix. 31, 32. 2 Sam. xi. 15.—in the feet (ſo LXX ϖεπληγως τας ϖοδας), i. e. *to be lame*. 2 Sam. iv. 4. ix. 3.—in ſpirit. Iſa. lxvi. 2. As a N. מכה in Reg. מכת plur. מכות and מכת *A ſtroke*, *ſtripe*, *plague*. See Deut. xxv. 3. xxviii. 59, 61. Eſth. ix. 5. On Zech. xiii. 6, ſee *Harmer*'s Obſervations, vol. iv. p. 432.

From the Hiph. הכה we have the Latin *Ico* to ſtrike, and N. *Ictus* a ſtroke.

II. As a N. נכתה See under כת II.

Der. *To nick*, *knock*, *knack*; Lat. *neco*, to kill; Lat. *noceo* to hurt, whence Eng. *nocent*, *noxious*, *innocent*, *innoxious*.

נכח

Denotes *ſtraightneſs*, *directneſs*, *rightneſs*.

I. In Kal, *To make ſtraight*, or *direct*, as a way. Thus it ſeems uſed Jud. xviii. 6, where the Vulg. renders it as a V. reſpicit *regards*, *reſpects*; but the Targum, more nearly, I apprehend, to it's true ſenſe, אתקין *hath prepared*, *diſpoſed*.

II. As a Particle נכח

1. *Directly oppoſite to* or *over againſt*, *ſtraight againſt*. Exod. xiv. 2. xxvi. 35, & al.

2. With ל, *to*, *at* prefixed, לנכח *Directly over againſt*, *before* or *forwards*, *ſtraight forwards*. See Gen. xxx. 38. Prov. iv. 25. Gen. xxv. 21; in which laſt paſſage it may be rendered *directly* or *purpoſely for*, or *on account of*.

III. In a moral ſenſe, *To act* or *ſpeak directly*, *rightly*, *truly*. occ. Gen. xx. 16, *Behold I have given thy brother* (glancing at Abraham's and Sarah's equivocation, ver. 2, 5, which had been followed by ſuch diſagreeable conſequences) *a thouſand* (*pieces*) *of ſilver*; *behold* הוא *it* (the ſilver *is* or *may be* or *let it be*) *to thee a covering of the eyes* (it may ſerve to purchaſe vails, according to the eaſtern faſhion, to conceal thy beauty, comp. Gen. xxiv. 65. 1 Sam. xvi. 12.) *with regard to all thoſe that are with thee, and to all* (comp. ch. xii. 14, 15.), ונכחת *and* be upright, act and ſpeak ſtrictly according to truth and right. To this purpoſe the LXX *Και ϖαντα αληθευσον* and *ſpeak the truth in all things*. The ו in ונכחת is what the grammarians call *converſive*, and the Verb is regularly the ſecond perſon preter, uſed for the imperative. Comp. וסלחת Pſal. xxv. 11, and ואמרת under אמר in *Taylor*'s Concordance. The Vulg. paraphraſes ונכחת in Gen. by mementoque te deprehenſam, *and remember that thou waſt caught*, i. e. in effect, *ſet right*.

As a N. נכח, fem. נכחה plur. נכחים, fem. נכחות *Right, agreeable to truth and righteouſneſs*. occ. 2 Sam. xv. 3. Prov. viii. 9. Iſa. xxvi. 10. xxx. 10. lix. 14. Amos iii. 10.

נכל

In Kal, *To deviſe, contrive deceitfully*. occ. Num. xxv. 18. As a Participle or participial N. נוכל *Deceitful, a deceiver*. occ. Mal. i. 14. As a N. maſc. plur. in Reg. נכלי *Wiles, deceitful contrivances*. occ. Num. xxv. 18. In Hith. *To make himſelf* or *be deceitful, to act deceitfully* or *inſidiouſly*. occ. Gen. xxxvii. 18. Pſal. cv. 25.

נכס See under כס II.

נכר

In Kal, *To eſtrange, alienate, make ſtrange*. Jer. xix. 4. 1 Sam. xxiii. 7, *God* נכר hath alienated *him*, i. e. abandoned and given *him* up, *into my power*. So *Montanus* alienavit. In Niph. *To be eſtranged, alienated, given up*. Obad. ver. 12. Comp. Job xxxi. 3. *To be a ſtranger, make oneſelf ſtrange* or *different from what one really is*. Prov. xxvi. 24, *He who hateth* ינכר is a ſtranger (Eng. Tranſ. diſſembleth, French *ſe contrefait* counterfeits) *with his lips*; ver. 25, *When he ſpeaketh fair, believe him not*.—Alſo, *To be a ſtranger, ignorant, not to know*. Deut. xxxii. 27. Job xxi. 29, הלא *Do ye not aſk the travellers?* ואתתם לא תנכרו *and as to*, or *of, their arguments* or *allegations*, are ye *not* ignorant? In Hith. התנכר *To make oneſelf ſtrange* or *a ſtranger, to pretend to be different from what one really is*. occ. Gen. xlii. 7. 1 K. xiv. 5, 6. Prov. xx. 11, *Even a youth* יתנכר will make himſelf ſtrange, i. e. will diſſemble or counterfeit, *in his doings, that in truth his work is pure, and in truth it is right*.

The above cited ſeem to be all the paſſages wherein נכר occurs as a Verb; but the Lexicons, following the Rabbins, have confounded this Root with הכר (which ſee), and ſo have perplexed the meaning of both.

As Ns. נכר *Strange, a ſtranger, foreigner*, Gen. xvii. 12, 27. נכרי (with a י poſtfixed as to the names of nations עברי, כנעני &c.) *A ſtranger, foreigner*. Deut. xiv. 21. xv. 3, & al. Fem. נכריה *A ſtrange woman*, "not of thy own wives, whom thou haſt no right or property in." Thus Mr. *Bate* explains the word in Prov. ii. 16; but in this and other paſſages of that book, I think it rather means ſtrictly, *a ſtrange* or *foreign woman*, namely one who belonged to the remains of the *Canaanites* who became *traps and ſnares* to the Iſraelites, *and ſcourges in their ſides and thorns in their eyes*. (See Joſh. xxiii. 13, and Num. xxxiii. 55.) And accordingly theſe *ſtrange women* ſet up tippling houſes and brothels in the holy land, and tempted the Iſraelites to debauchery, fornication and idolatry. See Prov. vii. 5—27, particularly ver. 14; and the learned *Daubuz* on The Revelation, ii. 20. C. p. 133. Alſo, As a N. נכר *Alienation, a being alienated*, from God namely. So LXX *απαλλοτριωσις*, and Vulg. *Alienatio*. occ. Job xxxi. 3.

נכת See under כת II.

נלה

I. *To complete, conſummate, make a complete end*. occ. Iſa. xxxiii. 1; in which text the V. infinit. correſponds with התם *to finiſh*, and the form נלת is plainly from a Root with a radical ה final. As a N. מנל *Completion, perfection, proſperity*. occ. Job xv. 29, *He ſhall not* (*continue to*) *be rich, neither ſhall his might endure*, ולא יטה לארץ מנלם *and* their proſperity *ſhall not extend* or *ſpread abroad in the earth*, like a flouriſhing tree. *Schultens* and *Scott* interpret לא ישה ſhall not ſtrike or extend *it's roots* (ſo the Vulg. had rendered the paſſage, *nec mittet in terra* radicem ſuam): but I would rather refer the expreſſion to *a tree in general*. Comp. ver. 30, 32, 33, and obſerve that the LXX explains the Heb. words by, Ου (δε) μη βαλη επι την γην σκιαν *Neither* ſhall he caſt a ſhadow *upon the earth*.

II. Chald. נול. See Root נול.

נם

To ſlumber, doze, ſleep lightly, as dogs do. occ. Iſa. lvi. 10. Nah. iii. 18. It is leſs than ישן *to ſleep*, and occurs with it, Pſ. cxxi. 3, 4. Iſa. v. 27. Pſ. lxxvi. 6, נמו שנתם They have ſlumbered (*into*) *their ſleep*, even the ſleep of death; comp. ver. 7, and Jer. li. 39. As Ns. fem. נומה *Slumbering, drowſineſs*. occ. Prov. xxiii. 21. תנומה *Slumbering, ſlumber, compoſure*. Plur. תנומות Prov. vi. 10. xxiv. 33. Job xxxiii. 15, בתנומות *after* ſlumberings. It is particularly applied to the eye-lids. Pſal. cxxxii. 4. Prov. vi. 4.

The above cited are all the texts in which the Root occurs.

Der. *Numb, numbneſs, benumb.*

נמל See under מל IV.

נמר

In Chaldee and Arabic ſignifies *To variegate, ſpot with various colours, mark with different coloured ſpots*. See *Caſtell*. In *Onkelos*'s Targum on Gen. xxx. 32, 35, נמור and נמורתא anſwer to the Heb. נקד and נקדות *Spotted*.

I. As a N. נמר *The pard, larger leopard*, or *panther* of *Buffon*. So LXX throughout Παρδαλις and Vulg. Pardus. Every one knows that this animal is remarkable for it's *ſpotted* ſkin. See Jer. xiii. 23. Comp. *Greek* and *Engliſh* Lexicon in Παρδαλις; and for further ſatisfaction conſult *Bochart*, vol. ii. 785, &c. and *Buffon*, Hiſt. Nat. tom. viii. p. 259, &c. 12mo. on this animal.

II. In Num. xxxii. 36, we read of a place called בית נמרה, probably from ſome idolatrous repreſentation of the *ſtarry heavens*, perhaps a *leopard*, or an image clothed in a *leopard*'s ſkin. So *Phurnutus*, De Nat. Deor. ſays of *Pan*, i. e. the univerſe, Νεϐριδα δε η παρδαλιν αυτον ενηφθαι, δια την ποικιλιαν των αςρων, και των αλλων χρωματων, ά θεωρειται εν αυτῳ, that he was clad in a *fawn*'s or *leopard*'s ſkin, as repreſenting the *ſtars* and the various colours the world exhibits." And *Diodorus Siculus* in his 1ſt book ſays, that the νεϐρις or *ſpotted fawn's ſkin* was aſcribed to *Dionyſus* or *Bacchus*, on account of the *great variety of the ſtars**. And perhaps for the ſame reaſon it is that *Bacchus* is ſometimes repreſented in a car drawn by *leopards, tigers* or *panthers*, at other times as riding on a *tiger*, and even clothed in a *tiger's ſkin*†. The very term Νεϐρις ſeems a corrupt derivative from נמר.

III. As a N. מר (formed by dropping the נ, as נף from נגף, קב from נקב) *A ſpot* or *drop* of water falling from a bucket. occ. Iſa. xl. 15. But as I muſt confeſs there ſeems ſomething forced in this application of the Root, I would ſubmit to the reader's judgement, whether מר in this ſenſe may not be better deduced, by dropping the ה, from the Root המר, which in Arabic ſignifies, 1. *To impel*. 2. *To pour out* water, tears, &c. *to flow* as water. 3. *To milk out all*, that was in the dug namely. See *Caſtell*. In this latter view the LXX Σταγων from ςαζω *to diſtil*, and the Vulg. ſtilla *a drop*, excellently anſwer the Heb. מר.

נן

To propagate, be propagated, ſpread ſucceſſively. It occurs not as a V. in Kal, but in Hiph. Pſ. lxxii. 17, *His name* ינין ſhall ſpread, be propagated, *before the ſun*, i. e. as long as the ſun endureth; comp. ver. 5, and Pſ. lxxxix. 37. In Pſ. lxxii. the *Keri* and very many of Dr. *Kennicott*'s Codices have ינון. As a N. נין *A ſon, immediate iſſue* or *offspring*. occ. Gen. xxi. 23. Job xviii. 19. Iſa. xiv. 22. As a Participle or participial N. מנון *Made* or *become a ſon*. occ. Prov. xxix. 21.

Hence *Ninus*, the *ſon* of Belus, had his name, and hence perhaps Gr. Νανος and Lat. *Nanus*, a dwarf.

נס

Denotes *a quick, waving* or *tremulous motion*.

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* See *Voſſius* De Orig. & Prog. Idol. lib. ii. cap. 14; *Voſſii* Etymol. Latin.; and *Martinii* Lexic. Etymol. in NEBRIS.

† Comp. *Tooke*'s Pantheon, p. 58, 63; *Boyſe*'s Pantheon, p. 105, 2d edit.; *Spence*'s Polymetis, p. 130, and Not. 90.

I. In Kal, *To flee, flee away.* See Gen. xiv. 10. xxxix. 12, 13. Exod. xiv. 25, 27. Num. xxxv. 6, 11. Deut. xxxiv. 7. Jud. xx. 32. Iſa. xxx. 16. Cant. ii. 17. In Hiph. *To cauſe to flee,* as for refuge or ſhelter. occ. Exod. ix. 20. Comp. Jud. vi. 11. Alſo, *To put to flight,* fugo. occ. Deut. xxxii. 30. As Ns. נם *A fleeing, a flight.* Iſa. xxxi. 8, 9, where ſee Targ. LXX, Vulg. and Bp. *Lowth.* מנוס *A fleeing, flight.* Jer. xlvi. 5. Amos ii. 14. Pſ. cxlii. 5. Alſo, *A place to flee to, a refuge.* 2 Sam. xxii. 3. Pſ. lix. 17. As a N. fem. מנוסה *Flight.* occ. Iſa. lii. 12. In Reg. מנסת. occ. Lev. xxvi. 36.

II. *To wave, cauſe to wave* or *glitter,* as light. occ. Pſ. iv. 7; where it is applied to the light of God's countenance; and obſerve that the final ה in נסה is here not radical, but paragogic or emphatical. *Symmachus* interprets it by *επισημον ϖοιησον make* illuſtrious or ſignal. (Comp. Senſe III.) Our tranſlators render the text, *LORD*, lift thou up *the light of thy countenance upon us.* Comp. Num. vi. 26. But in the Pſ. only one MS. reads נשא; and neither נם nor נסה ever ſignify ſimply *to lift up.* Comp. below נסס II.

III. As a N. נם

1. *A banner* or *enſign* from it's *waving* or *ſtreaming* in the wind, q. d. *a ſtreamer.* Iſa. xiii. 2. xviii. 3. xxx. 17. And ſince a *banner* or *enſign* was erected as a *ſign* or *ſignal* to the people what they were to do, as for inſtance that they were to aſſemble, Jer. l. 2. li. 12, 27;—or to retire, Jer. iv. 6; hence

2. *A ſign* or *ſignal.* Num. xxi. 8, 9; where the brazen ſerpent was erected על נם, which may mean either *for a banner* (comp. על under עלה) being placed horizontally as a banner *ſtreams* in the air, or *for a ſign* or *ſignal, συμϐολον σωτηριας a ſign of ſalvation,* ſays the Author of Wiſdom, ch. xvi. 6, i. e. of preſent and temporal ſalvation from the poiſon of the fiery ſerpents, and of future and ſpiritual ſalvation from that of the old ſerpent through Him who was to be lifted up on the croſs*. Comp. Iſa. xi. 10, 12. Num. xxvi. 10. xvi. 38, or xvii. 3.

3. *A ſail* of a ſhip from it's *waving* or *flying* in the wind. Iſa. xxxiii. 23. Ezek. xxvii. 7.

IV. As a N. ניסן *Niſan,* a name of the firſt eccleſiaſtical month, otherwiſe called *Abib.* It occurs Neh. ii. 1. Eſth. iii. 7; but we never meet with it till after the Babyloniſh captivity. It is probable that the month *Abib* was thus denominated by the latter Jews, as being that of the *Exodus* or *Flight* out of Egypt. Comp. Exod. xii. 11, 33, 34, 39.

נסס I. *To fly off entirely.* occ. Iſa. x. 18, כמסס נסס "*as what is melted* flies away, evaporates, and goes off" (*Bate*), as moſt natural bodies will with a very intenſe fire.

II. In Hith. *To wave* or *gliſter with light,* as precious ſtones. occ. Zech. ix. 16. Comp. Iſa. lxii. 3, and above נם II.

III. In Kal, *To erect* or *diſplay, as a banner.* occ. Iſa. lix. 19. In Hith. *To be erected* or *diſplayed,* as a banner. occ. Pſ. lx. 6. Comp. Iſa. xi. 10.

נסג

To recede, retire, go back, freq. occ. This Root is nearly related to סג (as נסך to סך), and is by ſome conſidered as the ſame with it; but I make it a diſtinct Root, becauſe the נ is plainly radical in the infinit. of Kal נסוג Iſa. lix. 13, and may be ſo in the participle maſc. plur. נסוגים Jer. xlvi. 5. Zeph. i. 6, and in the V. נסגו Iſa. xlii. 17. Jer. xxxviii. 22. Comp. Iſa. l. 5.

נסה

With a radical, but mutable or omiſſible, ה.

I. *To try, attempt, eſſay.* Deut. iv. 34. xxviii. 56. Job iv. 2.

II. *To try, prove, tempt.* Gen. xxii. 1. Exod. xx. 20. Deut. xiii. 3. Jud. iii. 1, 4. 1 K. x. 1. Comp. 1 Sam. xvii. 39. Eccleſ. ii. 1. vii. 23. Dan. i. 12. As a N. fem. in Reg. מסת rendered *Trial,* Job ix. 23; but ſee under מסה VI. Plur. מסת *Trials,* i. e. of faith and obedience, *miracles* wrought for this purpoſe. occ. Deut. iv. 34. vii. 19. xxix. 3. Comp. Exod. xvi. 4. xx. 20. Deut. viii. 2, 16.

III. *To try* or "*tempt God,* is to preſcribe to him according to the ſenſe and pleaſure of our own mind; that we may receive ſuch proofs of his truth, patience, power or providence, as, and when, we think fit. This ſuppoſes a doubting or queſtioning of the truth of what we put to trial, Exod. xvii. 7. Deut. vi. 16. Pſ. xcv. 9*. But in caſes of great difficulty, a proof may be piouſly deſired BY THE AGENT WHOM GOD EMPLOYETH, for the ſtrengthening of his faith, Jud. vi. 39." Thus Dr. *Taylor* in his Concordance. But I muſt deſire the reader to lay a particular ſtreſs on the words which I have printed in capitals; becauſe I think the exception here propoſed by the Doctor muſt be limited to thoſe times in which God *did by viſible and ſenſible ſigns* interpoſe in the affairs of men, and *did thus, miraculouſly, employ human agents* to accompliſh his purpoſes: otherwiſe, under the notion or pretence of *doing the work of the Lord*, a door will be opened to *enthuſiaſm, and every evil work*. As a N. מסה *Temptation*, as of God. Exod. xvii. 7. Pſ. xcv. 8.

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* Comp. John iii. 14, Mr. *Bate*'s Note (x) on Num. xxi. 8, in his *New and Literal Tranſlation of the Pentateuch, Juſtin Martyr,* Dial. cum *Tryph. Jud.* p. 321, 322, edit. Colon, *Kidder*'s Meſſias, part i. p. 73, &c.

DER. *Nice, nicety*, &c. Alſo perhaps Lat. *Naſus*, French *Nez*, and Eng. *Noſe*.

נסח

To take, pull or *pluck away*. The Lexicons and Concordances place ſeveral texts of the *Hebrew* Bible under this Root; but as it does not appear that in any of theſe paſſages the נ is radical, I have ranged them under סח, which ſee. As a *Chaldee* Verb in Ith. however, we have יתנסח *ſhall be taken* or *pulled down* or *away*. Once, Ezra vi. 11. So LXX καθαιρεθησεται, and Vulg. tollatur. The Chaldee Targum uſes the V. in Kal, for *taking* or *plucking away*, Jud. xiv. 9, twice.

נסך

To ſpread abroad, diffuſe, effuſe, pour out.

I. In Kal and Hiph. *To diffuſe, pour out* or *abroad*, as a libation. 1 Chron. xi. 18. Jer. xliv. 17, 18, 19, & al. freq. Iſa. xxx. 1, נסך מסכה *pour out a libation*, σπενδειν σπονδας, i. e. ratify or confirm a treaty or covenant, which was uſually done by ſacrifices and *libations*. So LXX εποιησατε—συνθηκας *ye have made covenants*. See Bp. *Lowth*, and comp. under כרת V. In Niph. imperſonally Exod. xxxvii. 16, אשר יסך בהן *With which* a libation might be made, Quibus *libandum erat*. As a N. נסך *A libation of wine poured out*, rendered by our tranſlators *a drink-offering*. Gen. xxxv. 14. Exod. xxix. 40. Num. xxviii. 7, & al. freq. As a N. נסיך The ſame. Deut. xxxii. 38. No doubt theſe *libations of wine* were among believers typical of the *blood* of Chriſt, to be once *ſhed* for the ſins of the world, and from believers were borrowed by the heathen, who, throughout the world, practiſed them in honour of their falſe Gods. Comp. *Greek* and *Eng.* Lexicon in Ασπονδος.

II. *To diffuſe, pour abroad*, as a ſpirit, or diſpoſition. Iſa. xxix. 10.

III. *To ſpread over, overſpread*, as a vail or covering. As a N. fem. מסכה *A covering*. Iſa. xxv. 7, והמסכה הנסוכה *And* the covering (which is) ſpread *over all nations*. Alſo, *A covering for a bed, a coverlet*. occ. Iſa. xxviii. 20.

IV. *To overſpread*, as a graven image of wood, with gold or ſilver. Iſa. xl. 19, הפסל נסך חרש *The workman* overſpreads *the graven image* (of wood namely, mentioned in the next verſe), *even the refiner*, or *goldſmith, ſpreadeth it over with gold, and caſteth ſheets of ſilver*. Iſa. xliv. 10, *Who hath formed a God*, ופסל נסך *and* overſpread *a graven image* (of wood, ſee ver. 13—17, and Jer. x. 3, 4.) *that is profitable for nothing?* As a N. נסך is rendered *molten image*, but ſtrictly and properly means the *metalline caſe* or *covering ſpread over* the carved wood. Iſa. xlviii. 5. Jer. x. 14. Comp. Dan. xi. 8, in Heb. and Baruch vi. 50, 55, 57, 71, or 54, 56, 69. As a N. fem. מסכה The ſame. It is often joined with פסל *the carved* wooden *image* which it covered. See Deut. xxvii. 15. Jud. xvii. 3, 4. xviii. 14. 2 Chron. xxxiv. 3. Solomon's Cherubim were images of this kind *made of olive-wood, and overlaid with gold*, 1 K. vi. 23, 28. And by Exod. xxxii. 4, 8. Deut. ix. 12, 16. Neh. ix. 18, Aaron's Calf was, in like manner, *overlaid with gold*; and ſo were Jeroboam's, 2 K. xvii. 16.

V. *To anoint*, &c. See under סך.

VI. As a N. fem. מסכת *The warp* in weaving. See under מסך I.

נסן See under נס IV.

נסע

I. *To remove* from place to place, *to travel, journey*. Gen. xi. 2. xii. 9. In a Hiph. ſenſe, *To remove, cauſe to move, make to*

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* Comp. *Whitby* and *Wetſtein* on Mat. iv. 7.

journey. Exod. xv. 22. As a N. מסע *A journeying, travelling, removing*. Num. x. 2. Deut. x. 11.

II. *To remove, be removed*, or *put from it's place*. Jud. xvi. 3, 14. Iſa. xxxiii. 20. (where LXX κινηθωσιν, and Vulg. auferentur) Iſa. xxxviii. 12. In Hiph. *To remove, place at*, or *carry to, a diſtance*. 2 K. iv. 4. Pſ. lxxx. 9. As a N. מסע *A removing*, or *removal*. 1 K. vi. 7, אבן שלמה מסע *Stone complete*, or *made ready* for removing. Comp. ch. v. 17. and Deut. xxvii. 6. חנית מסע *The* miſſive *ſpear*. Job xli. 17, or 26.

III. As a N. סעה *A moving*, or *ruſhing along*, or *forwards*. occ. Pſ. lv. 9; where *Aquila* and *Theodotion* λαιλαπωδης *ſtormy*, *Symmachus* επαιροντος *lifting* up, *Jerome* tempeſtatis *tempeſtuous*; רוח סעה *A wind* (*of*) ruſhing forwards, ΦΕΡΟΜΕΝΗ *Πνοη*, Acts ii. 2. Comp. Num. xi. 31. Pſ. lxxviii. 26; where the V. נסע is applied to the wind.

נסק

I. In Kal, *To aſcend, go up*. occ. Pſal. cxxxix. 8. So LXX αναβω, and Vulg. aſcendero.

II. Chald. In Aph. *To cauſe to aſcend, to take* or *bring up*. occ. Dan. iii. 22. vi. 23; where *Theodotion* ανηνεγκαι; and obſerve that in the word להנסקה of this paſſage the radical נ is preſerved.

נע

I. In Kal, Intranſitively, *To move, remove, wander*. Exod. xx. 18. Jud. ix. 9. Pſ. cix. 10. Amos iv. 8. Tranſitively, *To move* or *remove* another. 2 Sam. xv. 20. In Hiph. *To remove, cauſe to wander*. Pſ. lix. 12. As a N. נע *A vagabond, a wanderer*. Gen. iv. 12, 14.

II. In Kal, Intranſitively, *To move* or *be moved to and fro, to ſhake, be agitated, ſtagger*. 1 Sam. i. 13. Pſ. cvii. 27, Iſa. vi. 4. vii. 2. xxiv. 20. In Hiph. Tranſitively, *To move, ſhake, agitate*, 2 K. xix. 21. Amos ix. 9. Zeph. ii. 15, & al.

נענע occurs not as a V. in this reduplicate form, but as a N. maſc. plur. מנענעים *Siſtrums*. So *Aquila* and *Symmachus* Σειστροις (from σειω, *to ſhake, agitate*), and Vulg. Siſtris. occ. 2 Sam. vi. 5. The *Siſtrum* was "an inſtrument of muſick, heretofore very common among the Egyptians. It was of an oval figure, or a dilated ſemicircle, in the ſhape of a ſhoulder-belt, with braſs wires acroſs, which played in holes wherein they were ſtopped by their flat heads. They played on it by *ſhaking* the *ſiſtrum* in cadence, and thereby the braſs wires make a ſhrill and loud noiſe." *Calmet's* Dictionary from Apuleius. See alſo *Virgil*, Æn. viii, lin. 696, and Note there in the *Delphin* edit.

DER. Greek Νευω, and Lat. *Nuo*, to nod, whence Latin *Nuto*, and Eng. *Nutation*.

נעל

To faſten, make faſt.

I. *To faſten* as a door with a bolt. occ. Jud. iii. 23, 24. 2 Sam. xiii. 17, 18. Cant. iv. 12. גל נעול *A ſpring* locked up, as Sir *John Chardin* ſays he has known them to be in divers parts of Aſia, on account of the ſcarcity of water there*; and as I have often ſeen them on our dry downs, even in England. As a N. מנעל or מנעול *A bolt* or *lock*. occ. Neh. iii. 3, 6, 14, 15. Cant. v. 5.

Hence perhaps Saxon Nægl, and Dan. *Nagle*, or *Negl*, and Eng. *A Nail*.

II. As a N. נעל *A ſhoe*, or more properly *a ſandal*, which conſiſted of a *ſole faſtened* to the foot by ſtrings tied on the upper part of it. Thus the Chaldee Targums generally render it by the † compound word סנדל or סנדלא, the LXX by σανδαλιον and ὑποδημα, and the Vulg. by caliga or calceamentum, all which words primarily denote the *kind of ſhoe* or *ſandal* juſt mentioned. Hence we ſo frequently read of *looſing the ſhoe*. As a N. מנעל *A ſhoe*, or as a Participle *Shoeing, covering the feet*. occ. Deut. xxxiii. 25 ‡. As a V. *To faſten* or *bind on a ſhoe* or *ſole, to ſhoe*. occ. 2 Chron. xxviii. 15. Ezek. xvi. 10. So the LXX render it in Chron. ὑπεδησαν, and in Ezek. (according to the *Alexandrian* MS.) ὑπεδησα.

Looſing or plucking off the ſhoe, or *ſandal*, when they entered into God's more immediate preſence, as in Exod. iii. 5. Joſh. v. 15, ſeems to have been an *emblematical* act, denoting their *laying aſide*, by repentance, the *pollutions* contracted by *walking* in this evil world. Comp. Eccleſ. v. 1. John xiii. 10. The modern Jews in the eaſtern countries are ſaid to *pull off their ſhoes*, before they enter their ſynagogues; and to this ceremony of worſhip, as practiſed by the Jews in his time, *Juvenal* alludes, ſat. vi. lin. 158,

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* See more in *Harmer's* Obſervations, vol. i. p. 113.

† Comp. *Greek* and *Eng*. Lexicon in ΣΑΝΔΑΛΙΟΝ.

‡ See *Bynæus* De Calceis Hebræorum, lib. i. cap. 6.

> *Obſervant ubi feſta* mero pede *ſabbata reges*,
> Where kings *barefooted* feſtal ſabbaths keep.

The Mahometans always *pluck off their ſhoes*, and leave them at the door, when they enter their moſques. And the ancient heathen obſerved the ſame cuſtom as to their temples *. The modern *Gentoos*, in like manner, "when they enter their temples, or the apartments of any great man, *pull off their ſhoes*, and leave them at the doors. Appearing in your preſence *without ſhoes* is the greateſt mark of *reſpect* †." So the *Abyſſinian* Chriſtians ſtill preſerve the ancient rite by never entering a church without *pulling off their ſhoes* ‡.

The Iſraelites were commanded, Exod. xii. 11, to eat the Paſſover *with their ſhoes*, or *ſandals*, *on their feet*, in token of haſte; for in general, no doubt, *they plucked them off when they ate*, as the Eaſterns ſtill do. See *Harmer*'s Obſervations, vol. i. p. 451.

Pſ. lx. 10. cviii. 10, *Towards* or *upon Edom will I ſtretch out* (LXX εκτενω) my ſhoe or ſandal, as to a vile ſlave, who was to looſe, carry, and clean it (comp. Mat. iii. 11. Luke iii. 16); or rather, *caſt it*, as into an obſcure corner, ſuch as they threw their dirty ſandals into, before they ſat down to meat. See *Merrick*'s Annotations.

Cant. vii. 1, or 2, *How beautiful are thy feet* with ſandals or ſlippers, *O Prince's daughter!* Hence we learn that theſe were anciently an eminent part of female eaſtern finery. So Judith, ch. x. 4, when ſhe propoſed to charm Holofernes, *took her* ſandals, σανδαλια, *upon her feet*; and ch. xvi. 9, *Her* ſandals *raviſhed his eyes*. And *Homer*, in the brief deſcription he gives us of Juno's dreſs, when ſhe intended to captivate Jupiter, does not, however, omit her *ſandals*, Il. xiv. lin. 186,

> Ποσσι δ' ὑπαι λιπαροισιν εδησατο καλα πεδιλα.
> Laſt her fair feet celeſtial *ſandals grace*.
> POPE.

And thus, in modern times, Lady *M. W. Montague*, deſcribing her *Turkiſh* dreſs, ſays (letter xxix. vol. ii. p. 12.) *My* ſhoes *are of white kid leather, embroidered with gold*;" and of the fair *Fatima* (letter xxxiii. vol. ii. p. 71.), "*Her* ſlippers *white ſatin, finely embroidered*."

III. Chald. In Aph. or Hiph. *To bring in, introduce*. occ. Dan. ii. 25. iv. 3, or 6. vi. 18, or 19.

נעם

To be pleaſant, ſweet, agreeable. Gen. xlix. 15. 2 Sam. i. 26. Pſ. cxli. 6, & al. As Ns. נעם *Sweetneſs, pleaſantneſs*. Prov. iii. 17. xv. 26. Comp. Pſ. xc. 17. נעים *Pleaſant, agreeable*. 2 Sam. i. 23. Pſ. lxxxi. 3. cxxxiii. 1. נעמן *Pleaſantneſs*. occ. in plur. Iſa. xvii. 10. As a N. maſc. plur. מנעמים *Pleaſant meats, dainties*. occ. Pſ. cxli. 4.

נעץ

Occurs not as a V. in Heb. but in Chaldee ſignifies *To fix, infix*. Hence perhaps as a N. נעצוץ A kind of *thorn-tree*, ſo called from its *thorns* or *prickles fixing deep* into the fleſh. occ. Iſa. vii. 19. lv. 13. Comp. עצה.

נער

To agitate, move briſkly.

I. In Kal, Tranſitively, *To ſhake, agitate*, Neh. v. 13, where LXX εκτινασσω, and Vulg. excutio, *to ſhake out*. Iſa. xxxiii. 15, where LXX αποσειομενος *ſhaking off*. Intranſitively, *To ſhake, ſhake* or *rouſe oneſelf*. Jud. xvi. 20. Alſo, Tranſitively, *To ſhake off*. Exod. xiv. 27. Pſ. cxxxvi. 15. In Niph. *To be ſhaken*. Iſa. xxxiii. 9. Job xxxviii. 13. Pſ. cix. 23. Dr. *Shaw*, Travels, p. 187, ſpeaking of the ſwarms of *locuſts* which he ſaw near Algiers, in 1724 and 1725, ſays, "When the wind blew briſkly, ſo that theſe ſwarms were crowded by others, we had a lively idea of that compariſon of the Pſalmiſt (Pſ. cix. 23.) of *being toſſed up and down as the locuſt*. In Hith. *To ſhake oneſelf*. Iſa. lii. 2.

II. As a N. נער *Agitation, violence, perturbation*. Pſ. lxxxviii. 16. Job xxxvi. 14

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* See Joſ. *Mede's* Works, fol. p. 347.

† *Annual Regiſter* for 1782, Characters, p. 51, Note.

‡ *Mede* ut ſupra; *Complete Syſt. of Geogr.* v. ii. p. 401; *Millar's* Hiſt. Propagat. of Chriſtianity, vol. ii. p. 189.

III. As a N. נערת *Tow*, i. e. *flax* or *hemp* reduced by *agitation*, or by *beating* and *combing* into a filamentous ſubſtance. occ. Jud. xvi. 9. Iſa. i. 31.

IV. As Ns. נער *A child, a youth, a young man.* Gen. xiv. 24. xviii. 7. xxii. 5. 1 Sam. i. 22. Alſo, *A young woman.* Gen. xxiv. 14, 16, 28, 55, 57. xxxiv. 3, 12. In all which texts the *Samaritan* Pentateuch, the *Keri*, and ſeveral of Dr. *Kennicott*'s Codices read נערה. The common printed reading נער however ſeems right, ſince it occurs too often to ſuppoſe it a corruption, and not appearing ſo grammatical as נערה was probably in ſome copies changed into the latter word. *A young one*, of cattle. Zech. xi. 16. Fem. נערה *A young woman, a girl.* Exod. ii. 5. Jud. xix. 3, 4, & al. The נערים הקטנים mentioned 2 K. ii. 23, and rendered *little children*, ſhould rather have been tranſlated *little lads*, meaning ſuch as were come to ſome uſe of their reaſon. Comp. 2 K. v. 2, 3. 2 Chron. xxxiv. 3. We may with Mr. *Harmer*, Obſervat. vol. iii. p. 193, illuſtrate Prov. ix. 3, by a paſſage from *Haſſelquiſt*, Travels, p. 56, who at Alexandria in Egypt ſaw ten or twelve *women* going about and *inviting people to a banquet* by a particular kind of *cry* or *noiſe* hardly to be deſcribed. Alſo, נער *Youth, ſtate of youth.* Job xxxiii. 25. Prov. xxix. 21, & al. As a N. maſc. plur. נעורים *Youth, youthful ſtate*, or *days of youth* (for ימים *days* ſeems to be the word underſtood, with which the plural נעורים agrees, as זקנים, בתולים, &c.) Gen. xlvi. 34. Iſa. liv. 6. Jer. iii. 25, & al. freq. It is evident that *youth* is denominated from this Root on account of the *ſprightlineſs* and *activity* of that age.

V. As a N. נער *A child in underſtanding* or *abilities, childiſh* in this ſenſe, *ignorant, ſimple.* See Iſa. iii. 4. Eccleſ. x. 16, 17. In which laſt paſſage Solomon alludes to his fooliſh ſon *Rehoboam*, who is ſaid, 2 Chron. xiii. 7, to be נער ורך לבב childiſh (Vulg. *rudis* ignorant) *and weak-hearted*, when, by 1 K. xiv. 21, he was *forty-one* years of age. So Jeremiah excuſing himſelf from the prophetic office ſays—*I cannot ſpeak, for I am* נער: but it cannot be hence ſafely inferred that he was then *a child in age*; for Solomon modeſtly calls himſelf נער קטן *a little child*, 1 K. iii. 7, though it appears by the firſt verſe that he was then *married*.

VI. It is rendered, *To roar*, as a young lion. occ. Jer. li. 38. If this be the true meaning of the word in this paſſage, it is thus uſed by an onomatopœia, or formed from the ſound, as *roar* in Engliſh. But the Vulg. explains נערו here by excutient comas, *ſhall ſhake their manes*; ſo the LXX verſion εξηγερθησαν *they were rouſed*, appears likewiſe to refer it to the Root ער. Comp. Jud. xvi. 20; and obſerve from *Kolben*, Nat. Hiſt. of the Cape, vol. ii. p. 96, that "when the lion is wroth or pinched with hunger, he *erects* and * *ſhakes his mane*, and thwacks his ſides very briſkly with his tail." But as נערו in Jer. li. 38, is applied to *lions whelps*, the ſenſe of *roaring* or *growling*, rudere, ſeems preferable. נעור in Zech. ii. 13, is by ſome referred to this Root נער in the ſenſe of *roaring*, and tranſlated accordingly; but both the form of the word, and the verſions of the LXX and Vulg. ſhew that it belongs to the Root ער which ſee.

נף

To reach out, ſtretch forth.

I. In Hiph. *To reach* or *ſtretch out*, as a tool in cutting. occ. Exod. xx. 25. Joſh. viii. 31. (Comp. Iſa. x. 15.)—as a ſickle into corn. occ. Deut. xxiii. 25, or 26. In theſe three paſſages of Exod. Deut. and Joſh. the LXX render it by επιϐαλλω *to put in* or *upon.*

II. In Hiph. *To reach* or *ſtretch out*, as the hand. Iſa. xi. 15. xiii. 2. xix. 16. Zech. ii. 9, or 13. In this view the LXX render it inter al. by επιϐαλλω and επιφερω *to lay on.* Iſa. xxx. 28, להנפה גוים בנפת שוא to ſtretch out (the hand namely *againſt*) *nations* with a ſtretching out of *deſtruction*. As this is the only text wherein the ה final may ſeem to be *radical*, and the Prophet is here threatening the *Aſſyrians* and their confederates, הנפה may either be conſidered as the Infinitive of נף according to a *Chaldee* form common in Ezra and Dan. (ſee Chaldee Grammar, ſect. vi. 8.), or elſe הנף may be taken as the Heb. Infin. Hiph. and the final ה prefixed, as emphatic, to the following word גוים. See Bp. *Lowth*'s Note, and comp. Job xl. 15, or 18, under אפק III. The Heb. Particle for *againſt* may be underſtood, as in Iſa. x. 32, under נפף below. The Vulg. explains the above Heb. words by *ad perdendas* gentes *in nihilum*, to deſtroy *the nations* to nothing. As a N. fem. תנופה, in Reg. תנופת *A ſtretching out*, as of the hand. Iſa. xix. 16. xxx. 32.

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* ———*Gaudetque* comantes
Excutiens cervice toros.
VIRG. ÆN. xii. 6, 7.

III. In Hiph. *To ſtretch out*, as with or in the hand, *to preſent, tender*. Exod. xxix. 24, & al. freq. In Huph. *To be* thus *preſented*. occ. Exod. xxix. 27. As a N. fem. תנופה *A ſtretching forth* or *preſenting*. Exod. xxix. 27. Alſo, *An offering* thus *preſented*. Exod. xxix. 24. Num. viii. 11, *And Aaron* הניף ſhall preſent *the Levites* תנופה (as) a preſent or offering *before Jehovah*; and this text ſhews the true ſenſe both of the Verb and Noun, in this application of them.

IV. In Hiph. *To ſtretch forth, extend*, as God did ſhowers to his people when paſſing through a country which, according to Dr. *Shaw*, Travels, p. 438. "*is never*, unleſs ſometimes at the equinoxes, *refreſhed with rain*." occ. Pſ. lxviii. 10,

> "*While yet the burning ſands they tread*,
> Thy kindlieſt rains around them ſhed,
> Beſpeak them fav'rites of thy care,
> And nature's wearied pow'rs repair."
> MERRICK.

But comp. under נדב.

V. In Kal, *To ſtretch forth, extend*, as perfumes or ſcented fumigations over a bed. occ. Prov. vii. 17, נפתי משכבי מור I have ſtretched out (*over*) *my bed, myrrh*, &c. namely, in the cenſer, or fuming-pot.

VI. As a N. נוף *A ſtretching forth, extenſion*. occ. Pſ. xlviii. 3, *Mount Sion* is יפה נוף *beautiful* in extenſion, i. e. in the proſpect it *extends* to the eye. Thus Mr. *Bate*.

VII. As a N. fem. in Reg. נפת, plur. נפות *An extenſion* or *extent* of country. occ. Joſh. xi. 2. xii. 23. xvii. 11. 1 K. iv. 11.

VIII. As a N. נפת *Honey*. See under פת IV.

נפף *To ſtretch out repeatedly*. occ. Iſa. x. 32, ינפף ידו הר בית ציון *He* (*the Aſſyrian*) ſhall ſtretch out *his hand* repeatedly (*againſt*) *the mountain of the houſe of Sion*. (Comp. Iſa. xi. 15. xix. 16.) So in Hiph. Job xxxi. 21, הניפותי, the ו being ſubſtituted for the reduplicate פ; but obſerve that thirty of Dr. *Kennicott*'s Codices drop the ו.

נפח

This Root is both in ſound and ſenſe nearly related to יפח.

I. In Kal, *To breathe, blow with a blaſt of air*. Iſa. liv. 16. Cant. ii. 17. iv. 6, עד שיפוח היום *Till the day* breathe. So the LXX διαπνευσῃ, and Vulg. aſpiret. * It is obvious to common obſervation in almoſt every country, that in ſettled weather there is generally at the time of the ſun's approach to the horizon, and a little after he is riſen, a pretty briſk eaſterly gale, which ſeems to be the *breathing of the day* here mentioned. Comp. Gen. iii. 8. But ſee *Harmer*'s Outlines, p. 282. As a N. מפח *A puff*. occ. Job xi. 20, מפח נפש A puff *of breath*. Comp. Jer. v. 13. Alſo, *An inſtrument of blowing, a bellows*. occ. Jer. vi. 29. So LXX φυσητηρ, and Vulg. ſufflatorium. In Hiph. *To breathe, blow upon*. Cant. iv. 16. Comp. under יפח.

II. In Kal, Tranſitively, *To puff* or *ſnuff at* in contempt or diſdain. So LXX εξεφυσησα, Vulg. exufflavi. Hag. i. 9, where ſee Bp. *Newcome*. In Hiph. with ב or ל following, The ſame. Pſ. x. 5. (ſo *Symmachus* εκφυσα.) xii. 6. Mal. i. 13, where LXX εξεφυσησα, Vulg. exufflaſtis. As a N. פח *A puffing*. Iſa. xlii. 22, הפח בחורים A puffing *for the choice men* or *ſoldiers*, i. e. in contempt. See *Vitringa*, and comp. 2 Chron. xxix. 8.

III. In Kal, *To pant for breath, breathe ſhort*. Jer. xv. 9. In Hiph. *To cauſe to pant*. Job xxxi. 39. Alſo, Intranſitively, *To puff* or *pant*. Mal. i. 13.

IV. In Kal, *To blow*, as a ſtream or blaſt of fire. Ezek. xxii. 20, 21. In Hiph. *To ſmite*, as with ſuch a *blaſt*. Ezek. xxi. 31, or 36. Comp. Prov. xxix. 8, *Scorners* יפיחו קריה blow up (namely the fire of contention in) or inflame *a city*. As a Participle paoul נפוח Jer. i. 13, סיר נפוח *A pot* blowed upon, i. e. heated by having the fire blowed upon it. Comp. Job xli. 12, or 20.

V. As a N. פיח *Aſhes*, which are reduced to this form by the agency of the celeſtial fluid, the groſs air *ruſhing in*, and the light *ruſhing forth* in the act of *burning*. occ. Exod. ix. 8, 10.

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* See *Nature Diſplayed*, vol. iii. p. 177, Engliſh edit. 12mo.

VI. As a N. maſc. plur. פחים *Quick burning coals* (Eng. Marg.) in which the fire is ſtill *a blowing up*. So one of the Greek verſions in Montfaucon's Hexapla ανθρακας *live coals*. occ. Pſ. xi. 6; where it is joined with *fire* and *brimſtone*, in alluſion to the horrible deſtruction of Sodom and Gomorrah. Dr. *Lowth* (De Sacrâ Poeſi Heb. Prælect. xii. p. 106, edit. Oxon. 8vo.), whom ſee, explains it by *balls of fire*, Bolides (*Plin.* Nat. Hiſt. ii. 26.) or ſimply *lightnings*. Comp. Pſ. xviii. 13, 14. Alſo, as a N. maſc. *plur.* without the י as in many other inſtances פחם *Live coals*. occ. Prov. xxvi. 21, where Vulg. carbones *coals*; Iſa. xliv. 12, where LXX, *Aquila*, *Symmachus*, and *Theodotion*, ανθραξι *live coals*, ſo Vulg. prunis. Iſa. liv. 16, where LXX ανθρακας, and Vulg. prunis.

VII. As a N. תפוח, Rendered *the apple-*, but moſt probably means *the citron*-tree, and -fruit, ſo called from that *remarkable fragrancy* which they *breathe forth*. (Comp. Cant. iv. 16.) The *apple-trees* they have in Judea and the [*] neighbouring countries are very bad, and therefore can hardly be the trees intended, Cant. ii. 3. Joel i. 12, & al. The *citron*-tree (whatever be determined concerning it's near relations the *lemon-* and *orange*-tree) was certainly known to the Jews [†] ſeveral generations before our Saviour, as appears by the ſtory in *Joſephus* (Ant. lib. xiii. cap. 13, § 5.) of their pelting king *Alexander Jannæus* with *citrons*, which they carried, he ſays, *according to the law*, at the feaſt of Tabernacles. Comp. under הדר II. And this tree correſponds with the deſcription given in Scripture, of the תפוח, as being a very *delightful* and *noble* tree, Joel i. 12. Cant. ii. 3.—*extremely fragrant*, Cant. vii. 8. —its fruit very *refreſhing*, Cant. ii. 5.—and of a *golden colour*, Prov. xxv. 11. As for Cant. viii. 5, the only remaining paſſage where תפוח occurs as the name of a tree, it more probably means the *citron-* than the *apple*-tree, becauſe the former ſeems to have been more common in Judea, as they certainly are more pleaſant than the latter. But for further ſatisfaction on this ſubject, I refer the reader to *Harmer*'s Obſervations, vol. i. p. 396, &c.

VIII. It appears from Joſh. xv. 53, that the *Canaanites* had a בית or temple to תפוח or *The blower*, which "name ſeems to expreſs the complex act of the *expanſion*, *driving* the *ſpirit* into the ſun's orb; *melting* and *diſſipating* it there; *forcing* it out again in *atoms* or *light*; *reforming* the ſame into *ſpirit*; making it the inſtrument to give *breath*, to *move* and *impel* the (planetary) *orbs* and other bodies; and when made a god, to give oracles, to *inſpire* or *blow into* his prieſts or prophets a power of *vaticination*, to reveal ſecrets and foretel things to come."—*An apple*, and probably of the *citron* or *orange* kind, ſeems to have been the emblem of theſe celeſtial agents, particularly of the *Sun*, even from the beginning. See Gen. iii. Hence the very general ſacredneſs of various *apples* among the Heathen. See more in *Holloway*'s Originals, vol. i. p. 76, 7; vol. ii. p. 249, 50; *Hutchinſon*'s Trinity of the Gentiles, p. 307, & ſeq.; and *Vitringa*, Obſerv. Sacr. lib. iv. cap. 12, § 15, p. 1067.

Der. Greek ϖνεω to breathe, whence ϖνευμα breath, and Eng. *pneumatic*. Alſo *puff*, and ש being prefixed, *ſnuff*, *ſniff*. Qu?

נפך

Occurs not as a V. ſo the ideal meaning is uncertain, but as a N. נפך *An emerald*, or ſome kind of *precious ſtone*. occ. Exod. xxviii. 18. xxxix. 11. Ezek. xxvii. 16. xxviii. 13.

נפל

To fall, in almoſt any manner. It is a very general word, and even more extenſive in its ſignification than the Eng. V. *to fall*, whether ſimple or joined with the ſeveral particles *down*, *off*, *upon*, &c. The following are ſome of it's moſt remarkable applications.

I. In Kal, *To fall*, as lots. In Hiph. *To cauſe to fall*, *caſt*, as lots. See Joſh. xiii. 6. xxiii. 4. 1 Chron. xxvi. 14. Neh. xi. 1.

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[*] So Dr. *Ruſſell*, where he profeſſes to enumerate *all* the variety of fruit produced at Aleppo, mentions "two or three ſorts of *apples*, *but very bad*." Nat. Hiſt. of *Aleppo*, p. 21.

[†] Dr. *Prideaux*, Connect. part ii. book vi. places this riotous aſſault on *Alexander Jannæus* in the year before Chriſt 95.

II. *To fall, befall, happen.* Ruth iii. 18.

III. *To fall* to the ground, *fail.* Joſh. xxi. 45. xxiii. 14. 1 K. viii. 56, or 57. Comp. 1 Sam. iii. 19.

IV. *To fall upon*, as ſleep, terrour, &c. See Gen. ii. 21. Exod. xv. 16. Joſh. ii. 9. Job iv. 13. xiii. 11. Prov. xix. 15.

V. *To fall down*, as a tent, a wall, a houſe, corruere. Jud. vii. 13. Ezek. xiii. 11. Jer. li. 44. Jud. xvi. 30. In Hiph. *To cauſe to fall, to fell*, as a tree. 2 K. iii. 19, 25. As a N. מפלה *A ruin, heap of buildings fallen down.* Iſa. xvii. 1. xxiii. 13. xxv. 2 —of a tree, Ezek. xxxi. 13.

VI. *To fall*, as in battle, or by a violent death. Jud. viii. 10. xii. 6. xx. 44, 46. 2 Sam. i. 4. ii. 23. iii. 34, 38.

VII. *To be fallen* or *lie*, as on a bed. Exod. xxi. 18. Eſth. vii. 8.—as dead. Jud. iii. 25. iv. 22. 1 Sam. xxxi. 8. Comp. 1 Sam. v. 4.

VIII. *To lie, lie down.* 1 Sam. xix. 24. Comp. Ezek. i. 28. iii. 23. Num. xxiv. 4.

IX. *To lie, be diſpoſed*, as an army. Jud. vii. 12.

X. *To lie, be ſituated, dwell*, as a people. So LXX κατῴκησε, and Targ. שרא. Gen. xxv. 18.

XI. With מ following, *To fall ſhort of*, be *inferiour to*, a perſon. Job xii. 3. xiii. 2.

XII. With מ following, *To fall off, ceaſe from*, a thing or action. Jud. ii. 29.

XIII. *To fall* or *ſink*, as the countenance in chagrin, diſcontent, or diſpleaſure. Gen. iv. 5, 6. Comp. Job xxix. 24. Jer. iii. 12. Neh. vi. 16.—as the heart in fear. 1 Sam. xvii. 32.

XIV. *To fall, decay, rot*, as a part of the body. Num. v. 27.

XV. In Hiph. *To cauſe to fall, caſt forth*, as a mother her offspring. Iſa. xxvi. 19.

XVI. *To be dejected, caſt down*, in mind. Neh. vi. 16.

XVII. *To fail, be to no purpoſe*, or *to be loſt in reckoning.* Num. vi. 12; where LXX αλογοι εσονται *ſhall not be reckoned*, Vulg. irriti fiant *be in vain, uſeleſs.*

XVIII. In Kal, *To fall, be laid, preſented* or even *accepted*, as a petition or ſupplication. See Jer. xxxvi. 7. xxxvii. 20. In Hiph. *To preſent*, as a ſupplication. Jer. xxxviii. 26. xlii. 9. Dan. ix. 18, 20. This application of the Verb ſeems to allude to the *proſtrate poſture* in which petitions anciently were, and ſtill are, preſented to the eaſtern princes.

XIX. In Kal and Hith. *To fall upon, aſſault*, Joſh. xi. 7. Job i. 15. Gen. xliii. 17.

XX. *To light down, alight*, as from a camel or chariot. Gen. xxiv. 64. 2 K. v. 21.

XXI. *To fall off, deſert*, to an enemy. Jer. xxi. 9. xxxvii. 13, 14.—to another kingdom or government. 2 Chron. xv. 9.

XXII. As a N. נפל *An abortion, an abortive birth*, which *falls* from the mother dead, immature, and imperfect. occ. Job iii. 16. Pſal. lviii. 9. Eccleſ. vi. 3.

XXIII. As a N. מפל *Refuſe, offal**, of corn. occ. Amos viii. 6.

XXIV. As a N. maſc. plur. in Regim. מפלי *Flakes*, i. e. of fleſh, laid over and *falling down*, as it were, upon each other. So *Montanus*, Decidentiæ. occ. Job xli. 15, or 23.

XXV. As a N. fem. in Reg. מפלת *A dead carcaſe* (caro caſa) *fallen to* the ground. occ. Jud. xiv. 8. So the LXX Πτωμα, from ϖιπτω *to fall.*

XXVI. As a N. maſc. plur. נפלים and נפילים. occ. Gen. vi. 4. Num. xiii. 33, or 34. I once thought this word might ſignify *Apoſtates, perſons fallen off* from the true worſhip, faith and fear of God, *deſerters* in a ſpiritual view (comp. Senſe XXI. above, and Job xxii. 15, 16, 17.); according to that of Ecclus. xvi. 7, των αρχαιων γιγαντων ὁι απεϛησαν *the old giants* who fell away; but, no doubt, there were *ſpiritual apoſtates* before the time mentioned, Gen. vi. 4. (comp. Gen. iv. 26, under קרא VII.) and Num. xiii. 33, ſeems to determine the meaning of the word to be *Such as fall upon others, aſſaulters, violent.* So *Aquila* renders it in Gen. by επιπιπτοντες, and *Symmachus* by βιαιοι.

נפלל *To fall entirely* or *repeatedly.* So LXX ϖεσȣνται, Vulg. corruent, and *Montanus*, cadet, *ſhall fall.* occ. Ezek. xxviii. 23.

Der. *To fall, fell, fail*, &c.

נפץ

To diſſipate, diſperſe.

I. In Kal and Hiph. *To diſperſe, diſſeminate, ſcatter abroad.* Gen. xi. 8, 9. Iſa. xxx. 30, להב—נפץ a ſcattering or ſcattered flame *of devouring fire.* In Niph. *To be diſperſed, diſſeminated.* Gen. ix. 19. x. 18. xi. 4. Prov. v. 16, & al. freq. As a N. פוץ *A diſperſion, diſſipation.* occ. Zeph. iv. 10. As a N. fem. plur. תפוצות *Diſperſions.* occ. Jer. xxv. 34.

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* From *off* and *fall*. Skinner.

II. *To diſſipate* the parts of a thing by *colliſion, to break in pieces.* Pſ. ii. 9. Jer. li. 21, 22, 23, & al. freq. As a participial N. מפץ *A breaking in pieces.* occ. Ezek. ix. 2. Alſo, *A warlike inſtrument, a mace, club,* or the like. occ. Jer. li. 20. Comp. Prov. xxv. 18, where two of Dr. *Kennicott*'s Codices have מפץ.

III. *To looſen, and ſeparate into diſtinct pieces*; applied to timber before faſtened together in flotes. To this purpoſe the LXX εκλιναξω, and the French tranſlation *Je les ferai* delier. occ. 1 K. v. 9.

נפצץ *To daſh* or *break into many pieces.* occ. Jer. xxiii. 29.

נפצפץ *To ſhatter exceedingly,* or *into very ſmall pieces.* occ. Job xvi. 12.

נפק

I. In Kal and Hiph. *To bring* or *draw forth, to produce,* or *bring into action,* proferre. See Pſ. cxl. 9. cxliv. 13. Prov. viii. 35. Iſa. lviii. 10. Jer. x. 4. The Vulg. renders it once by effundo *to pour out,* Iſa. lviii. 10, once by affluo *to abound,* Prov. iii. 13, and ſeveral times by haurio *to draw out*; ſo *Symmachus,* Prov. viii. 35, by αρυελαι. But obſerve that the נ is never preſerved in this Hebrew V. though always in the ſubſequent Chaldee one.

II. As a N. אפיק *An effuſion, efflux, ſtream,* as of water, Job vi. 15. Pſ. xlii. 2. Cant. v. 12. 2 Sam. xxii. 16, where אפיקי ים (comp. Pſ. xviii. 16.) are the *effuſions* or *paſſages* of the ſea from the great abyſs. So LXX αφεσεις, Vulg. effuſiones. אפיקיו Iſa. viii. 7, ſeems to allude to the numerous artificial *outlets* or *channels* which were made from the Euphrates. On Pſ. cxxvi. 4, ſee Mr. *Merrick*'s Annotation, and Dr. *Horne*'s Comment and Note.

III. Chald. *To go forth, iſſue out.* Dan. ii. 13, 14. vii. 10, & al In Hiph. or Aph. *To bring forth, bring out.* Ezra v. 14. vi. 5, & al. As a N. fem. נפקתא *Expenſe, diſburſement.* Ezra vi. 8.

נפש

To breathe, reſpire.

I. *To reſpire, take breath, and ſo be refreſhed,* or *reanimated.* occ. Exod. xxiii. 12. xxxi. 17. 2 Sam. xvi. 14. As a N. נפש *Breath.* Job xli. 12, or 21.) where ſee *Scott*'s Note, and *Bochart,* vol. iii. 782.) Gen. i. 30.

II. בתי הנפש are mentioned among the ornaments of the women, Iſa. iii. 20. The words mean, I apprehend, *Perfume-boxes, veſſels* or *boxes to ſnift* or *ſmell at,* ſo the Vulg. rightly, Olfactoriola *ſmelling boxes,* and *Diodati*'s Italian, i boſſoli d'odori. They are ſtill in uſe among the Perſian women, to whoſe "Necklaces—which fall below the boſom—is faſtened *a large box of ſweets*: ſome of theſe boxes are as big as one's hand; the common ones are of gold, the others are covered with jewels; they are all bored through, and filled with a black paſte very light, made of *muſk* and *amber,* but of a *very ſtrong ſmell.*" *Complete Syſtem of Geography,* vol. ii. p. 175.

III. As a N. נפש, plur. נפשות, and once, Ezek. xiii. 20, נפשים, *A breathing frame, the body* which *by breathing* is ſuſtained in life. See Gen. ix. 4, 5. Lev. xvii. 11, 14. xxiv. 17, 18. Deut. xii. 23. From the above paſſages it ſeems ſufficiently evident not only that the *animal body* is called נפש, but that this name is in a peculiar manner applied to that wonderful fluid the *blood* (comp. Pſ. cxli. 8. Iſa. liii. 12.); whence we may ſafely conclude that the blood is that by which the animal doth, in ſome ſenſe, *breathe*; that agreeably to the opinion of * many eminent naturaliſts it requires a conſtant *refreſhment* or *reanimation* from the external air; and that this is one of the great ends of *reſpiration.* *Ariſtophanes,* Nub. lin. 711, in like manner calls the *blood* ψυχη. Και την ψυχην εκπινȣσι, And they drink up my *ſoul* or *life,* i. e. my *blood.*" And *Virgil* applies the Latin anima to the ſame ſenſe. Æn. ix. lin. 349, Purpuream *vomit ille* animam, He vomits forth his *purple ſoul* or *life* †.

In Joſh. x. 28, 30, 32, 35, 37, the LXX render כל הנפש by παν εμπνεον *every* breathing *thing.* נפש is alſo uſed for a *dead body*; *an animal which has breathed.* Lev. xxi. 1, 11. xxii. 4. Num. v. 2. vi. 6. xix. 11, 13. Hag. ii. 13.

IV. As a N. נפש *A living creature, a crea-*

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* See *Tho. Bartholin.* Anatom. p. 285; the Rev. *William Jones*'s Phyſiological Diſquiſitions, p. 153; Dr. *Crawford* on Animal Heat, &c. p. 354, &c. 2d edit.; and *Encyclopædia Britannica* in Aerology, No. 89, &c. and in Blood, No. 22, &c.

† See the *Encyclopædia Britannica,* in Blood, No. 19, &c.

ture or *animal* that lives *by breathing.* Gen. i. 20, 21, 24. ii. 7. ix. 10, 12, 15. Particularly *A human creature, being*, or *ſelf*, as being the *principal of animal frames, a perſon.* Gen. xii. 5. xiv. 21. xvii. 14. xlvi. 15. Lev. ii. 1. xi. 43. Deut. xxiv. 7, & al. freq. Uſed in a collective ſenſe, Ezek. xxvii. 13.

And hence it is, in condeſcenſion to our capacities, applied to Jehovah, 1 Sam. ii. 35. Iſa. xlii. 1. Jer. li. 14. Amos vi. 8, *Jehovah hath ſworn* בנפשו by his own ſelf, his vitality or eſſential Being. It is once ſpoken of *fiſh*, and that not improperly; ſince *fiſhes reſpire* as really (but thoſe that have *gills*, in a different manner) as land animals do. Iſa. xix. 10, אגמי נפש *Pools for* fiſh, Vivaria. It is moreover, once, in a proverbial expreſſion, applied to vegetables, and it is very certain that theſe alſo do, in ſome ſenſe, *reſpire**, Iſa. x. 18. Alſo, to idols, Iſa. xlvi. 2.

V. And as the *animal frame, including the blood*, is evidently the ſeat of the *affections* and *appetites*, and is that on the ſtate and condition of which they greatly depend for their exertion or energy (ſee Gen. xliv. 30. Deut. xii. 15, 20, 21. xiv. 26. Job vi. 7. Pſ. lxxxiv. 3. Prov. xxi. 10. Comp. Iſa. xxxii. 6. lvi. 11.); hence נפש denotes the *affections, deſires* or *appetites*. See Gen. xxiii. 8. xxxiv. 3. Exod. xv. 9. xxiii. 9. Deut. iv. 29. vi. 5. xxi. 14. xxiii. 24. 1 Sam. i. 15. Pſal. x. 3. xxiv. 4. xxvii. 12. xxxv. 25. xli. 3. Prov. xiii. 4. xxiii. 2. xxviii. 25. Eccleſ. vi. 9. Iſa. lvi. 11. Jer. xxxiv. 16. And נפש is in this view aſcribed, *ανθρωποπαθως*, to God. Iſa. i. 14. xlii. 1. Jer. v. 9, 29. xii. 7. xv. 1. xxxii. 41.—and once figuratively to שאול or Hades, Iſa. v. 14. Comp. Hab. ii. 5.

VI. As a N. נפש hath been ſuppoſed to ſignify the *ſpiritual part* of man, or what we commonly call his *ſoul*: I muſt for myſelf confeſs, that I can find no paſſage where it hath *undoubtedly* this meaning. Gen. xxxv. 18. 1 K. xvii. 21, 22. Pſ. xvi. 10, ſeem faireſt for this ſignification. But may not נפש in the three former paſſages be moſt properly rendered *breath*, and in the laſt, *a breathing* or *animal frame?*

On this whole Root compare *Greek* and *Eng.* Lexicon, in ψυχη.

נפת See under נפה VII. and פת IV.

נצא

To ſhoot, ruſh, or flee away. occ. Jer. xlviii. 9, twice. It ſeems nearly related to the following נצה, as בטא to בטה, חבא to חבה, חפא to חפה; and perhaps, as the Prophet is threatening Moab, he uſes a word of the Moabitiſh dialect. Comp. under ירא IV. and נקה V.

נצב

This Root is nearly related to יצב, which ſee.

I. In Kal, or Niph. *To ſtand, ſtand up.* Gen. xviii. 2. xxxvii. 7. Exod. xv. 8.

II. As a N. נציב *A ſtatue, a pillar.* occ. Gen. xix. 26.

III. *To be ſettled.* Pſ. cxix. 89; where LXX *διαμενει*, and Vulg. permanet, *abideth.* Comp. Pſ. xxxix. 6; where Eng. Tranſlat. *At his beſt eſtate*, Marg. *Settled*, i. e. however *firmly ſettled* he may ſeem.

IV. As a N. נצב *The haft* or *handle* of a ſword, in which the blade is *ſet.* occ. Jud. iii. 22. So LXX λαβην, and Vulg. capulus.

V. As a N. נציב *A military ſtation* or *garriſon.* 1 Sam. xiii. 3, 4.

VI. As a N. maſc. plur. נצבים *Stationary ſoldiers, a garriſon.* See 1 Sam. x. 5. 2 Sam. viii. 6, 14.

VII. With על following, *To be ſet, ſtand* or *preſide over.* Ruth ii. 5, 6. As a participial N. נצב *A preſident, prefect.* 1 K. iv. 7, 19. v. 16, or 30. xxii. 28.

VIII. Chald. As a N. fem. נצבתא *Fixedneſs, firmneſs, ſtrength.* occ. Dan. ii. 41.

נצה

With a radical, but mutable or omiſſible, ה; for though the final ה itſelf never occurs in this Verb, yet it ſeems to be ſupplied by י in תצינה Jer. iv. 7, and by ת in נצתה Jer. ii. 15; and the Infinitive Hiph. is formed in ות, הצות, Num. xxvi. 9. Pſ. lx. 2.

In general it ſignifies *To ſhoot, break*, or *burſt, forth* or *out*, emicare, erumpere.

I. *To ſhoot forth*, as a tree doth it's flowers or flower-buds, *to bud, bud forth, germinate.* So Vulg. germinare. occ. Cant. vi. 10, or 11. vii. 12. As a N. fem. נצה, in Reg. נצת *A flower-bud* or *bloſſom.* occ. Gen. xl. 10. Job xv. 33. Iſa. xviii. 5.

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* See *Derham*'s Phyſico-Theology, book x.

As a N. maſc. plur. נצנים *Flowers*. So LXX Ανθη, and Vulg. Flores. occ. Cant. ii. 12.

II. *To ſhoot forth* or *ſpring*, as ruined cities or buildings do with ſpontaneous vegetables. occ. Jer. ii. 15. iv. 7. ix. 10, 12, or 9, 11. xlvi. 19. 2 K. xix. 25. Iſa. xxxvii. 26. So the learned *Leigh* in his Critica Sacra, "Germinavit, pullulavit, herbas & gramina produxit. Jer. iv. 7." Comp. Iſa. xxvii. 10, 11. xxxii. 13. xxxiv. 13. Hoſ. ix. 6. x. 8. 1 Mac. iv. 38.

III. As Ns. fem. נוצה, נצה, and in Reg. נצת, *The plumage* or *feathers* of birds, which *ſhoot out* of their bodies as vegetables from the earth, or bloſſoms from trees. occ. Ezek. xvii. 3, 7. Job xxxix. 13. Lev. i. 16.

IV. As a N. נץ *The hawk*, from his *rapid flight* or *ſhooting away* in flying*. occ. Lev. xi. 16. Deut. xiv. 15. Job xxxix. 26; which laſt paſſage ſeems to refer to the *migration* of the *hawk* towards the ſouth; for moſt of the genus of *hawks* are *birds of paſſage*. See *Bochart*, vol. iii. 269, 270; and *Pluche*'s Hiſtoire du Ciel, tom. i. p. 47, *&c.*

Hence Latin *Niſus* a hawk.

V. *To ſhoot, ruſh* or *flee away*. occ. Lam. iv. 15; where LXX render נצו by *ανηφθησαν were inflamed*, with anger namely, and the Vulg. by jurgati ſunt *chided, quarrelled*, agreeably to the next ſenſe; but our Engliſh tranſlation, *fled away*, ſeems right.

VI. In Kal, and Hiph. *To break out into ſtrife* or *contention, to ſtrive, contend.* See Exod. ii. 13. xxi. 22. Num. xxvi. 9. As a N. מצה *ſtrife, contention, conteſt*. Prov. xiii. 10. xvii. 19, & al.

נצץ *To ſhoot out* or *emit ſparks, to ſparkle*, emicare, ſcintillare. It occurs not as a V. but as a Participle maſc. plur. benoni in Kal, נצצים *ſparkling*. occ. Ezek. i. 7; where however both the LXX and Vulg. render it as a N. the former by Σπινθηρες, the latter by Scintillæ, *ſparks*. As a N. ניצוץ *A ſpark*, ſo the Vulg. Scintilla, but LXX in plur. Σπινθηρες. occ. Iſa. i. 31.

נצח

In general denotes *ſuperiority, being above, over* or *beyond*.

I. In Kal, Abſolutely, *To be over, preſide.* occ. 1 Chron. xv. 21. 2 Chron. xxxiv. 12. With על following, *To be* or *preſide over*, as work. occ. 1 Chron. xxiii. 4. Ezra iii. 8, 9. So in Chaldee as a Participle Ith. מתנצח *Set over.* occ. Dan. vi. 3; where *Theodotion* ὑπερ *over*, and Vulg. ſuperabat *was over, preſided.* As a participial N. maſc. plur. מנצחים *Perſons who preſide over other workmen*, Eng. Tranſlat. *Overſeers*. occ. 2 Chron. ii. 1, 17, or 2, 18. xxxiv. 13; in the firſt of which paſſages the LXX render it Επιςαται, and Vulg. Præpoſitos, *Preſidents, prefects.*

II. As a N. נצח *Superiority, excellency, ſtrength, maſtery, victory.* Lam. iii. 18, *And I ſaid* אבד נצחי my ſuperiority, excellency *is periſhed.* Iſa. lxiii. 6, *And I will bring down* נצחם *their* ſuperiority (Eng. Tranſlat. Strength, Vulg. *Virtutem*) *to the ground*; but ver. 3, ויז נצחם *And their* ſtrength, i. e. *their* blood, which ſupported their ſtrength, *was ſprinkled upon my garments.* LXX in both texts αἱμα *blood*, ſo in ver. 3. Syr. דם, and Vulg. ſanguinem. Prov. xxi. 28, *A falſe witneſs ſhall periſh, but a man who heard ſhall ſpeak* לנצח to victory, convincingly; "ſo as to convince, and carry his point." *Bate*; where the Vulg. loquetur *victoriam, ſhall ſpeak* victory, French Tranſl. *parlera* avec gain de cauſe, *ſhall ſpeak* ſo as to gain the cauſe. Comp. Job xxiii. 7. Hab. i. 4, *Judgement does not go forth* לנצח to victory, i. e. with ſuperiority or ſucceſs. In 1 Sam. xv. 29, נצח ישראל The excellency or ſtrength *of Iſrael*, i. e. the giver of ſuperiority, excellency, victory, or ſtrength *to Iſrael*, is uſed as a title of Jehovah; where the Vulg. *Triumphator* in Iſrael, the Triumpher *in Iſrael.* Comp. 1 Chron. xv. 21.

III. As a participial N. מנצח, it occurs in the titles of above fifty of the Pſalms, and has been by many ſuppoſed to ſignify *a chief muſician, a chief ſinger* or *precentor*; as for inſtance, in the title of Pſal. iv. למנצח בנגינות has been explained, *To the chief muſician to be ſung to ſtringed inſtruments.* But as Mr. *Fenwick* has obſerved, "it ſeems to be no ſmall prejudice to this opinion, that neither the Chaldee paraphraſe, the LXX, nor any other of the ancient verſions appear to have any knowledge of this *chief muſician*. They all render it in a very different way;" the LXX Εις το τελος, ſo Vulg. In finem, *To the end*, the Chaldee paraphraſt, לשבחא *For triumph*, or rather, perhaps, *For the triumpher*, *Aquila* often by Τῳ Νικοποιῳ, *To the victor* or *giver of victory*; ſo *Jerome*, Victori. And though we might ſuppoſe king David to direct his Pſalms to the *chief muſician* in the Temple-ſervice, yet can the ſame ſuppoſition be made with regard to the Prophet Habakkuk? Would he direct his Prayer, ch. iii. *To the chief muſician on* my *ſtringed inſtruments*, as in our Tranſlation, ver. 19? In truth מנצח, like נצח 1 Sam. xv. 29, ſeems to be a title of *Jehovah in Chriſt*, of Him who not only in his own perſon *overcame* all temptations and ſufferings, and even death itſelf, but alſo *giveth* his followers *the victory*, yea *maketh* them *more than conquerors* (ſee Rev. iii. 21. Rom. viii. 37. 1 Cor. xv. 57.); and who, according to the LXX and Vulg. Verſion, is the Τελος *End* or *ſcope* of the law for righteouſneſs to every one that believeth, as Rom. x. 4. And this interpretation of מנצח is both confirmed by, and will illuſtrate Habak. iii. 19, *The Lord Jehovah* (*is*) *my ſtrength, and he will make my feet like hind's* (*feet*), ולמנצח בנגינותי, and the giver of victory (*celebrated*) *on my ſtringed inſtruments will make me to tread on my high places*; or rather, the giver of victory *will cauſe me to tread on my high places, with Pſalms ſung to ſtringed inſtruments*. In this view the Vulg. Et ſuper excelſa mea deducet me *victor* in Pſalmis canentem. But obſerve that, according to either of theſe interpretations, the ל before מנצח is conſidered as redundant or expletive. Comp. under ל 22.

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* See the paſſages cited from *Homer* and *Virgil* under ינה V. to which add that *Homer*, Il. xv. lin. 238, calls the *hawk* ωκιςος πετεηνων *the ſwifteſt of birds.*

IV. Both as a N. and a Particle נצח denotes *Beyond, onward, enduring, continuing, perſevering*. See Jer. viii. 5. xv. 18. Pſal. xiii. 2. xvi. 11. Amos i. 11.

With the Particle ל prefixed, לנצח *Onward, ſtill, continually*. See 2 Sam. ii. 26. Job iv. 20. xiv. 20. לנצח נצחים literally, *To continuance of continuances*, i. e. *for a long continuance*, εις χρονον πολυν *for a long time*, ſay the LXX. occ. Iſa. xxxiv. 10.

With עד preceding עד נצח *Yet further*. Job xxxiv. 36.

נצל

To take away, eripere, whether in a good or bad ſenſe.

I. *To take, pluck away*, eruere, eripere. See Pſ. cxix. 43. So in Hiph. Hoſ. ii. 9, or 11; where LXX αφελȣμαι *I will take away*. As a Participle Huph. Amos iv. 11. Zech. iii. 2; in the former of which texts Vulg. raptus *ſnatched*, in the latter erutus *plucked out*, ſo LXX in both εξεσπασμενος. In Niph. Intranſitively, *To take oneſelf away, get away, eſcape*. Deut. xxiii. 15. Prov. vi. 3, 5. Iſa. xx. 6. In Hiph. The ſame. 2 Sam. xx. 6, where מ *from* ſeems to be underſtood before עינינו.

II. In Kal, Tranſitively, *To deliver*. Ezek. xiv. 14. In Hiph. The ſame. Gen. xxxii. 11. xxxvii. 22, & al. freq. In Niph. *To be delivered*. Jer. vii. 10.

III. In Kal, *To take from, plunder, ſpoil*, applied to the perſons ſpoiled. Exod. iii. 22. xii. 36. In Hiph. *To take away, ſtrip off*, ſpoken of things. Gen. xxxi. 16. 2 Chron. xx. 25. In Hith. *To ſpoil* or *ſtrip oneſelf*. Exod. xxxiii. 6.

נצר

I. *To keep, guard, preſerve, reſerve*. See Pſal. xxxiv. 14. lxiv. 2. Prov. xiii. 3. xvi. 17. xxvii. 18. Job vii. 20. (comp. Deut. xxxii. 10.) Prov. vii. 10, נצרת לב Guarded or reſerved *of heart*, i. e. without any real, however full of pretended, affection.

II. *To keep, guard*, as the beſieged do a fortification. Nah. ii. 1, or 2. Alſo, *To guard, watch*, as the beſiegers do a city. Iſa. i. 8; where LXX πολιορκȣμενη, *beſieged*. Ezek. vi. 12; where LXX περιεχομενος *ſurrounded*, and Vulg. obſeſſus *beſieged*. As a participial N. maſc. plur. נצרים *Watchers, beſiegers*. Jer. iv. 16.

III. As a N. נצר *A plant, ſucker*, or *young tree*, ſpringing from the old root, and *reſerved* or *preſerved* when the tree is cut down. occ. Iſa. xi. 1. xiv. 19. lx. 21. Comp. Iſa. xlix. 6; where נצירי or, according to the *Keri*, and more than twenty of Dr. *Kennicott*'s Codices, נצורי corresponds with שבטי *Branches*, i. e. *tribes*. See Bp. *Lowth*.

IV. As a N. maſc. plur. נצורים *Incloſures, places reſerved, fenced* or *incloſed* for burying grounds, probably not unlike thoſe which Dr. *Shaw*, Travels, p. 219, informs us they have in Barbary and the Eaſt to this day. occ. Iſa. lxv. 4; where the LXX explain the Hebrew ובנצורים ילינו by Και εν τοις σπηλαιοις κοιμωνται δια ενυπνια, *and lie in* the (ſepulchral) caves *for the ſake of dreams*; and to ſuch places, whether *caves* or *burying grounds*, it probably was that the idolaters had recourſe for thoſe *viſions* real or pretended *with the grave*, which are mentioned, Iſa. xxviii. 15, 18. *Lucan*, Pharſal. lib. vi. lin. 510, &c. deſcribes the *Theſſalian* ſorcereſs *Erichtho* in like manner:

Illi namque nefas urbis ſubmittere tecto
Aut laribus ferale caput; deſertaque buſta
Incolit, et tumulos expulſis obtinet umbris,
Grata Deis Erebi; cœtus audire ſilentum,
Noſſe domos Stygias, arcanaque Ditis operti
Non ſuperi, non vita vetat.

From towns and hoſpitable roofs ſhe flies,
And every dwelling of mankind defies;
Thro' unfrequented deſerts lonely roams,
Drives out the dead, and *dwells within their tombs.*
Grateful to hell, the living hag deſcends,
And ſits in black aſſemblies of the fiends,
Spite of all laws which Heaven or Nature know,
The rule of Gods above, or men below.

Baker in Medulla.

נקא See under נקה V.

נקב

To make hollow, form cavities, bore, pierce, or the like.

I. *To pierce, penetrate, perforate.* 2 K. xii. 9. xviii. 21. Hab. iii. 14. Hag. i. 6. Job xl. 19, or 24, *Let any one take him in his ſight*, i. e. with open force, *and* ינקב bore *his noſe with ſnares* or *cords*. See margin of Eng. Tranſlat. *Schultens* and *Scott*; and comp. under חח III.

II. As a N. maſc. plur. in Reg. נקבי *Pipes, fiſtular inſtruments of muſic.* occ. Ezek. xxviii. 13.

III. As a N. fem. in Reg. מקבת *A hole* or *cavity*. occ. Iſa. li. 1.

IV. As a N. fem. מקבת A kind of *hammer*, the head of which was on one ſide ſharp, to *pierce, cut* or *hew*; on the other blunt, to beat iron, braſs, &c. occ. Jud. iv. 21. 1 K. vi. 7. Iſa. xliv. 12. Jer. x. 4. As the name of an inſtrument the Vulg. always renders it by malleus *a hammer*; the LXX likewiſe in three of the paſſages juſt cited by σφυρα; but in Iſa. xliv. 12, both the LXX and *Symmachus* tranſlate it by τερετρῳ *a piercer* or *graver*, ſo *Montanus*, Jud. iv. 21, by terebellum; though in both theſe laſt cited paſſages *a hammer* ſeems to be the true ſignification of the word.

V. As a N. fem. נקבה *A female* from her *ſex*. Gen. i. 27. vi. 19, & al. freq. Comp. Iſa. li. 1.

VI. As a N. maſc. יקב *A wine fat* or *-vat, a lake*, which received the muſt from the גת or *wine-preſs*, from which the יקבים are diſtinguiſhed, Joel iii. 18, or iv. 13. freq. occ. יקב is the ſame as what the Greeks call ὑποληνιον by which the LXX render it, Iſa. xvi. 10. Joel iii. 18. Hag. ii. 17. Zech. xiv. 10, and which is alſo the word uſed by St. Mark, ch. xii. 1. Comp. Iſa. v. 2, and ſee *Vitringa* and Bp. *Lowth* there. But obſerve that in Job xxiv. 11, יקבים is uſed for the hollow *veſſels* in which the ancient Arabs *trod* their grapes. Job xxiv. 11. Iſa. v. 2, & al. freq.

VII. As a N. קב *A Cab*, a meaſure of *capacity*; ſaid to contain about the ſixth of a *Seah*, or three pints and one third Engliſh. occ. 2 K. vi. 25. *Joſephus*, Ant. lib. ix. cap. 4, § 4, explains the fourth part of the קב by Ξεϛην or the Roman *Sextarius*, which was ſomewhat more than the Engliſh pint, and conſequently the קב itſelf muſt, according to this computation, be above four Engliſh pints; but probably *Joſephus* had no deſign to be exact.

VIII. As a N. fem. קבה occ. Num. xxv. 8; where the circumſtances of the narration ſhew it to mean *the inner part* or *room* of the tent; ſo the *bed*-chamber is called by the Arabs אל קבא, whence the Spaniſh *Alcoba*, and French and Eng. *Alcove*, a receſs of a chamber, where the bed is placed. See *Le Clerc*'s Note on Num. xxv. 8.

IX. As a N. fem. קבה and in Reg. קבת *The belly* of a woman. So Targ. מעהא and כרסה *her belly*. occ. Num. xxv. 8. Alſo, *The paunch* or *maw* of a beaſt. occ. Deut. xviii. 3. So the LXX ενυϛρον, and Vulg. ventriculum.

X. *To pierce, wound*, in a metaphorical ſenſe, as with the tongue, *to blaſpheme, curſe.*

curſe. Lev. xxiv. 11, 16. Comp. Root קבה.

XI. Becauſe the ancients uſed to *impreſs* ſome * *mark* or *ſtigma* on what was their own, for a token of *diſtinction* and claim of *poſſeſſion*, as is ſtill cuſtomary with us in land-marks, and ſometimes in marking of animals, &c. hence as a V. נקב *To mark, diſtinguiſh, define.* Gen. xxx. 28; where the LXX *διαςειλον diſtinguiſh*, *Symmachus ορισον define*; and to the ſame ſenſe the Chaldee Targum פריש. Comp. Iſa. lxii. 2, יקבנו *ſhall define it*, "*which the mouth of Jehovah* ſhall fix *upon thee*." Bp. *Lowth*. The Verb has no other relation to *naming* than as *names* are *marks of diſtinction:* hence when joined with שמות *Names*, as Num. i. 17. comp. ver. 5. 1 Chron. xii. 31. xvi. 41. 2 Chron. xxviii. 15, where Eng. Tranſlat. *expreſſed by name*, & al. it might moſt ſtrictly and properly be rendered, *To diſtinguiſh*, or *be diſtinguiſhed, by names*. As a Participle maſc. plur. in Reg. נקבי *Defined, denominated.* occ. Amos vi. 1.

נקד

Occurs not as a V. in Heb. but the idea is evident, *To mark with ſpots, to ſpot.* Hence,

I. As a participial N. נקד *Spotted, marked with ſpots, ſpeckled*, ſpoken of cattle. Gen. xxx. 32, 33.

II. As a N. maſc. plur. נקדים *Mouldy ſpots*, or *ſpecks*, ſpoken of bread. occ. Joſh. ix. 5, 12, *And behold now it* (the bread) *is dry* והיה נקדים *and there are* ſpecks, namely upon it, or *it is* ſpots, i. e. *full of ſpots* or *ſpecks*, of mould namely.

III. As a N. maſc. plur. נקדים *Cakes*†, *pinked* or *marked* with ſmall holes, as ſtill uſual among us, ſay ſome; but rather, I think, with Mr. *Harmer*, Obſervations, vol. i. p. 244, &c. *Cakes* or *biſcuits* ſtrowed, and ſo *ſpotted*, with ſeeds, as of Seſamum, Roman Coriander, *&c.* ſuch as he proves are uſual in the Eaſt to this day. occ. 1 K. xiv. 3.

IV. As a N. fem. plur. נקדות *Studs* or *ſpots* of ſilver. So LXX *ςιγματων*; Vulg. vermiculatas *inlaid*. occ. Cant. i. 11. See *Harmer*'s Outlines, p. 207.

V. As a N. נקד *A ſhepherd* or *herdſman*, one who taketh care of ſheep or cattle; ſo *Aquila ϖοιμνιοτροφος a feeder of flocks*, *Symmachus τρεφων βοσκηματα feeding* cattle, and *ϖοιμην a ſhepherd*; named in Heb. נקד, I apprehend with *Mercer*, *Druſius*, *Leigh*, &c. from his *marking* or *branding* his own cattle to *diſtinguiſh* them from thoſe of others. occ. 2 K. iii. 4. Amos i. 1.

נקה

With a fixed נ, and a radical but mutable or omiſſible ה final.

To clear, clear away.

I. *To be clear*, or *cleared away*, as a city of it's inhabitants. occ. Iſa. iii. 26; where the Vulg. deſolata, *deſolate*, Eng. marg. *emptied*. Comp. 2 K. xxi. 13. Alſo, *To be cleared away, utterly deſtroyed*, as by the curſe of God. occ. Zech. v. 3, twice; ſee ver. 4. and comp. Jer. xxx. 11, and Mr. *Lowth*'s and Dr. *Blayney*'s Note there.

II. As a N. fem. plur. מנקיות, in Reg. מנקיתי *The broad ſhallow bowls* or *diſhes*, Pateræ (which from pateo *to open wide*), whence the libations of wine were *cleared* or *emptied* at the ſacrifices. occ. Exod. xxv. 29. xxxvii. 16. Num. iv. 7. Jer. lii. 19.

III. In Kal, *To clear away, cleanſe*, as blood. Joel iii. 26. As a N. נקיון *Cleanneſs*, as of the teeth in hunger. Amos iv. 6.

IV. In Kal, Tranſitively, *To clear* from guilt, obligation, or puniſhment. Exod. xx. 7. 1 K. ii. 9. Job ix. 28. x. 14. In Niph. *To be* thus *cleared*. Gen. xxiv. 8, 41. Num. v. 19. As a participial N. נקי *Clear, pure, innocent, free.* Gen. xxiv. 41. Exod. xxi. 28. Deut. xxiv. 5. It is particularly applied to blood ſhed undeſervedly. Deut. xix. 10, 13, & al. freq. As a N. נקיון *Cleanneſs, freedom from guilt, innocence.* occ. Gen. xx. 5. Pſal. xxvi. 6. lxxiii. 13. So נקן (according to the common printed editions) occ. Hoſ. viii. 5; but obſerve that twenty-ſix of Dr. *Kennicott*'s Codices, and among them the *Complutenſian* edition, read נקין.

V. Chald. As a N. נקא *Clean, pure*, ſpoken of wool. occ. Dan. vii. 9. As a N. נקיא *Innocent*, ſpoken of blood. occ. Joel iii. 24, or iv. 19. Jon. i. 14. In the former paſſage (where the phraſe is ſimilar to thoſe in Deut. xix. 10. 2 K. xxi. 16. xxiv. 4, & al.) we may well ſuppoſe that the prophet threatening *Edom* uſes a dialectical word (comp. ver. 26.), and that in the latter the *foreign* ſailors do ſo likewiſe. In Joel, however, nine of Dr. *Kennicott*'s Codices, and in Jon. more than thirty, read נקי.

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* See *Daubuz* on Rev. vii. 3.

† "*Tenues placentulæ* punctis reſperſæ, *quemadmodum hodie fieri videmus in bellariis noſtris.*"
LEIGH's Critica Sacra.

נקק See under קק.

נקם

In Kal, *To avenge.* 1 Sam. xxiv. 13. 2 K. ix. 7. In Niph. *To be avenged, take vengeance.* 1 Sam. xviii. 25. Jer. xlvi. 10, & al. Alſo, *To have vengeance taken on oneſelf, to be avenged, puniſhed.* Gen. iv. 15. Exod. xxi. 20, 21, & al. *To be avenged, have vengeance taken on one's account.* Gen. iv. 24: Comp. Exod. xxi. 21. In Hith. *To avenge oneſelf.* Pſal. viii. 3. Jer. v. 9, 29, & al. מתנקם *The ſelf-tormentor, Satan,*

> " Myſelf am *Hell.*" MILTON.

occ. Pſ. viii. 3. As Ns. נקם and fem. נקמה *Revenge, the act of revenging, vengeance.* Deut. xxxii. 35, 41. Pſ. cxlix. 7, & al. freq.

נקע See under יקע

נקף

To go round, ſurround, encompaſs.

I. In Kal, Applied to time, *To go round, come about*, in the ſenſe of continually returning periods. occ. Iſa. xxix. 1, *Add year to year,* חגים ינקפו *let the feaſts* go, or come, round. In like manner the Vulg. Solennitates evolutæ ſunt, *the ſolemn feaſts* are rolled (paſſed) by. In Hiph. The ſame. occ. Job i. 5, *And it came to paſs* כי הקיפו ימי המשתה *when the days of the feaſting were* going about. LXX *συνετελεσθησαν were ended*, Vulg. in orbem tranſiſſent *had paſſed round, Montanus,* circuierunt *were gone about.* As a N. fem. תקופה *Revolution*, of time. 1 Sam. i. 20, תקפות הימים *Revolutions of days.* Exod. xxxiv. 22, תקופת השנה *Revolution* or *end of the year*; called, Exod. xxiii. 16, צאת השנה *The going out of the year.* (Comp. under חדש II.) So *Homer*, Il. ii. lin. 295, mentions

> ——ΠΕΡΙΤΡΟΠΕΩΝ ἐνιαυτος:
> ——The *revolving* year:

and Odyſſ. xi. lin. 294,

> ΑΨ ΠΕΡΙΤΕΛΛΟΜΕΝΟΥ ἔτεος——
> The year again *revolving*——

II. In Kal, *To ſurround, encompaſs.* occ. Job xix. 25, 26, *I know my Redeemer liveth, and hereafter he ſhall ſtand upon the duſt*, or *ſhall ariſe over the duſt*, i. e. ſhall come to raiſe and judge the dead (comp. Gen. iii. 19. Pſ. xxx. 10.), *and hereafter* עורי *my ſkin* ſhall thoroughly ſurround, or encompaſs *this*, זאת fem. pointing to his נפש or *body* (comp. Job xiii. 28*. John ii. 19, 21. Ezek. xxxvii. 6, 8.); and *from* or *out of my fleſh ſhall I ſee God (the Propitiator).* Comp. next verſe and Pſal. xvii. 15. 1 John iii. 2. Rev. i. 7. And obſerve that עורי may here be either plur. or ſing. *my ſkins* or *my ſkin*; if the former, there is no difficulty in it's conſtruction with נקפו plur.; if the latter, it muſt be conſidered as uſed in a *diſtributive* ſenſe; and in either view it will import Job's ſurvey, as it were, of the *ſeveral parts* of his miſerably *excoriated* frame. So that on the whole the Vulgate has given the true explanation, though not a literal verſion of this glorious text: " Et rurſum *circumdabor pelle meâ*, & in carne meâ videbo Deum meum. *And* I ſhall be *again* encompaſſed with my ſkin, *and in my fleſh ſhall I ſee my God.*" As a N. fem. נקפה *A girding, encompaſſing.* occ. Iſa. iii. 24. To this purpoſe the LXX *σχοινιῳζωσῃ thou ſhalt be girded with a rope,* and Vulg. funiculus *a rope.*

III. In Hiph. Of local motion or poſition, *To encompaſs, ſurround, go round.* Joſh. vi. 3, 11. 1 K. vii. 24. 2 K. xi. 8. Job xix. 6. Pſ. xxii. 17, & al. As a N. נקף *A compaſs, circuit.* Iſa. x. 34, The compaſs *of his thick wood—ſhall fall by iron.* Alſo, *A going over, a going round about,* in order to glean, or gather ſome fruit remaining after harveſt, *a gleaning.* occ. Iſa. xvii. 6. xxiv. 13. Comp. Deut. xxiv. 20. As a N. fem. in Reg. הקופת *Revolution, circuit.* Pſ. xix. 7.

IV. In Hiph. *To go round, cut round.* occ. Lev. xix. 27; where *Aquila*, ȣ ϖερικυκλωσεις, *thou ſhalt* not *round*; *Symmachus*, ȣ ϖεριξυρησετε κυκλῳ, *ye ſhall* not *ſhave round in a circular manner*; Vulg *neque* in rotundum attondebitis, neither *ſhall ye cut round.* Comp. under פאה I.

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* Where ſee *Scott's* Note, and *Merrick*'s Annot. on Pſ. xxxiv. 7; and *Alberti*, Obſervat. Philol. on John ii. 19, p. 209.

V. As a N. maſc. plur. קפים or קופים *Apes*, or rather *Monkeys*, ſo called from their *antick geſtures* and *frequent circumgyrations*. *Bochart* ſeems to hint it was rather a foreign, that is, an Ethiopic, than a Hebrew name; and ſays, that it denotes a particular kind of *ape*, namely ſuch as were brought from the country of the *Troglodytes* on the *Ethiopian* coaſt. However this be, it ſhould ſeem, that from this name קפים, ſing. קף, is derived the Greek κηπος or κηφος, and Roman cephus, *a monkey*; which animal, we are expreſsly informed both by *Pliny* and *Solinus*, was brought from *Ethiopia*. See *Bochart*, vol. ii. 992, 3; and *Scheuchzer*, Phyſ. Sacr. in 1 K. x. 11. And the ſame oriental name appears in the *monkeys* called KHIΠEN in the *Prænestine* Pavement (ſee *Shaw*'s Travels, p. 434), and in the French *cep* or *ceb*. occ. 1 K. x. 22. 2 Chron. ix. 21.

נקר

To bore, dig or *cut out*.

I. *To bore* or *ſcoop out*, as eyes. occ. Num. xvi. 14. Jud. xvi. 21. 1 Sam. xi. 2. Prov. xxx. 17.

II. In Niph. *To be digged* or *cut out*. Spoken figuratively of offspring. occ. Iſa. li. 1. Comp. under כרה I.

III. In Niph. *To be bored, perforated, eaten into holes*, as the body with ſores. occ. Job xxx. 17, *By night my ſubſtance* נקר מעלי is bored or corroded *from off me*. *Michaelis*, Recueil de Queſtions, p. 71, obſerves, that in the *Elephantiaſis*, Job's diſtemper, " Avec le temps il ſe forme en differens endroits du corps des tumeurs, & ces tumeurs dégénèrent enfin en *plaies incurables*, qui *percent* l'une aprés l'autre. In proceſs of time tumours are formed in different parts of the body, and theſe tumours degenerate at length into *incurable ſores*, which *penetrate* one after another.

IV. As a N. fem. in Reg. נקרת plur. נקרות *A hole*, or *hollow cavity*. occ. Exod. xxxiii. 22. Iſa. ii. 21.

V. As a N. נקור *A ſpring* or *fountain*. See under קר I.

נקש

It hath the ſame meaning as יקש. Comp. נצב.

I. In Kal, *To lay ſnares*. occ. Pſ. xxxviii. 13. Alſo, *To enſnare, catch in a ſnare*. occ. Pſ. cix. 11. In Niph. *To be enſnared*. occ. Deut. xii. 30. In Hith. *To make oneſelf a ſnare*. occ. 1 Sam. xxviii. 9; where LXX παγιδευεις *thou layeſt a ſnare*.

II. Chald. *To daſh, claſh together* or *one againſt another*, as the knees in terrour; ſo LXX συνεκροτεντο, and Vulg. collidebantur. It ſeems to be formed from the Heb. נשק *To claſh*, by tranſpoſing ש and ק, or from the ſound. occ. Dan. v. 6.

נר

The radical idea of this word ſeems to be, *To ſplit, ſeparate* or *divide* particles of matter which before cohered.

I. As a V. with י jod inſerted, ניר *To plough* *, *divide ground by the plough*. occ. Jer. iv. 3. Hoſea x. 12, נירו לכם ניר Plough to *your* ſelves a ploughing. So *Montanus* in Hoſea, Arate vobis arationem. As a N. ניר *A ploughing*. occ. Prov. xiii. 23. Jer. iv. 3. Hoſ. x. 12. Comp. Prov. xxi. 4, where five of Dr. *Kennicott*'s Codices read ניר.

II. It is applied to the action of light or fire *ſplitting* or *dividing* the maſſes of groſs air, according to that of Job xxxvii. 11, *Alſo the pure ether* יטריח wearieth, diſſolveth, *the denſity* or *groſs air*. It occurs not however as a V. in this ſenſe, but as a N. נר, plur נרת and נרות *Somewhat capable of giving light*, or, which is the ſame thing, *of dividing the maſſes of groſs air, a lamp*, Exod. xxvii. 20. xxx. 7. Lev. xxiv. 4, & al. freq. The houſes of Egypt, according to *Maillet*, are never without *lights* in the night-time. If ſuch was the ancient cuſtom not only of Egypt, but of the neighbouring countries of Judea and Arabia, it will ſtrongly illuſtrate the application of נר in 2 Sam. xxi. 17 †. Job xviii. 6. xxi. 17. Pſal. xviii. 29. cxxxii. 17. Jer. xxv. 10, & al. See more in *Harmer*'s Obſervations, vol. i. p. 200; vol. ii. p. 133. But in Job xxix. 3, I think with Mr. *Scott*, that there " is probably an alluſion to the *lamps* which hung from the ceiling in the

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* So the Saxon word ploᵹ and Engliſh *plough*, ſeem derivatives from the Heb. פלג *to divide*, or פלח *to cleave, cut in pieces*. See DER. under פלח.

† So *Virgil*, Æn. ii. lin. 281,

O lux *Dardaniæ! Spes o fidiſſima Teucrûm!*
O Ilium's *light*, the Trojans' ſureſt hope!

banquetting-rooms of the wealthy Arabs," not unlike what *Virgil* mentions in the palace of *Dido*, Æn. i. lin. 730,

> ——dependent lychni laquearibus aureis
> Incenſi.

On Prov. xxi. 4, ſee under חטא II. and obſerve that the LXX there render נר by λαμπτηρ, and Vulg. by lucerna, *a lamp*.

Prov. xxxi. 18, *Her* lamp *goeth not out by night*, may be well illuſtrated by the following paſſage of *Virgil*, which indeed bears ſo great a reſemblance to Prov. xxxi. 18, 19, 15, that it might almoſt paſs for a poetical imitation of thoſe verſes. Æn. viii. lin. 407, &c.

> ——Prima quies medio jam noctis abactæ
> Curriculo expulerat ſomnum: cum fœmina primum
> Cui tolerare colo vitam, tenuique Minervâ,
> Impoſitum cinerem & ſopitos ſuſcitat ignes,
> Noctem addens operi, famulaſque ad lumina longo
> Exercet penſo.——
>
> *Night now was ſliding in her middle courſe:*
> *The firſt repoſe was finiſh'd: when the dame,*
> *Who by her diſtaff's ſlender art ſubſiſts,*
> *Wakes the ſpread embers and the ſleeping fire,*
> *Night adding to her work: and calls her maids*
> *To their long taſks, by lighted tapers urg'd.*
> TRAPP.

And to give a modern inſtance of a ſimilar kind, Monſieur *de Guys*, in his Sentimental Journey through Greece (cited in Critical Rev. for June 1772, p. 459), ſays, "Embroidery is the conſtant employment of the Greek women. Thoſe who follow it for a living are employed in it from morning to night, as are alſo their daughters and ſlaves. This is a picture of the induſtrious wife painted after nature by *Virgil*, in the eighth book of his Æneid. I have a living portrait of the ſame kind conſtantly before my eyes. *The lamp* of a pretty neighbour of mine, who follows that trade, *is always lighted before day; and her young aſſiſtants are all at work betimes in the morning.*"

As a N. ניר *A lamp actually giving light.* It is uſed only in a figurative ſenſe. occ. 2 Sam. xxii. 29. 1 K. xi. 36. xv. 4. 2 K. viii. 19. 2 Chron. xxi. 7. Num. xxi. 30, נירם אבד *And* their lamp *is deſtroyed*, i. e. they are become *utterly deſolate*, as Jer. xxv. 10. As a N. fem. מנורה or מנרה *An inſtrument for holding lamps to give light, a candleſtick* or *chandelier.* Exod. xxv. 31, 32, & al. freq.

III. As a N. תנור *A furnace* or *oven*, from it's *burning*, *melting* and *diſſolving heat*. Gen. xv. 17. Exod. viii. 3. Lam. v. 10. Mal. iv. 1, & al. Comp. Iſa. xxxi. 9, which alludes to the *fiery blaſt* that deſtroyed the Aſſyrians. Comp. ch. xxx. 30—33.

IV. Chald. As a N. נור and נורא *Fire*. Dan. iii. 6, 24. vii. 9, 10, & al.

נרד

Occurs not as a V. but as a N. נרד *Spikenard.* So the LXX Ναρδος, and Vulg. Nardus. It ſeems to be not an *Hebrew*, but a foreign, i. e. an *Indian* word. occ. Cant. i. 12. iv. 13, 14. "*Spikenard* or *Nard*, a plant that grows in the *Indies*, whoſe root is very ſmall and ſlender; it puts forth a long, ſmall ſtalk, and has ſeveral ears or *ſpikes* even with the ground, which has given it the name of *Spikenard.*" *Calmet*'s Dictionary.

נשא

This is a moſt extenſive Root, ſignifying in general, *To bear, take* or *lift up*. It's moſt remarkable applications are as follows.

I. *To bear, bear up*, as the waters of the flood did the Ark. Gen. vii. 17.

II. *To take up*, as weapons. Gen. xxvii. 3.

III. *To bear, ſuffice, contain*. Gen. xiii. 6. xxxvi. 7. xliv. 1.

IV. *To lift up* or *lay on*, as a load upon a beaſt. Gen. xxxi. 17. xlii. 26. Comp. 1 K. xiii. 29. 2 K. ix. 25, *Jehovah* נשא עליו את המשא הזה laid *upon him* (King Jehoram) *this* burden, i. e. *this* heavy doom or prophecy; ſee the context. And ſo the N. משא ſeems applied, Iſa. xiii. 1. xv. 1. xvii. 1. Habak. i. 1, & al. freq; but in Prov. xxxi. 1, it means no more than a *weighty important diſcourſe*; and in Lam. ii. 14, משאות is applied to the *flattering predictions* of the falſe prophets. And indeed ſeveral learned men have thought that משא when predicated of *words* or *ſpeeches* means no more than *taking them up* or *uttering them* (ſee Zech. xii. 1. ix. 1. Mal. i. 1, and Senſe XI. below), which ſeems true when applied by the prophets to their own *prophecies*. See Jer. xxiii. 33, 38; *Vitringa* on Iſa. xiii. 1; *Pococke* on Mal. i. 1; Bp. *Newton* on Prophecies, vol. i. p. 355, &c.; and Bp. *Newcome* on Nah. i. 1.

V. *To bear, carry* as a burden. Gen. xlv. 23. Exod. xxv. 14. As a N. משא *A bearing* or *carrying*. Num. iv. 47. Alſo, *The thing borne, a burden.* 2 K. v. 17. viii. 9. As a N. ſem. plur. in Reg. נשאתי *Beaſts of burden*. Iſa. xlvi. 1. So *Montanus*, geſtatricia *veſtra*.

VI. It is particularly applied to the *impoſing* or *laying of an uſurious burden* upon debtors, נשא משא *To lay* ſuch *a burden* upon. See Neh. v. 7, 10. As a participial N. נשא *An oppreſſor*, of this kind, *an oppreſſive creditor*. 1 Sam. xxii. 2; but in Iſa. xxiv. 2, נשא in Niph. is *the perſon loaded* or *oppreſſed* in this manner.

VII. *To carry, bring*. Gen. xlv. 19. xlvi. 5. xlvii. 30. Exod. x. 13.

VIII. *To take away, carry off*. Num. xvi. 15. Hoſ. i. 6. Mal. ii. 3.

IX. *To take, receive, obtain*, reportare. Eſth. ii. 15, 17. Pſ. xxiv. 5.

X. *To bring* or *take*, as a wife, ducere, for oneſelf. Jud. xxi. 23. Ruth i. 4. 1 Chron. xxiii. 22. 2 Chron. xi. 21.—or for another. 2 Chron. xxiv. 3. Neh. xiii. 25. Ezra ix. 12.

XI. *To take up, take into one's mouth* (according to our phraſe), as words, diſcourſes, or the like. Exod. xx. 7. xxiii. 1. Pſ. xv. 3. xvi. 4. Job xxvii. 1. Amos v. 1, & al. Comp. Iſa. iii. 7.

XII. *To take*, as a number. Num. iii. 40. 1 Chron. xxvii. 23.—or ſum. Exod. xxx. 12. Num. i. 2. See Senſe XXIII. below, and under ראש X.

XIII. *To bring, preſent*. As a N. ſem. נשאת *A gift, preſent*. 2 Sam. xix. 42, אם נשאת נשא לנו, Eng. Tranſlat. *Hath he* given us *any* gift? brought or preſented *to us* a preſent; as a N. fem. משאת Nearly the ſame. Eſth. ii. 18. Jer. xl. 5. Comp. Gen. xliii. 34; where it is rendered *Meſſes*, i. e. *Preſents of meat*. Alſo, *A bringing, preſenting*. Deut. xxiv. 10.

XIV. *To bear*, as a tree does fruit or boughs. Ezek. xvii. 8, 23. Hag. ii. 19.

XV. *To bear* ſin, as an offender, *to bear* it *himſelf*, as a burden (comp. Senſe V.), i. e. *to be reckoned as a ſinner, and puniſhed accordingly*. Lev. v. 1, 17. xxiv. 15, & al. freq. With ב following, Ezek. xviii. 19; where the word for *puniſhment* ſeems to be underſtood. *To bear*, as a mulct, or fine. Prov. xix. 19.—reproach. Ezek. xxxix. 26.

XVI. *To bear* ſin, in a vicarious manner, or inſtead of the ſinner, and that whether typically, ſee Exod. xxviii. 38. Lev. x. 17. xvi. 22,—or really, Iſa. liii. 4, 12.

XVII. Tranſitively, or with ל following, *To bear* or *bear with* ſins or ſinners, *to forbear* puniſhing them. See Gen. xviii. 24, 26. l. 17. Exod. x. 17. xxiii. 21. Num. xiv. 19. Iſa. ii. 9.

XVIII. *To raiſe, take* or *lift up*, as the feet, the hands, the eyes, the voice, &c. See Gen. xxix. 1. xxxiii. 1. Job ii. 12. Pſ. xxviii. 2. Iſa. lii. 8, & al. freq. נשא without קול is uſed elliptically for *lifting up the voice*. Job xxi. 12. Iſa. iii. 7. xlii. 2. In חשנה Jer. ix. 18, the radical א is dropped in the common printed editions, but retained in twenty-one of Dr. *Kennicott*'s Codices. As a N. fem. שאת *Elevation, exaltation*. Gen. iv. 7. (ſee Eng. marg.) xlix. 3. Alſo, *An elevation, riſing, ſwelling, puſtule*. Lev. xiii. 2, 10, & al. As a N. שיא *Elevation, height*. occ. Job xx. 6. As a N. נשיא *A prince, an elevated perſon, one of exalted dignity*. Gen. xvii. 20. xxiii. 6. Num. i. 16, & al. freq. As a N. maſc. plur. נשאים *Vapours* which *are raiſed* from the earth and waters into the air. See Pſal. cxxxv. 7. Jer. x. 13. li. 16. נשיאים The ſame. Prov. xxv. 14. As a N. fem. משאת *An elevation, riſing*, as of ſmoke. Jud. xx. 38, 40. Comp. Jer. vi. 1. As a N. fem. plur. תשאות *Elevations, heights*. Job xxxvi. 29. Alſo, *Elevations of voice, outcries*, to which the V. נשא is very often applied. Job xxxix. 7. So as a N. משאן *An elevated cry, acclamation*. Prov. xxvi. 26. Comp. Prov. xxvii. 14, and under שאה II.

XIX. *To raiſe, lift up*, as floods do their voice or waves. Pſal. xciii. 3. As a N. שאון *Lifting up, ſwelling*, as of waters. Alſo, *A ſwelling* or *inſolence*, as of men or nations. See Iſa. xvii. 12, 13. Pſal. lxv. 8. lxxiv. 23.

XX. It is rendered *To conſume, burn*, i. e. *raiſe in ſmoke and vapour*. Nah. i. 5. 2 Sam. v. 21. But in the former paſſage it may perhaps be better referred to the *riſing* or *heaving up* of the earth in an earthquake. So the LXX *ανεςαλη was lifted up*; and in the latter ישא may be rendered *he took away*, though it does indeed further appear from 1 Chron. xiv. 12 that David alſo *burnt* the idols.

XXI. In Kal and Hiph. *To elate, puff up deceive* or *ſeduce by elation.* See Gen. iii. 13. 2 K. xviii. 29. (comp. 2 Chron xxxii. 15.) 2 K. xix. 20. Jer. xlix. 16. Obad. ver. 3. In Niph. *To be elated, deceived by elation.* Iſa. xix. 13.

XXII. נשא ראש *To lift up the head*—as of oneſelf, in pride or inſolence, Pſal. lxxxiii. 3.—in confidence, Job x. 15.—of another in order to make him conſpicuous, either with a deſign of kindneſs and favour, or otherwiſe. See 2 Kings xxv. 27. Jer. lii. 31. Gen. xl. 13, 20; but at ver. 19, joined with מעליך, the phraſe is rightly rendered, ſhall lift up (or take) thy head *from off thee*, i. e. ſhall behead thee; after which the chief baker was to be *hanged*, as the *Philiſtines*, who were deſcended from the *Egyptians*, treated the dead body of Saul, 1 Sam. xxxi. 9.

XXIII. נשא ראש *To take a ſum.* Comp. under ראש X.

XXIV. נשא פנים *To lift up the face*—of oneſelf, as in kindneſs, Num vi. 26.—in confidence or aſſurance, 2 Sam. ii. 22. Job xi. 15. xxii. 26.—of another, and ſo *To accept* or *regard* his *perſon*, either *with favour, kindneſs* or *reſpect* in general, as Gen. xix. 21. 1 Sam. xxv. 35. 2 K. iii. 14. v. 1. Lam. iv. 16; or *with undue favour* or *reſpect*, Lev. xix. 15. Pſ. lxxxii. 2. Prov. xviii. 5. Mal. ii. 9.

XXV. נשא נפש, conſtrued with אל, *To lift up the ſoul*, i. e. *the deſires* and *affections*, *to* (comp. under נפש V.), Deut. xxiv. 15. (where Eng. Tranſlat. *ſets his heart upon*) Jer. xxii. 27. xliv. 14, & al. freq. Comp. Ezek. xxiv. 25, ואת משא נפשם *and that whereupon they ſet their minds.* Eng. Tranſlation. Comp. Pſ. xxiv. 4. xxv. 1, and *Merrick*'s Annot. in Pſ. xxiv.

נשב

This Verb is, both in ſenſe and ſound, nearly related to נשף.

I. *To breathe, blow*, as wind or air in motion. occ. Pſ. cxlvii. 18. Iſa. xl. 7.

II. The authors of ſome verſions and lexicons have, from Gen. xv. 11, ſuppoſed this word to ſignify, *to blow away, drive away with the breath* or *voice*, accordingly ישב is in that paſſage rendered in the Targum, אפרח *be made to fly away*, by *Aquila* απεσοβησεν, and by the Vulg. abigebat, *he drove away*; but the LXX ſeem to have given the true ſenſe of the words ישב אתם in rendering them by συνεκαθισεν αυτοις *he ſat down with* or *by them*, denoting, ſaith *Grotius*, the *ſtay* of his deſcendants in Egypt. (Comp. ver. 13.) So that ישב in this text is not of the Root נשב, but of ישב which ſee.

נשג

I. In Kal and Hiph. *To overtake, reach, attain to.* Gen xxxi. 25. xliv. 4. xlvii. 9. Lev. xxvi. 5 Iſa. lix. 9, & al. freq. נשוג occurs according to the common printed editions in 2 Sam. i. 22; but as I know not what tolerable ſenſe can be fairly aſſigned to it, I obſerve that two of Dr. *Kennicott*'s Codices there read נסג and twenty-nine נסוג, and that this Root is likewiſe followed by אחור in Pſ. xliv. 19. Iſa. xlii. 17. l. 5. Jer. xxxviii. 22. xxvi. 5. In 2 Sam. i. 22, נסג or נסוג well correſponds with תשוב in the following line, and with the LXX ανεστραφη *was turned back*, and Vulg. rediit *returned.* In Hiph. *To overtake, ſeize*, as terrours, Job xxvii. 20.—as joy and gladneſs, Iſa. li. 11. xxxv. 10, where ſee *Vitringa.* As a N. שג *An overtaking*, namely of enemies, or the like. occ. 1 K. xviii. 27.

II. *To overpaſs, go beyond.* So LXX υπερεβησαν. occ. Job xxiv. 2.

III. In Hiph. With ל or ב following, *To reach* or *attain to.* See Lev. v. 11. xiv. 32.

נשה

With a radical but omiſſible נ, and a radical but mutable or omiſſible ה.

I think with *Schultens*, in his MS. Orig. Heb. that the primary idea of this Root is *looſing, laxity, relaxation*, and hereto perhaps ſhould be referred ישי, Pſ. lv. 16, with the radical ה changed into י as in תשי Deut. xxxii. 18; ישי מות *Death* ſhall be let looſe *upon them*; for thus the *Complutenſian* edition, and many of Dr. *Kennicott*'s Codices, either in the text or margin, give the Heb. in two words; and ſo the authors of the LXX and Vulg. appear to have read it, the former rendering it by Ελθετω θανατος, the latter by Veniat mors, *Let death come.* And *Symmachus* ſtill nearer to the Heb. αιφνιδιως επελθοι θανατος αυτοις *Let death* come ſuddenly *upon them.* Comp. under חרצב.

I. *To be relaxed*, as a ſinew that is ſtrained. occ. Gen. xxxii. 32.

II. *To be relaxed, weakened, fail*, as ſtrength. Jer. li. 30. Num. xxi. 30, נשים *weakened*, where the Vulg. laſſi *pervenerunt*, they came *tired*. As a N. fem. תשיה *A failing, failure*. occ. Job xxx. 22, תמגגני תשיה *Thou diſſolveſt me* (to) a failure, i. e. till I fail away or come to nothing.

III. As a N. plur. with a maſculine termination, but fem. ſignification, as גמלים, עזים, and others (ſee Grammar, ſect. iv.) נשים *Women, the female ſex of man* (ſee Gen. iv. 19. vi. 2. Num. xxxi. 18, 35.), ſo called on account of their *weakneſs* or *imbecility* in compariſon of the male ſex, according to that of Jer. li. 30, *Their might* or *ſtrength* נשתה is relaxed or weakened, *they are become* לנשים women —ΑΧΑΙΙΔΕΣ ȣκ ετ᾽ ΑΧΑΙΟΙ—Phrygiæ *neque enim* Phryges. Comp. Jer. l. 37. Nah. iii. 13. So *Xerxes*, on obſerving the gallant behaviour of queen *Artemiſia* in the ſea-fight of *Salamis*, ſaid, Ὁι μεν ανδρες γεγονασι μοι γυναικες· ἁι δε γυναικες, ανδρες, *My men are become women*, and the women, men." *Herodot.* lib. viii. cap. 88.

IV. *To be remiſs*, as in puniſhing. occ. Job xi. 6, *That God* ישה לך מעונך is *more remiſs* or gentle *to you than your iniquity* (*deſerves*).

V. It denotes *relaxation* or *remiſſneſs* of mind. In Kal, Tranſitively, *To let go* or *let ſlip out of mind, to forget*. occ. Deut. xxxii. 18; (where LXX εγκατελιπες, and Vulg. dereliquiſti, *thou haſt forſaken*.) Jer. xxiii. 39. Lam. iii. 17. Ezek. xxxix. 26, ונשו *And* they ſhall forget *their ſhame and all their tranſgreſſion which they have tranſgreſſed againſt me*, בשבתם *when they dwell in their land ſecurely, and no one makes them afraid*. Such is the plain ſenſe of the paſſage compared with the context. Pſ. xxxii. 1, נשוי פשע Forgotten *as to his tranſgreſſion*, i. e. *whoſe tranſgreſſion* is forgotten, juſt as the following words כסוי חטאה denotes him *whoſe ſin* is covered. Comp. Iſa. xliii. 25. Jer. xxxi. 34. Alſo, *To be let ſlip out of mind* or *be forgotten by, to ſlip* or *eſcape*, in this ſenſe. occ. Iſa. xliv. 21. In Hiph. השה *To make remiſs* or *weak* in mind, *heedleſs* or *inattentive*. occ. Job xxxix. 17, *For God* השה hath made *her* weak *in wiſdom*. As a N. fem. נשיה *oblivion, forgetfulneſs*. occ. Pſ. lxxxviii. 13.

With regard to the III. and V. Senſes here aſſigned to this Root, comp. זכר, which in an oppoſite view denotes both the *male ſex*, and alſo *remembering*, from the primary idea of *ſtrength* or *vigour*

VI. In Kal, *To lend*, i. e. *to remit, let go* or *part with* one's money or goods to another *upon loan*. It is uſed either abſolutely, or with ב prefixed to the borrower. Jer. xv. 10, לא נשיתי ולא נשו בי I have *not* lent, *and* they have *not* lent to *me*, or parted with their property for *me*. So Neh. v. 10, *I alſo, my brethren and my ſervants* נשים בהם (not, might exact of, as rendered, but) do lend to *them*; thus ver. 11, *which ye* lend to *them*. So the Vulg. in the former paſſage commodavimus eis, and LXX εθηκαμεν *we have placed out*.

As a N. משה *A loan, ſomewhat parted with* to another *on loan*. occ. Deut. xv. 2, כל בעל משה ידו literally, *every owner of* a loan of, or ſomewhat parted with from, *his hand*, i. e. *every* creditor. As a N, maſc. plur. in Reg. מנושי *Lenders, creditors*. occ. Iſa. l. 1.

The Lexicons and Tranſlations ſometimes render the Verb in this view by *lending upon uſury*; but it ſeems evident from Deut. xv. 2. xxiv. 10, 11, that *ſimple lending* is it's true import; becauſe in theſe paſſages directions are given as to נשה *lending* to their brethren, whereas *lending* to their brethren *on uſury* or *increaſe* was abſolutely forbidden, Lev. xxv. 35, 36, 37. Deut. xxiii. 19, 20, or 20, 21. And as the prohibition in this latter paſſage is *general as to their brethren* (comp. Pſ. xv. 5. Ezek. xviii. 8. xxii. 12.), I dare not with Mr. *Clark* and Mr. *Bate* limit it *to the poor*, but think the poor are particularly mentioned in the former text, becauſe they were the only perſons who would probably want *to borrow* money or victuals *on uſury* or *increaſe*. Indeed it is ſaid, Exod. xxii. 24, or 25, *If thou ſhalt lend money to my people, to the poor with thee, thou ſhalt not be to him* כנשה, *ye ſhall not lay upon him* נשך *biting uſury*: but here it is manifeſt that כנשה may be rendered *as a lender*, and refer to the *uſual cuſtom* of lenders when Moſes wrote, without properly in itſelf denoting any thing of *uſury*; *Thou ſhalt not be to him* as a lender or creditor generally is. And from the hard-heartedneſs of the Jews towards their debtors, of which we have inſtances, 2 K. iv. 1. Neh. v. 1—13, נשה or נושה ſeems in after times to have carried a bad ſenſe. See Pſ. cix. 11. Iſa. xxiv. 2.

נשך

I. In Kal, *To bite, cut* or *pierce with the teeth.* Gen. xlix. 17. Num. xxi. 6, 8, 9. Mic. iii. 5. Hab. ii. 7. It is moſt commonly applied to the *biting of a ſerpent.*

II. In Kal, *To bite*, i. e. *hurt* or *damage, as uſury.* Deut. xxiii. 19, or 20. In Hiph. *To cauſe to bite* in this ſenſe, i. e. *To lend upon uſury.* Deut. xxiii. 19, 20. As a N. נשך *Biting uſury.* So the Latins call it uſura vorax, *devouring uſury.* Exod. xxii. 25. Deut. xxiii. 19, & al. To this purpoſe *Mercer* and *Cev.* in *Robertſon*'s Theſaurus explain the word; and *Rivetus* in *Leigh*'s Critica Sacra ſays, "The *increaſe of uſury* is called נשך, becauſe it reſembles *the biting of a ſerpent*; for as this is ſo ſmall as ſcarcely to be perceptible at firſt, but the venom ſoon ſpreads and diffuſes itſelf till it reaches the vitals; ſo the *increaſe of uſury*, which at firſt is not perceived nor felt, at length grows ſo much, as by degrees to devour another's ſubſtance." It is evident that what is here ſaid, muſt be underſtood of *accumulated uſury*, or what we call *compound intereſt* only; and accordingly נשך is mentioned with and diſtinguiſhed from תרבית and מרבית *increaſe* or *ſimple intereſt.* Lev. xxv. 36, 37. Prov. xxviii. 8. Ezek. xviii. 8, 13, 17. xxii. 12.

III. As a N. fem. נשכה *A chamber*, the ſame as לשכה, ל being changed into נ by a Chaldaiſm. occ. Neh. iii. 30. xii. 44. xiii. 7. comp. ver. 8.

נשל

I. In Kal, Tranſitively, *To caſt* or *drive out, to remove by force.* Spoken of people or nations. occ. Deut. vii. 1, 22. 2 K. xvi. 6.

II. *To take away by force*, as man's breath. occ. Job xxvii. 8.

III. Intranſitively, *To be caſt* or *fly off with violence.* occ. Deut. xix. 5.

IV *To caſt* it's fruit, as the olive-tree. occ. Deut. xxviii. 40.

V. *To pull* or *pluck off*, as a ſhoe. occ. Exod. iii. 5. Joſh. v. 15.

But theſe two laſt ſenſes, which in the Lexicons and Concordances are given to this Root, belong more properly to של, which ſee.

נשם

With a נ radical but omiſſible, which the Verb never retains in Heb. though frequently in Syriac and Arabic, in the ſenſe of *breathing.*

I. *To breathe, breathe out.* occ. Iſa. xlii. 14, *I will cry out like a travailing woman*, אשם ואשאף יחד *I will at the ſame time* breathe out, *and fetch my breath*; like a warriour or hero *haſtening to*, and *eager for*, the battle. This is what the prophet ſeems here to mean. See *Vitringa.* ישם in 1 K. ix. 8, I apprehend, more properly belongs to the Root שם *to be deſolate, aſtoniſhed*, as ישים Jer. xlix. 20, alſo plainly does, though ſome of the Lexicons place both theſe paſſages under נשם.

II. As a N. fem. נשמה and in Reg. נשמת *Breath*, Halitus. Job xxxvii. 10. Iſa. ii. 22. xxx. 33. Dan. x. 17. Comp. Dan. v. 23.

נשמת רוח חיים the breath *of the ſpirit of life*, Gen. vii. 22, ſeems to refer to Gen. ii. 7, and to be explanatory of כל ארם at the end of ver. 21, the deſtruction of the inferiour animals having been deſcribed in the former part of that verſe. So כל נשמה Deut. xx. 16. Joſh. x. 40. xi. 11, ſeems to be limited to *human* creatures by Joſh. xi. 14. Comp. 1 K. xv. 29, and ſee *Guſſet*, Comment. Ling. Heb. in נשם.

III. As a N. fem. in Reg. נשמת *The ſoul* or *ſpirit* of man *breathed* into him at firſt by Jehovah Aleim, and ſupported by communication with the Divine Light and Spirit, as his *natural breath* by communication with the material light and air. Gen. ii. 7. Iſa. lvii. 16. Prov. xx. 27. Comp. under Senſe IV. and Job xxvii. 3. xxxiii. 4. xxxiv. 14. Mat. x. 28. John i. 4. viii. 12. 1 John v. 11. Rom. viii. 2, 10. 1 Cor. xv. 45. Gal. v. 25. Heb. xii. 9; and ſee Bp. *Bull*'s Engliſh Works, vol. iii. p. 1124, &c. 8vo.

IV. As a N. fem. in Reg. נשמת *The breath*, or *inſpiration*, of the Almighty. Job xxxii. 8. Comp. John xx. 22.

V. As a N. fem. תנשמת A ſpecies of *animals* enumerated among the *lizards.* occ. Lev. xi. 30. The learned *Bochart* hath plainly proved that it was no other than the *chameleon*, an animal of the *lizard* kind, furniſhed with lungs remarkably large, and ſo obſervable for its manner of *breathing*, or perpetually *gaſping*, as it were, *for breath*, that the ancients feigned it to live only from the *air*. Thus *Ovid*, Metamorph. lib. xv. fab. iv. lin. 411,

> *Id quoque quod* ventis *animal nutritur* & aurâ.
> The creature nouriſh'd by the *wind* and *air*.

See more in *Bochart*, vol. ii. 1078.

VI. As a N. fem. תנשמת Perhaps a ſpecies of *owl*, ſo called from it's *breathing* in a ſtrong and audible manner, as if ſnoring. occ. Lev. xi. 18. Deut. xiv. 16. But as in both theſe paſſages, particularly in the former, it is mentioned among the *water-fowls*, and as the LXX in the latter appear to have rendered it, Iβιν *the Ibis* (a ſpecies of birds not unlike the *heron*), and the Vulg. in the former by Cygnum *the Swan*, it ſhould rather ſeem to denote ſome *water-fowl*, and that (according to its derivation) remarkable for it's manner of *breathing*. And therefore I think the conjecture of the learned *Michaelis* (whom ſee, Recueil de Queſtions, p. 221), that it may mean the *gooſe*, which every one knows is remarkable for it's manner of *breathing out* or *hiſſing* when provoked, deſerves conſideration.

נשף

I. In Kal, *To blow*, as with a blaſt, ſtream or current of air. occ. Exod. xv. 10. Iſa. xl. 24.

II. As a N. נשף Rendered *twilight*, *night*, *dark*, *dawning of the morning* or *of the day*, but it properly ſignifies the *evening-* or *morning-breeze*. It is frequently uſed in the former ſenſe, as 2 K. vii. 5, 7. Prov. vii. 9, בנשף בערב יום *During* the evening-breeze, *in the mixing of the day*, or during that time when *the day*, or, which is the ſame thing, the light that conſtitutes the day, *is mixing* with the night or darkneſs, i. e. *in the twilight*. For the *morning-breeze* it is clearly applied, Job vii. 4, and perhaps Pſ. cxix. 147. Comp. under נפח I.

III. As a N. ינשוף (formed from נשף as יחמור from חמר) Some kind of *bird*, mentioned Lev. xi. 17. Deut. xiv. 16. Iſa. xxxiv. 11, and ſuppoſed to denote a ſpecies of *owl*, ſo called from it's appearing and flying about in the *twilight*, q. d. *the twilight bird*. But this interpretation ſeems very forced: and ſince in the firſt of the paſſages juſt cited, the ינשוף is clearly mentioned among the *water-fowls*, and the LXX have in the firſt and laſt of thoſe texts rendered it by Iβις *the Ibis*, it ſhould ſeem to mean ſome kind of *water-fowl*, reſembling the *ibis*, and, from its derivation, remarkable for its *blowing*; and of ſuch birds the moſt eminent ſeems to be the *bittern*, which "in the north of England is called the *mire-drum*, from the noiſe it makes, which may be heard a long way off. Some ſay it imitates the *bellowing* of a bull; and will give four, five, or ſix *bombs* at a time. It begins to *bellow* about the end of February, and ceaſes when breeding time is over." *Brookes*'s Nat. Hiſt. vol. ii. p. 302. The principal difficulty againſt this interpretation ariſes from Iſaiah xxxiv. 11, where the ינשוף is ſpoken of as frequenting the deſolated land of Edom; a country, according to Dr. *Shaw*'s Travels, p. 438, 440, remarkably deſtitute of water, and therefore improper, it may be thought, for the abode of a *water-fowl*, that feeds on fiſh. In anſwer to this objection I would obſerve that the קאת or *pelican*, another *water-fowl*, is, in the ſame text, mentioned with the ינשוף, that I believe all the larger *water-fowls* are remarkably ſhy, that they ſometimes build their neſts in retired places a long way from the water where they prey, and that I am ſufficiently aſſured from experience, that our common *heron* will come at leaſt twelve or fourteen miles (and perhaps much further) from their uſual abode to catch fiſh.

IV. As a N. maſc. plur. אשפים A kind of *conjurers*, ſo called, perhaps, from their pretended divine *inſpirations*. See under אשף I.

נשק

It ſeems to be a word formed from the ſound, as *kiſs*, *claſh*, *ſmack*, *ſnap*, &c. in Engliſh.

I. In Kal, *To kiſs*, *ſmack* with the lips. Gen. xxix. 13. Prov. xxiv. 26, & al. freq. It refers to the *kiſs* of reverence. Gen. xli. 40. 1 Sam. x. 1.—of worſhip or adoration. 1 K. xix. 18. Hoſ. xiii. 2. Comp.

Pſ. ii. 12. It was not cuſtomary among the Greeks and Romans to give the *kiſs of adoration* to their idols*: but at *Agrigentum* in *Sicily*, where it ſeems the worſhip of the Tyrian Hercules was introduced by the *Phenicians*, who, it is well known, ſettled many conſiderable colonies in that iſland, we meet with a *brazen* image of Hercules, whoſe mouth and chin were worn by the *kiſſes* of his worſhippers. Ex ære ſimulachrum ipſius Herculis—*rictum et mentum ejus—paulò attritius, quòd in precibus & gratulationibus non ſolùm id venerari, verùm etiam* oſculari ſolebant. *Cicero*, Actio ii. in Verrem, lib iv. cap. 43. The *kiſs of adoration* is ſtill practiſed by the *Siameſe* Pagans; for in their public worſhip, "after the prieſt's benediction, every one goes to an *image*, and *kiſſes* or bows to it, and then marches off in good order." Complete Syſt. of Geog. vol. ii. p. 288, col. 2. As a N. fem. plur. נשיקות *Kiſſes.* occ. Prov. xxvii. 6. Cant. i. 2.

II. *To kiſs, touch gently*, or *lightly*. occ. Job xxxi. 27, ותשק ידי לפי *And my hand hath* kiſſed, touched, *my mouth*. So *Lucian*, Περι Ορχησεως, tom. i. p. 918, edit. *Bened.* mentions the Greeks, even in his time, "worſhipping the ſun, κυσαντες την χειρα by *kiſſing their hand*, and then thinking their adoration complete." Comp. p. 357, De Sacrif. *Minucius Felix*, cap. 2, ad fin. remarks that when the heathen *Cæcilius* obſerved the ſtatue of Serapis, ut vulgus ſuperſtitioſus ſolet, manum ori admovens, oſculum labiis preſſit, *he, according to the cuſtom of the ſuperſtitious vulgar, moving his hand to his mouth kiſſed it with his lips.* See *Davies*'s Note. *Apuleius*, who lived in the ſecond century, ſpeaking of one *Æmilian*, probably a Chriſtian, ſays, Apol. p. 496, "*Si fanum aliquod prætereat, nefas habet* adorandi gratiâ manum labris admovere. If he paſſes by a temple, he thinks it wicked *to move his hand to his lips, as a ſign of adoration.*" As a Participle fem. plur. Hiph. משיקות *Kiſſing, touching lightly*. occ. Ezek. iii. 13.

III. *To claſh*, as armour. It occurs not as a V. in this ſenſe, but as a Participle Benoni maſc. plur. in Reg. Pſ. lxxviii. 9, נושקי רומי קשת claſhing or rattling (*and*) *ſhooting* (as Jer. iv. 29.) *with the bow*. So נשקי קשת *Claſhing, rattling* or *clattering* with their bow. 1 Chron. xii. 2. 2 Chron. xvii. 17. Comp. Job xxxix. 23. Thus, likewiſe, *Homer*, in his Deſcription of *Apollo*, Il. i. lin. 45, & ſeq.

> Τοξ' ωμοισιν εχων, αμφηρεφεα τε φαρετρην,
> Εκλαγξαν δ' αρ' οιςοι επ' ωμων χωομενοιο,
> Αυτȣ κινηθεντος.—
>
> His bow and quiver o'er his ſhoulder flung,
> "Fierce as he moved the ſilver ſhafts *reſound*,
> "Breathing revenge."—

So likewiſe *Virgil* of *Apollo*, Æn. iv. lin. 149,

> *Tela* ſonant *humeris*—

And Æn. xi. lin. 652, deſcribing *Camilla*,

> *Aureus ex humero* ſonat *arcus.*
>
> Hung on her ſhoulder *ſounds* the gilded bow.

As a N. נשק *The claſhing* or *noiſy colliſion* of arms. Job xx. 24. Pſ. cxl. 8. Alſo, *Armour, armory.* 1 K. x. 25. 2 K. x. 2.

IV. In Kal, *To ſnap, crackle*, as fire doth. occ. Pſ. lxxviii. 21. In Hiph. *To cauſe* fire *to ſnap* or *crackle, make* it *burn fiercely*. occ. Iſa. xliv. 15. Ezek. xxxix. 9, והשיקו בנשק *And* they ſhall cauſe (the fire) to crackle *among the* arms. In this laſt paſſage we may obſerve that there is an *antanaclaſis*, or that the Root נשק is applied in it's two different ſenſes of *armour*, and of *crackling* like fire. See a ſimilar inſtance under חמר I. Jud. xv. 16. And on Ezek. obſerve that it was uſual among the ancient nations to *burn the warlike inſtruments* of their conquered enemies. See Joſh. xi. 6. Pſ. xlvi. 9. Nah. ii. 13, or 14; Bp. *Lowth* on Iſa. ix. 4; and *Potter*'s Antiq. book iv. ch. xii. p. 119, 1ſt edit.

נשר

With a radical but omiſſible נ.

I. *To lacerate, cut* or *tear in pieces.* Thus the cognate V. נסר is uſed in Chaldee, Syriac, and Arabic; in which laſt language it is particularly applied to *a bird's tearing in pieces* it's prey with it's beak. occ. 1 Chron. xx. 3, *And the people which*

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* It is however the cuſtom of the Greek Church in Ruſſia, in *The Rites and Ceremonies* of which by Dr. *King*, he informs us, p. 138, Note, that "Every perſon, before he communicates, *kiſſes the images of Jeſus and the Virgin, and ſometimes others.*"

which (*were*) *in it* (*Rabbah*) *he* (*David*) *brought out*, וישר במגרה ובחריצי הברזל ובמגרות *and* cut or tore *with the ſaw, and with threſhing inſtruments of iron, and with* (*double* or *ſeveral*) *ſaws*; *and thus did David to all the cities of the children of Ammon.* But it is not ſaid that he did thus to *all the people*, nor is any thing more implied than that he did thus to *ſome* of them; and it is certain from 2 Chron. xx. 1, & ſeq. that David did *not extirpate* the children of Ammon. And conſidering the remarkable generoſity of David's temper, candid criticiſm obliges one to ſuppoſe he had good reaſons for inflicting ſuch ſevere puniſhments as he did on ſome of the Ammonites. See in the preceding chapter (1 Chron. xix.) how ignominiouſly their king Hanun and his princes had treated David's ſervants when ſent on an embaſſy of kindneſs; reflect on the intended cruelty of Nahaſh, Hanun's father, to the inhabitants of Jabeſh-Gilead, 1 Sam. xi.; ſee the horrid barbarity with which the Ammonites were wont to treat the Iſraelites (Amos i. 13). Obſerve that Damaſcus, i. e. the Syrians, ſome of whom were in alliance with the Ammonites in the war againſt David (2 Sam. x. 1 Chron. xix. 6.), are expreſsly ſaid in the prophet Amos, ch. i. 3, to have *threſhed Gilead* בחרצות הברזל *with threſhing inſtruments of iron* (ſo *Symmachus* and *Theodotion* *τροχοις σιδηροις iron wheels*): lay all theſe things together, and then ſay whether it is not probable that David was thus remarkably ſevere upon ſome of the children of Ammon, as a retaliation or puniſhment for ſome *horrid cruelties* of which they had been guilty towards his Iſraelitiſh ſubjects; though we are not particularly informed what theſe cruelties were, as we are in the caſe of Adonibezek the Canaanite, Jud. i. 6, 7; and of Agag the Amalekite, 1 Sam. xv. 33.

I am well aware that * ſome learned men, in order to vindicate King David from the charge of cruelty, have propoſed to refer the V. ישר in 1 Chron. xx. 3, to the Root שר, or שרה *To be a prince* or *ruler*, and accordingly have rendered the text, *And he* ruled (*them*) *by the ſaw, by the harrows* or *iron mines*, &c. "i. e. made them ſlaves, and condemned them to theſe ſervile employments." But taking the V. ישר in this ſenſe of *ruling*, is not the expreſſion of *ruling by a ſaw* ſtrangely harſh and uncouth? But were we even to admit this, what can be the meaning of *ruling* men בחריצי *of iron*? for it does not appear that the Heb. word here uſed ever ſignifies *mines* (though Dr. *Chandler* ſays the word may be ſo rendered), or any *cutting inſtrument* but what was employed in *threſhing* the corn and *cutting* the ſtraw, and was drawn by oxen; and ſo it cannot denote (as Mr. *Bate*, Crit. Heb. in חרץ thought it might) ſome *inſtrument uſed by the ſtone-cutter.* If it be objected that the expreſſion in the parallel paſſage, 2 Sam. xii. 31, is וישם במגרה *and* he put (*them*) *to the ſaw*, &c. which ſeems to ſignify that he only put *them to labour with the ſaw*, &c. I would reply, that as one deſign of the books of Chronicles ſeems to have been † to clear up ſome obſcure and difficult paſſages in the former books of Scripture, particularly in thoſe of Samuel and of Kings; ſo in the inſtance before us it appears to me that the phraſe in Chron. is much more determinate than that in Sam. and that the latter may well mean *he put them to be torn, cut* or *killed with the ſaw*, &c. (juſt as we ſhould ſay in Engliſh, *he put them to the ſword*, for *ſlaying* them with it); eſpecially ſince it is added in the ſame verſe of Sam. והעביר אותם במלכן *And he made* (*ſome of*) them *over* (i. e. *burnt them*) *in their Molech*, as a puniſhment, no doubt, for their *infernal human ſacrifices.*

I muſt juſt add, that the LXX render ישר in 1 Chron. xx. 3, by *διεπρισε he ſawed aſunder*; that the Vulg gives the ſenſe of the paſſage thus: Et fecit ſuper eos tribulas & trahas & ferrata carpenta tranſire, ita ut *diſſecarentur & contererentur*, *And he cauſed ſledges and threſhing inſtruments ſtuck with iron to paſs over them, ſo that* they were cut in ſunder and torn to pieces; and that *Joſephus*, Ant. lib. vii. cap. 7, § 5, expreſſes this tranſaction of David's in general terms by *τους δ'ανδρας αικισαμενος διεφθειρε he deſtroyed the men by torments.*

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* See the late Dr. *Chandler*'s excellent Review of the Hiſt. of the Man after God's own Heart, p. 188, &c. and his Life of King David, vol. ii. p. 227—233, and the Notes. But comp. *Michaelis* Supplement. ad Lex. Heb. p. 954, &c. and p. 1697.

† See the learned Mr. *Baruh*'s Critica Sacra examined, &c.

As a N. משור *A ſaw* from the *manner of it's cutting.* occ. Iſa. x. 15. So the LXX *πριων* and Vulg. ſerra; which Latin word ſeems a derivative from the Heb. נשר, dropping the נ.

II. As a N. נשר *An eagle.* Exod. xix. 4. Lev. xi. 13, & al. freq. This ſpecies of birds is * eminent for *rapacity* and *tearing their prey in pieces*; for which purpoſe they are furniſhed with beaks or talons remarkably *ſtrong* and *crooked.* Hence *Homer*, Odyſſ. xix. lin. 538, ſtyles the eagle *αγκυλοχειλης crooked-beaked*, or (according to others) *crooked-clawed.* See *Bochart*, vol. iii. 164, 5. So *Virgil*, Æn. ix. lin. 563, 4,

> *Qualis ubi aut leporem, aut candenti corpore cycnum*
> *Suſtulit alta petens* pedibus Jovis armiger uncis.
>
> Thus on ſome ſilver ſwan or tim'rous hare,
> *Jove's bird* comes ſouſing down from upper air;
> Her *crooked talons* truſs the fearful prey,
> Then out of ſight ſhe ſoars, and wings her way.
> Dryden.

Again, Æn. xi. lin. 751, 2,

> *Utque volans altè raptum cum fulva draconem*
> *Fert* aquila, *implicuitque* pedes, atque unguibus hæſit.
>
> So ſtoops the yellow *eagle* from on high,
> And bears a ſpeckled ſerpent thro' the ſky,
> *Faſt'ning his crooked talons* on the prey.
> Dryden.

And is not the Latin *Aquila*, whence French *Aigle*, and Eng. *Eagle*, a derivative from the Heb. עקל *crooked?*

Without having recourſe to idle fables, Pſ. ciii. 5, ſeems to relate ſimply to the *renovation of the eagle's feathers* after moulting. See *Scheuchzer*, Phyſ. Sacr. and comp. Iſa. xl. 31.

נשת

I. This is, in the Lexicons, made a diſtinct Heb. Root, and rendered *To fail, periſh*, or the like: and under it the Concordances range Iſa. xix. 5. xli. 17. Jer. li. 30. But for the firſt of theſe paſſages ſee under שתה, for the ſecond שת, and for the laſt נשה III.

II. Chald. It occurs not as a V. but as a N. נשתון and נשתונא *A letter, an epiſtle.* Some, ſaith *Marius de Calaſio*, refer this word to the *Perſians*, among whom נושת ſignified *to write.* Ezra iv. 7, 18, & al.

נתב

Occurs not as a Verb, and the ideal meaning is uncertain; but as a N. נתיב and fem. נתיבה *A path, pathway*, or *track worn by the feet*, ſaith *Avenarius.* The LXX and other Greek verſions almoſt conſtantly render it by *τριβος a path*, from *τριβω to wear*, or by *αρταπος*, from *α* intenſive and *τραπεω to tread.* I am inclined therefore to think that *treading*, or rather *wearing a track* with the feet, is the radical meaning of the word. The N. נתיבה is more determinate than דרך, which denotes *a way in general.* See Iſa. xliii. 16. Lam. iii. 9. In Prov. xii. 28, נתיב is joined with דרך, *In the way of righteouſneſs* (*is*) *life*, ודרך נתיבה *and* (*in*) *the way*, or *courſe* of her track (*is*) *no death.*

נתח

To cut in pieces, as an animal body. As a N. נתח *A piece cut off.* See Exod. xxix. 27. Jud. xix. 29. Ezek. xxiv. 4. & al. freq.

Der. *Notch.* Qu?

נתך

I. In Kal or Niph. *To be poured out, to diſtil*, as liquids. Exod. ix. 33. 2 Sam. xxi. 10. Comp. Job iii. 24.—as money from a cheſt. 2 K. xxii. 9. 2 Chron. xxxiv. 17. In Hiph. *To pour out.* Job x. 10.

II. In Hiph. *To fuſe, melt*, as metals. Ezek. xxii. 20. In Niph. *To be* thus *melted.* Ezek. xxii. 21, 22. xxiv. 11.

III. In Niph. *To be poured forth, be in a high ſtate of fuſion*, or *diſſolution*, as fire in the act of furious burning. It is applied to wrath. Jer. vii. 20. xlii. 18, & al. Comp. Nah. i. 6. Dan. ix. 11.

נתן

To give, "that is, *To make a thing be any where*, or *with any one*, or *belong to any one*," ſaith *Cocceius.*

I. *To give, grant, beſtow.* Gen. i. 29. iii. 6, 12, & al. freq. מי יתן *Who will give or grant?* is an expreſſion of *deſiring* or *wiſhing. O that!* Exod. xvi. 3. Num. xi. 29.

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* "*Roſtro quidem vellicant etiam aliæ rapaces aves; tamen rapacium principi, id* ſpeciali jure *tribuitur, quia* roſtro *eſt* magis adunco, *&* *eo* carpit fortius." *Bochart*,

Job xix. 23. Comp. Jud. ix. 29. Jer. ix. 1. In Hiph. Tranſitively, *To endow*, i. e. *give gifts*, or *preſents to*, donare aliquem. occ. Hoſ. viii. 9. Comp. ver. 10. As a N. dropping both the נ's as in the Infinitive תת, מתת *A gift.* 1 K. xiii. 7, & al. As Ns. מתן and fem. מתנה *A gift.* Gen. xxxiv. 12. Num. xviii. 6, 7, 11, & al. freq. אתנן *A gift, reward, preſent.* Deut. xxiii. 18. Mic. i. 7, & al. Fem. אתנה Nearly the ſame. occ. Hoſ. ii. 12.

II. With ב, אל, על, לפני and the like following, *To put, place, ſet, appoint.* Gen. i. 17. ix. 13. xv. 10. xviii. 8. xxx. 40. xl. 11. xli. 41, 42, & al. freq. Comp. 2 K. xxiii. 5.

III. *To make, to effect.* Gen. xvii. 5, 6. Lev. xxvi. 19. Pſ. xxxix. 6. Ezek. iii. 9. vi. 14. Comp. ch. xxxvii. 26.

IV. *To give, grant, permit.* Gen. xx. 6. Exod. xii. 23. Jud. iii. 28. Pſ. xvi. 10. Comp. Ezek. xx. 25.

V. *To give, give forth, utter*, as a ſound or voice. 2 Sam. xxii. 14. Pſ. lxxvii. 18. Jer. xlviii. 34, & al. Sc *To utter, rehearſe.* Jud. v. 11. On Jud. xi. 40, ſee under תנה I.

VI. *To give, yield, bring forth plentifully*, as the earth or a tree. Lev. xxvi. 4. Pſ. lxvii. 7. Comp. Prov. xii. 12.

VII. *To give, ſend forth*, or *emit*, as an odour. Cant. i. 12. ii. 13, & al.

VIII. With על following, *To ſet upon, attack*; thus one of the Hexaplar verſions επεθεντο. Ezek. xix. 8. So the French uſe donner *to give* for *ſetting upon* an enemy.

IX. As a N. maſc. plur. נתינים *Nethinim*, Perſons *given* to the Prieſts and Levites for performing the ſervile offices of the tabernacle or temple. So the LXX in 1 Chron. ix. 2, render it by *δεδομενοι perſons given.* The *Gibeonites*, of whom we read, Joſh. ix. 21, 27, that *Joſhua* יתנם *gave* them for hewers of wood, and drawers of water, for the congregation and for the altar of *Jehovah*, were the firſt of this kind. We next read of the *Nethinim, whom David and the princes* נתן gave *for the ſervice of the Levites*, Ezra viii. 20. It is likely that theſe were taken from ſome of the people conquered by *David*; and it is highly probable, that of the remaining *Canaanites* alſo, conquered by *Solomon*, ſome were allotted to this ſervice. Comp. Ezra ii. 58 with 1 K. ix. 20, 21; and ſee *Calmet'* Dictionary in *Nethinims*, and Bp. *Patric* on 1 Chron. ix. 2. Ezra viii. 20.

נתס

To demoliſh, deſtroy, ſpoil. Once, Jo xxx. 13; where LXX *εξετριβησαν* a *broken to pieces*, and Vulg. diſſipaverun *have demoliſhed.* It ſeems related to th following נתץ, and נתש.

נתע See under לתע

נתץ

To break to pieces, break down, deſtroy, de moliſh. It is applied to altars, Exod xxxiv. 13, & al.—to an oven, &c. Lev xi. 35.—to houſes, towers, cities, pillar walls, Lev. xiv. 45. Jud. viii. 9. ix. 4 2 K. x. 27. 2 Chron. xxxvi. 19.— teeth, Pſ. lviii. 7.—to rocks, Nah. i. 6

נתק

To draw away, withdraw, draw aſunder

I. In Niph. *To be drawn away*, or *withdrawn*, as the feet from one place to another. Joſh. iv. 18.

II. In Kal and Hiph. *To withdraw, draw off*, or *entice away.* Joſh. viii. 6. Jud. xx. 32. In Niph. and Huph. *To be th drawn* or *enticed away.* Joſh. viii. 16. Jud. xx. 31.

III. In Kal, *To draw* or *pluck up* or *off.* See Ezek. xvii. 9. xxiii. 34. Job xviii. 14. Jer. xxii. 24; where, in אתקנך, נ is inſerted after the *Chaldee* form, and that word immediately precedes the threat of delivering Coniah into the hands of the king of *Babylon.*

IV. *To draw off* or *out*, as ſheep from the fold. Jer. xii. 3.—as the wicked from a people, like droſs from metal. Jer. vi. 29.

V. In Kal, *To draw* or *pluck aſunder.* See Jud. xvi. 9, 12. Iſa. v. 27. xxxiii. 20. Jer. ii. 20. v. 5. It is applied figuratively to the *breaking off* of the ſtrong purpoſes of the mind. Job xvii. 11. נתוק in Lev. xxii. 24, is rendered *broken*, but rather means "*looſe* or *disjointed*, the ſinews *being ſtretched* or *broken aſunder.*" *Bate.*

VI. As a N. נתק *A kind of leproſy, a ſca* which *brings* or *draws off* the hair. Lev. xiii. 30, 31.

VII. As a N. אתיק and אתוק *An outer cloiſter* or *gallery withdrawn*, as it were, from the reſt of the building. occ. Ezek. xli. 15, 16. xlii. 3, 5. Obſerve that אתוקיהא

Ezek. xli. 15, is in the Chaldee form for אתוקיה.

נתר

With a radical but omiſſible נ.

I. In Hiph. *To looſe, looſen, let looſe, ſet free.* occ. Pſ. cv. 20. cxlvi. 7. Iſa. lviii. 6. Job vi. 9. For 2 Sam. xxii. 33, ſee under יתר.

II. In Kal, *To move,* or *be moved looſely,* or *nimbly, to leap, ſkip.* occ. Lev. xi. 21. Job xxxvii. 1; where the Chaldee Targum ישפז *leaped forth,* Vulg. emotum eſt *was moved.* In Hiph. *To cauſe to move* thus. occ. Hab. iii. 6.

III. As a N. נתר *The natrum* or *nitre* of the ancients. "It is a genuine, pure and native ſalt, extremely different from our nitre, and indeed from all the other native ſalts; it being a *fixed alkali,* plainly of the nature of thoſe made by fire from vegetables.—*Natrum,* whether native or purified, *diſſolves* in a very ſmall quantity of water; and this *ſolution* is in many parts of *Aſia* uſed for *waſhing*; where it is alſo made into *ſoap,* by mixing it with oil.—It is found in great abundance in many parts of *Aſia,* where the natives ſweep it from the ſurface of the ground, and call it *ſoap-earth**. The earlieſt account we have of it, is in the Scriptures; where we find that the ſalt called *nitre* in thoſe times would *ferment* with vinegar, and had an *abſterſive* quality, ſo that it was uſed in baths, and in waſhing things. Solomon compares *the ſinging of ſongs with* (*to*) *a heavy heart,* to the contrariety of *vinegar and* nitre; and Jeremiah ſays, that, *if the ſinner waſh himſelf with* nitre, *his ſin is not cleanſed off.* Theſe are properties that perfectly agree with this ſalt, but not at all with our ſalt-petre." *New and Complete Dictionary of Arts,* &c. in NATRUM. From the above account of the נתר or *natrum,* it is plain that it hath it's Heb. name from it's ready *ſolution* in liquids, and from it's *looſening* and *abſterging* ſpots, filth, &c. occ. Prov. xxv. 20. Jer. ii. 22. The reader may find ſome further account of the *natron* of Egypt in Dr. *Shaw*'s Travels, p. 479, 2d edit. He obſerves, "Upon making experiments with the *natron,* we find it to be an *alkali, and to occaſion a ſtrong fermentation with acids,* which will very well illuſtrate Prov. xxv. 20, where *the ſinging of ſongs to a heavy heart* is finely compared to the *contrariety* or colluctation betwixt *vinegar* and נתר *Natron*; not *nitre* or *ſalt-petre,* as we render it, which being an *acid* eaſily mixes with *vinegar.*"

IV. Chald. In Aph. *To cauſe to fall off, to ſhake off,* as leaves. So LXX εκτιναξατε, Vulg. excutite. occ. Dan. iv. 11, or 14.

נתש

I. *To pluck up, pluck up by the roots, to extirpate,* as a vine, Ezek. xix. 12.—as groves, Mic. v. 13.

II. Spoken of cities, *To root up, raze, deſtroy from the foundations.* Pſ. ix. 7. Jer. xxxi. 40.

III. Of people or kingdoms, *To extirpate, root up, eradicate.* Deut. xxix. 28. 1 K. xiv. 15. Jer. xxiv. 6. xlii. 10. xlv. 4, & al. freq. In the three laſt cited texts it is oppoſed to *planting.* In Niph. *To be rooted up.* Amos ix. 15. Dan. xi. 4.

IV. Of waters. In Niph. *To be drawn out, exhauſted, fail.* occ. Jer. xviii. 14.

PLURILITERALS in נ.

נבזבה Chald.

As a N. *A gift* or *reward.* occ. Dan. ii. 6. v. 17. So LXX δωρεαι, and Vulg. dona. The plur. נבזבן is uſed in the ſame ſenſe in the Chaldee Targum on Jer. xl. 5.

נבחז

As a N. from נבח *to bark,* and חזה *to ſee,* *Nibhaz,* the Aleim or idol of the Avites, mentioned 2 K. xvii. 31. "The Rabbins ſay it had the ſhape of a *dog,* much like *Anubis* of the Egyptians †;" and in this inſtance I am inclined to think they tell us nearly the truth. In *Pierius*'s Hieroglyphics (p. 53, fol. edit.) is the figure of a ‡ *Cynocephalus,* a kind of ape, with a head like *a dog,* ſtanding upon his hinder feet, and *looking earneſtly* at the *moon.* *Pierius* there teaches us that the *Cynocephalus* was an animal eminently ſacred among the *Egyptians,* hieroglyphical of the *moon,* and kept in their temples to inform them of the *moon*'s conjunction with the ſun, at which time this animal is ſtrangely affected, being depr.ved of ſight, refuſing food, and lying ſick on the ground; but on the *moon's* re-appearance it ſeems to return thanks, and congratulate * the return of light to both himſelf and her. This being obſerved, the name נבחז gives us reaſon to conclude that this idol was in the ſhape of a *cynocephalus*, or perhaps of a man with a *dog's* head (for it does not appear that the *cynocephalus* was known to the Avites), *looking, barking* or *howling at the moon*. It is obvious to common obſervation, that *dogs* in general have theſe properties; and an idol of the form juſt mentioned ſeems to have been originally deſigned to repreſent the *power* or *influence of the moon* on all ſublunary bodies, with which the *cynocephali* and *dogs* are ſo eminently affected. Thus the influence of the *returning ſolar light* was repreſented by a *cock* (ſee below נרגל), and the *generative* power of the heavens, by a *fiſhy* idol. See דגון under דג IV. And hence, perhaps, Αρτεμις, or *Diana*, i. e. *the moon*, was among the Greek and Roman Heathen attended by *dogs*, and at laſt converted into a *huntreſs*,

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* Comp. *Complete Syſt. of Geog.* vol. ii. p. 69.

† *Calmet*'s Dictionary.

‡ Κυνοκεφαλος, from κυνος *a dog*'s and κεφαλη *a head.*

> ——Sylvarumque potens Diana,
> Lucidum Cœli Decus.
> HORAT. Carm. Sæcul. lin. 1, 2.

נברש

Occurs not as a V. in Heb. nor ſo far as I can find in Chaldee, but in Syriac ſignifies in Hith. *To be inflamed*, or *ſet on fire, to ſhine.* Chald. As a N. fem. נברשתא *A lamp-ſconce* or *chandelier*, which holds the *burning lamps*. occ. Dan. v. 5. The Chaldee Targum alſo uſes it, Zeph. i. 12, for Heb. נרות *Lamps*.

נחשתן

As a N. *Nehuſhtan*, i. e. *a brazen ſerpent*, from נחש *Braſs*, and תן *a ſerpent*. occ. 2 K. xviii. 4; where Hezekiah *brake in pieces* נחש הנחשת the ſerpent of braſs *which Moſes had made*; *for* (or *becauſe*) *unto* (or *in*) *thoſe days the children of Iſrael were burning incenſe to it*; ויקרא *and he* (*Hezekiah*) *called it* Nehuſhtan, a brazen ſerpent, and treated it accordingly, when abuſed to idolatrous ſuperſtition; though in it's original inſtitution it was a type of ſo high import as to repreſent the *Son of Man lifted up on the croſs, that whoſoever believeth on him ſhould not periſh, but have everlaſting life.* Comp. Num. xxi. 8, 9, with John iii. 14, 15.

נסרך

As a N. *Niſroc*, an Aſſyrian idol, mentioned 2 K. xix. 37. Iſa. xxxvii. 38. The Chaldee N. maſc. plur. סרכין is ſeveral times uſed, Dan. vi. for *overſeers* or *preſidents, over inferiour governours*. נסרך therefore ſeems to be, like בעל *the Ruler*, and מלך *the King*, a general name, in the Aſſyrian dialect, for the *ſolar fire*; to whoſe anger Sennacherib probably attributed the *fiery deſtruction* his army had lately met with at Jeruſalem (ſee Iſa. xxx. 30, 33.), and therefore went to his temple to placate him.

It is obſervable, that the LXX in 2 K. xix. call this idol Μεσεραχ, MS. Alexand. Εσοραχ, and in Iſa. Νασαραχ, MS. Alex. Ασαραχ. Theſe various readings ſeem to ſhew that they regarded the נ in נסרך as *ſervile*, and by conſequence, in ſome meaſure, confirm the expoſition here given; and perhaps the idol was in fact called by theſe ſeveral names; as מלך was by the Ammonites called alſo מלכם, and the Moabitiſh כמוש, ſometimes כמיש.

נרגל

As a N. from נר *A light*, and גל *to revolve*, *Nergal*, the Aleim or idol of the men of *Cuth*, mentioned 2 K. xvii. 30. It ſeems to denote the *ſolar fire* or *light*, conſidered as cauſing the *revolution* of the earth, and ſo the *return* of the *morning light* upon it. The Rabbins ſay the idol was repreſented in the ſhape of a *cock*; and probably they tell us the truth, for this ſeems a very proper emblem. Among the latter heathen, we find the *cock* was ſacred to *Apollo*, or *the ſun*; becauſe, ſaith *Proclus*, "He doth, as it were, invite his influence, and, with ſongs, congratulate his riſing †;" or, as *Pauſanias* in the firſt book of his *Eliacs*, "They ſay this bird is ſacred to *the ſun*, becauſe he proclaims his approaching *return*." So *Heliodorus*, ſpeaking of the *time when cocks crow*, comes ſtill nearer to the literal meaning of the Heb. נרגל; for, ſays that writer, αισθησει φυσικη της τȣ

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* So *Johnſton*, Nat. Hiſt. de Quadruped. p. 100. *Lunæ exorienti congratulari dicuntur*. Comp. *Shaw's* Travels, p. 353.

† See Pierii Hieroglyph. p. 223, fol. edit.

'ΗΛΙΟΥ καθ' ἡμας ΠΕΡΙΣΤΡΟΦΗΣ επι την τȣ θεȣ προσρησιν κινȣμενȣς, by a natural ſenſation of the *ſun's revolution* to us, they are incited to ſalute the god." Æthiop. lib. i. *

And perhaps under this name *Nergal* they meant to worſhip the ſun, not only for the *diurnal return* of his light upon the earth, but alſo for his *annual return* or *revolution* to our northern hemiſphere. We may obſerve that the emblem, *a cock*, is affected by the latter as well as by the former, and is frequently crowing both day and night at the time of the year when the days begin to lengthen.—This, that great painter of nature, *Shakeſpeare*, has remarked.

> Some ſay, that ever 'gainſt that ſeaſon comes,
> Wherein our Saviour's birth is celebrated,
> The bird of dawning ſingeth all night long.
>
> HAMLET, act i. ſcene I.

And here it may not be amiſs to take notice of the beautiful propriety with which a *cock* was made uſe of to awaken St. *er* from his guilt, after he had denied our Lord; and to remind him, in a moſt ſtriking manner, that *Chriſt the Divine Light* muſt, *as his material type, the natural light, be glorified through oppoſition and ſufferings*. Comp. John xii. 23. xiii. 31. xvii. 1 †.

Steph. Morinus, in his Diſſertation concerning the Terreſtrial Paradiſe, prefixed to *Leuſden*'s edition of *Bochart*'s works (p. 24), obſerves from *Joſephus*, Ant. lib. ix. cap. 14, § 3, that the *Cuthites* were of *Cutha*, which is a country of *Perſia*, and that this may be confirmed by the idol they worſhipped, namely נרגל: "For, ſays he, that word ſeems compounded of ניר *Fire, a luminary*, and גל *to roll, roll round*, as denoting the *ſun illuminating the world by his circular motion*. This is the opinion of *Selden*, De Diis Syris, ſyntag. ii. cap. 8. Now no one is ignorant that the *ſun* was the principal god of the *Perſians*, and that his ſymbol, *fire*, was religiouſly worſhipped by them, whence their prieſts were called πυραιθοι, their temples πυραιθεια, in which the *unextinguiſhed fire* was preſerved, &c." It is therefore the opinion of *Morinus*, that the *Cuthites* worſhipped immediately the *ſun* or the *fire*, as an emblem. But does not the phraſe עשו את נרגל—*they* made *Nergal*, rather incline one to think they made ſome *graven* or *molten image*, as an emblem of their god? To which may be added, that the modern ‡ *Perſees* in India, who are deſcended from the ancient *fire-worſhippers* of *Perſia*, pay a *religious regard* to the *cock*. And in the 19th chapter of the *Vendidad Sade*, one of the works of *Zoroaſter*, the great prophet or teacher of the *Magian* or *Perſee* religion (which is ſtill extant, and which Mr. *Perron* a few years ago depoſited in the French King's library), he celebrates the *cock*, who next to the angel *Sſeroſch* is the guardian of the world, and ſecures mankind againſt the ſnares of the devil ||. However, if the *Cuthites*, mentioned 2 K. xvii. 30, were really of *Perſia*, it muſt be obſerved on the other hand, that *Magiiſm* or the *worſhipping of fire*, and not *Zabiiſm* or *image-worſhip*, was at this time the national religion of that country §. But the learned Dr. *Hyde* (Relig. Vet. Perſ. cap. ii. p. 39, edit. 1700) ſtrenuouſly contends that the כותה or כות mentioned in 2 K. xvii. 24, 30, was ſituated in *Babylonia*, and ſo called, by the uſual dialectical variation of ש into ת, from כוש the ſon of Ham, who at firſt ſettled in this country. See Gen. x. 6, 10: And accordingly we find the name of this idol נרגל made a part of the appellation of two of the King of *Babylon*'s Princes, Jer. xxxix. 3, and of that of *Nerigillaſſor* King of Babylon.

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[*] May not the Greek name for a *cock*, Αλεκτωρ, be moſt probably derived from the Heb. הלכת אור *The coming of the Light*, of which that bird gives ſuch remarkable notice?

[†] See the late Mr. *Lee*'s valuable work, entitled *Sophron*, vol. ii. p. 428, Note.

[‡] *Modern Univerſal Hiſtory*, vol. vi. p. 284.

[||] See Gentleman's Magazine for November 1762, p. 529.

[§] See *Prideaux*'s Connect. pt. i. book iv. An. 486.

ס

סאה

To meaſure, mete. It occurs not, however, as a V. but as a N. סאה *A ſeah, a meaſure of capacity* for things dry, equal to about two gallons and a half. occ. 2 K. vii. 1, 16, 18. סאתים *Two ſeahs.* occ. 1 Kings xviii. 32. 2 Kings vii. 1, 16, 18. סאים Plur. *Seahs, ſeveral ſeahs.* occ. Gen. xviii. 6. 1 Sam. xxv. 18.

סאסאה Occurs not as a V. in this reduplicate form, but as a N. סאסאה *Repeated* or *exact meaſuring* or *meaſure.* occ. Iſa. xxvii. 8, בסאסאה "In juſt meaſure [comp. Jer. xxx. 11.] *when thou inflicteſt the ſtroke* [ver. 7.], wilt thou debate with her; with due *deliberation, even in the rough tempeſt, in the day of the eaſt wind.*" Bp. *Lowth.* The Babyloniſh conqueſt and captivity of the Jewiſh people repreſented by a *vine*, is expreſſed by ſimilar images, Ezek. xix. 10—13. Comp. Ezek. xvii. 6—10. For בסאסאה in Iſa. xxvii. 8, *Aquila* and *Symmachus* have Εν σατῳ σατον, *Seah by ſeab, Theodotion,* Εν μετρῳ μετρον, *Meaſure by meaſure,* and the Vulg. In menſurâ contra menſuram, *By meaſure againſt meaſure.*

סאן

Occurs not as a V. in Heb. but in Syriac ſignifies *to ſhoe,* i. e. *cover the feet,* "calceavit," and as Ns. סאונא, and מסאנא *A warriour's ſhoe, a greave,* "caliga, ocrea." *Caſtell.* As participial Ns. in Heb. סאון *A ſoldier's* or *warriour's ſhoe,* סאן *A warriour ſo ſhod.* occ. Iſa. ix. 4, or 5, *For* כל סאון סאן omnis *caliga caligati, every* greave of the armed warriour *in the conflict, and the garment rolled in blood, ſhall even be for a burning, food for,* or *conſumed by, the fire.* See Biſhop *Lowth*'s Tranſlation and Note, to whom the reader is indebted for the explanation of this difficult text.

סב

I. In Kal, Intranſitively, *To turn, turn about, aſide* or *round.* Gen. xlii. 24. 1 Sam. xv. 27. xviii. 11. 2 Sam. xiv. 24. xviii. 30, & al. freq.—as a door on it's hinges. Prov. xxvi. 14. Comp. Ezek. xli. 24. In Niph. *To turn, be turned* or *turned about.* See Num. xxxiv. 4, 5. Joſh. xv. 3. Ezek. xxvi. 2. In Hiph. Tranſitively, *To turn, turn about* or *aſide.* 1 K. xviii. 37. 2 K. xvi. 18. Ezek. vii. 22, & al. In Huph. *To be turned about* or *round,* as a threſhing wheel. occ. Iſa. xxviii. 27.

II. In Kal, *To turn,* or *apply to action,* particularly *in hoſtility.* 1 Sam. xxii. 17, 18. So ver. 22, אנכי סבתי בכל נפש *I* have turned *againſt every perſon of thy father's houſe.*

III. Tranſitively, or Intranſitively, *To turn aſide, remove.* See Num. xxxvi. 7, 9. 2 Sam. xx. 12.

IV. In Kal and Niph. Intranſitively, *To be turned, changed, altered.* 1 K. ii. 15. Jer. vi. 12. Zech. xiv. 10. In Kal or Hiph. *To turn, change.* 2 K. xxiii. 34. xxiv. 17. As Ns. fem. סבה *A turn, change.* occ. 1 K. xii. 15. נסבה The ſame. occ. 2 Chron. x. 15. So the LXX in both paſſages Μεταςροφη. Comp. 1 K. ii. 15.

V. In Kal and Niph. Tranſitively, *To turn* or *go about, to compaſs, encompaſs.* Deut. ii. 1, 2. Joſh. vi. 2, 3, 6, 10, 13, 14. Pſal. lxxxviii. 18. cxviii. 10, 11. Gen. xix. 4. Jud. xix. 22. It is particularly applied, 1 Sam. xvi. 11, (comp. Pſal. cxxviii. 3.) to *ſitting round* a table at meat, according to the cuſtom of the eaſterns at their meals to this day*. In Hiph. *To cauſe to go about, to lead* or *carry about.* Exod. xiii. 18. 1 Sam. v. 8,

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* See *Shaw*'s Travels, p. 232; *Ruſſel*'s Nat. Hiſt. of Aleppo, p. 105; *Niebuhr*'s Deſcription de l'Arabie, p. 46.

9, 10. As a N. uſed adverbially מסב *Around, round about*, 1 K. vi. 29. (comp. Cant. i. 12.) Maſc. plur. in Reg. מסבי *Places round about, environs.* So LXX τοις ϖερικυκλῳ, Vulg. in circuitu. occ. 2 K. xxiii. 5. As a N. fem. plur. מסבות *Circuits, circulations, revolutions.* So LXX Κυκλωματα. occ. Job xxxvii. 12.

VI. *To encompaſs with, encloſe* or *ſet in*, as precious ſtones in ouches of gold. It occurs as a Participle Huph. fem. plur. Exod. xxviii. 11. xxxix. 6, 13.

סבב I. *To turn, turn about.* Ezek. xlii. 19. —as the *ſpirit* or *groſs air* in it's annual motion purſuing the *ſolar light* on the earth's ſurface, Eccleſ. i. 6, סובב סבב *Circuiting around*, i. e. repeating it's circuit in the earth's ecliptic. Comp. under שאף II.

II. *To go about, go round, to circuit.* 1 Sam. vii. 16. In an Hiphil ſenſe, Deut. xxxii. 10, יסבבנהו he led *him* about, *he inſtructed him*, i. e. in the intricate, circuitous way through the waſte, howling wilderneſs, without which inſtruction that horrid deſert would have been impaſſable by ſuch a vaſt multitude of men, women, and children. See *Harmer*'s Obſervations, vol. iv. p. 357.

III. *To go round, ſurround*, or *encompaſs entirely* or *repeatedly*. See Gen. ii. 11, 13. Joſh. vi. 15. Pſ. xvii. 11. cix. 3. cxviii. 10, 11, & al. freq. As a N. סביב *The round, circumference, environs.* 1 Chron. xi. 8. Pſ. xxxi. 14; in which paſſages, as in many others, it is conſtrued with מ prefixed, *In the environs*; and hence מ being omitted, it is often uſed adverbially, *Around*, as Exod. xvi. 13. xix. 12. xxv. 24. As a N. fem. plur. סביבות and סבִיבת *Places around, environs.* Num. xxii. 4. Jer. xvii. 26. It is conſtrued with ל *in, at*, prefixed, Pſal. xliv. 14. lxxix. 4; and that particle or the like being underſtood, it is uſed adverbially, Exod. vii. 24. Num. xi. 24, & al. freq.

IV. *To encompaſs, encloſe*, as the waters did Jonah. Jon. ii. 3, 5, or 4, 6. So Jer. xxxi. 22, *How long wilt thou withdraw thyſelf, O thou refractory daughter?* (meaning the people of Iſrael and Judah) *for Jehovah createth a new thing upon the earth*, נקבה תסובב גבר *a female* (one who is *merely* ſuch) ſhall encompaſs, encloſe, *a male child* (comp. Job iii. 3.). This was indeed *creating a new thing on the earth* (comp. Num. xvi. 30.), but in perfect accord with the great original promiſe, Gen. iii. 15, that *the ſeed of the* WOMAN *ſhould bruiſe the ſerpent's head*, and with the ſubſequent prophecy of Iſaiah, ch. vii. 14, that a VIRGIN *ſhould be with child and bring forth a ſon.* Comp. Iſa. ix. 5, or 6. Mic. v. 2, or 3.*

סבא

To drink hard, guzzle, ſwill, ingurgitare. occ. Iſa. lvi. 12. Nah. i. 10; where it is ſpoken of the Ninevites וכסבאם סבואים *And while* they are guzzling (as) drunkards, *they ſhall be devoured as ſtubble fully dry.* So *Diodorus Siculus*, lib. ii. p. 112, edit. *Rhod.* relates that "it was while *the Aſſyrian army were feaſting* for their former victories, that thoſe about Arbaces (the Mede) being informed by ſome deſerters of the *negligence* and *drunkenneſs* (την ῥαθυμιαν και μεθην) in the camp of the enemies, aſſaulted them unexpectedly by night, and falling orderly on them diſorderly, and prepared on them unprepared, became maſters of the camp, and ſlew many of the ſoldiers, and drove the reſt into the city." See Bp. *Newton*'s Diſſertations on the Prophecies, vol. i. p. 265, 8vo. &c. As a Participle or participial N. סבא *A drinker* or *drunkard.* occ. Deut. xxi. 20. Prov. xxiii. 20, 21. Comp. Ezek. xxiii. 42. Alſo, *Strong drink, inebriating liquor.* occ. Iſa. i. 22. Hoſ. iv. 18.

Hence the Greek Σαϐαζειν *to rave* or *riot like a bacchanal*, bacchari. Hence, alſo, *Bacchus* was introduced among the Athenians under the name of Ζευς Σαϐαζιος, but expelled their city by means of *Ariſtophanes*, who inveighed violently againſt him. See *Cicero* De Leg. lib. ii. cap. 15.

סבך

I. In Kal, *To inweave, interweave, intwine.* occ. Nah. i. 10. In Niph. *To be intwined.* occ. Job viii. 17. As a N. סבך *An intertexture* of buſhes or branches of trees *croſſing* and *intwined* with each other, *a*

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* See *Cocceii* Lexic. in גבר and נקב; *Guſſet*, Comment. Ling. Heb. in סבב N.; Bp. Pearſon on the Creed, Art. iii. p. 191, edit. 1662; Dr. *Stanhope* on the Epiſtles and Goſpels, vol. i. p. 343; Ancient Univerſal Hiſt. 8vo. vol. x. p. 456, Note (u); and *Leigh*'s Supplement to *Critica Sacra*.

thicket. occ. Gen. xxii. 13. Pſ. lxxiv. 5. Iſa. ix. 18. x. 34. Jer. iv. 7.

II. Chald. As a N. סבכא A kind of *harp,* ſo called, perhaps, by a dialectical variation from the meaning of the Heb. becauſe *thick ſtrung* with chords. occ. Dan. iii. 5. But many of Dr. *Kennicott's* Codices read שבכא with a ש. It is rendered by *Theodotion* Σαμϐυκη, which *Strabo,* cited under נבל VII, expreſsly obſerves was a *barbarous* or *foreign* name. The Σαμϐυκιϛρια, or *woman who plays on the* Σαμϐυκη, is mentioned in *Philemon's* Μοιχος, lin. 5, edit. *Cleric.* See *Martinii* Lex. Etymolog. in *Sambuca,* and Bp. *Chandler's* Vindication of the Defence of Chriſtianity, p. 51, 52. Comp. שבך.

סבל

I. *To ſupport, bear, carry,* or *carry away,* as a burden, bajulare. It implies more labour than נשא, ſo is ſometimes placed after it. See Iſa. xlvi. 4, 7. liii. 4, 11. In Hith. הסתבל *To be* or *become burdenſome,* or *a burden, to oneſelf.*

> ——Curva trementi
> Membra tulit paſſu.——
> Ovid, Metam. lib. iii. lin. 276.

occ. Eccleſ. xii. 5. As a N. סבל, fem. plur. in Reg. סבלת *A burden.* 1 K. v. 15. Pſ. lxxxi. 7. Exod. vi. 6, & al. freq.

II. Chald. As a Participle plur. Aph. מסובלין, or, according to eight of Dr. *Kennicott's* Codices, מסבלין, Spoken of foundations, "*Strongly laid,*" Eng Tranſlat. *ſtrong, fit to bear* the ſuperincumbent buildings. occ. Ezra vi. 3.

Der. Lat. *Sabulum,* ſand, from it's weight, (ſee Prov. xxvii. 3.) hence Eng. *Sabulous, Sabuloſity.*

סבר Chald.

To think, hope, expect. Once, Dan. vii. 25. It is thus uſed in the Targums, Gen. xlviii. 11. Pſ. xl. 2, & al.

סג

I. *To recede, go* or *turn back.* Pſal. liii. 4. Prov. xiv. 14, *To retreat,* as from battle. Mic. vi. 14. Comp. Pſal. xxxv. 4. In Niph. *To be turned back.* See Pſ. xliv. 19. Iſa. xlii. 17. l. 5. Comp. under נסג. In Hiph. *To cauſe to recede, to remove, withdraw.* Deut. xix. 14. xxvii. 17. In Huph. *To be turned back, withdrawn.* Iſa. lix. 14.

II. As a Participle fem. ſing. סוגה *Withdrawn, retired.* occ. Cant. vii. 2, or 3, *Thy belly,* thy corpulent, and conſequently, according to the oriental taſte, thy comely, ſhape (comp. under סם I.), *a heap of wheat* סוגה בשושנים *retired behind lilies*; LXX πεφραγμενη, Vulg. vallatus *fenced.* "Over my drawers, ſays Lady *M. W. Montague,* deſcribing her Turkiſh dreſs (letter xxix. vol. ii. p. 12), hangs my ſmock of fine *white ſilk gauze,* edged with embroidery.—The *antery* is a waiſtcoat *made cloſe to the ſhape,* of white and *gold damaſk.*" (Comp. *Niebuhr,* Voyage, tom. i. p. 135.) Now ſuppoſe the protuberant ſhape of the Jewiſh queen exactly fitted with a *golden* damaſk or tiſſue waiſtcoat, above and below which the *white* ſmock appeared (as being both much longer and conſiderably higher), might not her ſhape be aptly compared to *a heap of golden grain* bounded on the extremities *with lilies?* Such heaps of *wheat, threſhed out,* as well as *lilies,* were objects ſo very familiar to the Iſraelites, that they might well be mentioned together in a compariſon, without alluding to any *actual cuſtom of conjoining them.* See more in Mr. *Harmer's* Outlines, p. 107, &c. and in Mrs. *Francis's* Notes in her excellent Poetical Tranſlation of Solomon's Song.

III. As a N. סיג, plur. סיגים and סגים *The droſs* or ſcoria of metals, which *withdraws* or *ſeparates* from them in refining. See Prov. xxv. 4. Iſa. i. 22, 25. Ezek. xxii. 18, 19. Obſerve that in Ezek. xxii. 18, thirteen of Dr. *Kennicott's* Codices read לסיג.

סגד

I. *To bow,* or *bow down to the ground.* occ. Iſa. xliv. 15, 17, 19. xlvi. 6. In almoſt all the oriental languages it ſignifies, not only to fall upon the knees as a mark of reſpect, but alſo *to touch the ground with the forehead,* as is, to this day, commonly practiſed by the eaſtern nations in their acts of adoration. It doth not however mean ſo profound an act of worſhip as what is expreſſed by השתחוה (which denotes the *proſtration* of the whole body on the ground), as is evident from Iſa. xliv. 17. xlvi. 6.

II. Chald. סגד The ſame. Dan. ii. 46. iii. 5, 6, 11, & al. freq.

The Verb has the ſame ſenſe in *Arabic*, and hence their N. מסגר *A place of proſtration* or *worſhip*, particularly a Mahometan one, whence the Gr. and Latin names, in the middle ages, Μασγιδιον, and *Meſchida*, the Spaniſh *Meſchita*, the Italian *Meſchita*, and *Moſchéa*, the French *Moſquée*, and Eng. *Moſque*.

סגל

Occurs not as a V. in Heb. but in Chaldee ſignifies, *To gain*, or *acquire to oneſelf, make one's own, to appropriate*. As a N. fem. סגלה *A peculium, a peculiar property* or *treaſure*. Exod. xix. 5. 1 Chron. xxix. 3. Eccleſ. ii. 8. Mal. iii. 17, where Eng. marg. *ſpecial treaſure*.

Der. The Latin *ſingulus, ſingularis*, whence Eng. *ſingle, ſingular*, &c.

סגן

Occurs not as a V. but as a N. maſc. plur. סגנים *Great men, princes, nobles*. It ſeems a foreign word, for it occurs not in Scripture till the time of Iſaiah and Jeremiah, and in the books written before the captivity always means a *prince* or *noble* among the *Aſſyrians* or *Chaldeans*. See inter al. Iſa. xli. 25. Jer. li. 23, 28, 57. Ezek. xxiii. 6, 12, 23. Dan. ii. 48. iii. 2, 3. Ezra ix. 2. Neh. ii. 16. I ſuſpect the word to be a derivative from the Chaldee Verb סגי or סגא *To be great*. Comp. under שגא and שגה.

סגר

I. In Kal, *To ſhut, ſhut up, ſhut in, to cloſe, encloſe*. See Gen. ii. 21. vii. 16. xix. 6. Exod. xiv. 3. Joſh. vi. 1. On Ezek. xliv. 2, ſee *Harmer*'s Obſervations, vol. iii. p. 329. In Niph. *To be ſhut, ſhut out*. Num. xii. 14, 15. Iſa. xlv. 1. In Hiph. *To cauſe to be ſhut up, to give up, give over*. See Lev. xiii. 4. Deut. xxiii. 15. xxxii. 30. Pſ. xxxi. 9. lxxviii. 48, 50, 62. Lam. ii. 7. Amos i. 6, & al. As Ns. סוגר *Cloſe confinement*. occ. Ezek. xix. 9. סגור *An encloſure*. occ. Hoſ. xiii. 8, סגור לבם, The encloſure or integument *of their heart*, their *pericardium*. So *Homer*, Il. xi. lin. 115, of the *lion*—απαλον τε σφ' ητορ απηυρα, he tears out their tender *hearts*. מסגר *A place of confinement, a priſon*. Iſa. xxiv. 22. Pſ. cxlii. 8. Fem. plur. מסגרות *Priſons*. Pſ. xviii. 46. As a N. fem. מסגרת *An encloſure, a border*. Exod. xxv. 25. 1 K. vii. 28, & al. freq.

II. As a N. מסגר *A ſmith, a lock ſmith*, or the like. So *Buxtorf* in Lexic. "Clauſtrarius, Faber ferrarius" occ. 2 K. xxiv. 14, 16. Jer. xxiv. 1. xxix. 2. The LXX render it, 2 K. xxiv. 14, by συγκλειοντα *an encloſer*; the Vulg. in all the paſſages above cited, by cluſor, or incluſor, by which is rather meant a *ſetter* of precious ſtones, ſeals, or the like, than a coarſer workman; and perhaps this is the better interpretation.

III. As a Participle paoul, סגור, frequently joined with זהב *Gold*, ſeems to denote *cloſe, ſolid, maſſive, beaten cloſe by the hammer*, or *ſheet*-gold. What is called זהב סגור 1 K. vi. 20, is expreſſed 2 Chron. iii. 8, by זהב טוב *Good gold*. The LXX in 1 K. vi. 20, render סגור by συγκεκλεισμενῳ, in 1 K. vii. 49, by συγκλειομενας, ver. 50, by συγκλειστα; by all which words, perhaps, they intended to convey the idea of *cloſe, ſolid*. סגור is once uſed as a participial N. without זהב, for *ſolid gold*, Job xxviii. 15.

סגרר Occurs not as a V. but as a N. סגריר *A violent ſhower*, ſay the Lexicons, which makes men *ſhut* themſelves *up* in their houſes. occ. Prov. xxvii. 15. But might not the words ביום סגריר be better and more literally rendered *in a day* of ſhutting up, i. e. *when men* ſhut themſelves up? The LXX tranſlate them εν ἡμερᾳ χειμερινῃ, *in a* winter's *day*, and the Vulg. in die *frigoris, in a day of* cold.

סד

Occurs not as a V. in Heb. but in Arabic ſignifies, *To obſtruct* or *ſtop up* a way or any opening, *to ſhut up* a door. See *Caſtell*.

I. As a N. סד *A clog* or *logger*, probably ſuch an one as uſed to be put on the feet of fugitive ſlaves, or other malefactors. (See *Scott* on Job.) occ. Job xiii. 27. xxxiii. 11. In the former of which paſſages the LXX, by rendering it κωλυματι *an impediment*, ſeem to have given nearly the idea of the Heb. word, Comp. Ecclus. xxxiii. 28, or 30.

II. As a N. סוד, and once, Gen. xlix. 6, in Reg. סד,

1. *A ſecret, ſomething kept cloſe*, or *ſhut up*, as it were. Prov. xi, 13. xx. 19. xxv. 9. Amos iii. 7, & al.

2. *A ſecret* or *ſeparate aſſembly*. See Gen xlix. 6. Pſal. lxxxix. 8. cxi. 1. Jer vi. 11.

vi. 11. xv. 17. xxiii. 18, 22. Prov. xv. 22.

סדן

Occurs not as a V. in Heb. but in Arabic ſignifies, *To looſen, let looſe,* and is particularly applied to *a garment* or *robe.* As a N. סדין *A looſe kind of garment, a ſhirt, a ſmock.* So the LXX render the word in Jud. by Σινδονας and Οθονια, and the Vulg. throughout by Sindonem and Sindonas. occ. Jud. xiv. 12, 13. Prov. xxxi. 24. Iſa. iii. 23. *Shirts* of linen, cotton or gauze are ſtill worn by the Turks and Moors, and by perſons of condition among the roving Arabs, and in Arabia Felix. For more on this ſubject ſee *Shaw*'s Travels, p. 228; *Harmer*'s Obſervations, vol. ii. p. 416, &c.; and *Niebuhr*'s Deſcription de l'Arabie, p. 54, &c.

Der. Gr. Σινδων, Lat. *Sindon.*

סדר

Occurs not as a V. in the Heb. Bible, but in the Chaldee Targums frequently, and ſignifies, *To order, diſpoſe, arrange,* &c. Comp. שרר.

I. As a N. maſc. plur. סדרים *Rows.* occ. Job x. 22; where it ſeems, from the connection, to mean the *rays, beams* or *columns of light,* intermixed with, and penetrating the ſtagnating, torpid air, or darkneſs; the LXX accordingly explain the word by φεγγος *light, ſplendour.*

II. As a N. מסדרון *A gallery* conſiſting of *a row* or *range* of pillars, *a colonnade,* ſuch as the eaſtern houſes, to this day, generally have above ſtairs, and with which *gallery* all the *upper chambers* communicate. So *Buſbequius* ſpeaking of the houſe he had hired at Conſtantinople, Epiſt. iii. p. 151. Cubicula—omnia in porticum habent aditum. Comp. *Shaw*'s Travels, p. 208. occ. Jud. iii. 23, *And Ehud went out* (of the עליה or *chamber of cooling* namely, ſee ver. 20, and comp. Jer. xxii. 13.) המסדרונה (not, I think, through the porch, as we render, and as Dr. *Shaw* ſeems to have underſtood it, but) into the gallery, *and he ſhut the folding doors of the chamber upon him, and locked them.* Comp. עליה under עלה IV.

סהר

Occurs not as a V. but

I. As a N. סהר *Round, of a round form.* occ. Cant. vii. 2.

II. בית הסהר *A priſon,* from the *round* form of the building, q. d. *a round-houſe.* Gen. xxxix. 20, & al.

סוה

Occurs not as a V. in Heb. but the idea ſeems to be, *To cover, clothe,* or the like.

I. As a N. fem. in Reg. סות *A garment, veſture.* So the LXX Περιβολην, Vulg. Pallium. occ. Gen. xlix. 11, where obſerve that the Samaritan Pentateuch has כסותו.

II. As a N. מסוה *A covering, a vail.* So LXX Καλυμμα, and Vulg. Velamen. occ. Exod. xxxiv. 33, 34, 35.

III. Chald. As a N. סיון *Sivan.* A name given by the Jews, after the captivity, to the third month, which nearly anſwers our *May,* O. S. It ſeems a derivative from the Chaldee Verb סוה *to rejoice, be glad,* becauſe in that month all things *rejoice,* as it were, and *appear glad.* Once, Eſth. viii. 9.

סחב

I. *To drag, draw by force* or *violence.* occ. 2 Sam. xvii. 13. Jer. xxii. 19. xlix. 20.

II. *To pull,* as dogs do with their teeth at a carcaſe. occ. Jer. xv. 3. So the LXX εις *διασπασμον for pulling in pieces,* Vulg. ad lacerandum *to tear, lacerate.*

III. As a N. fem. plur. סחבות *Rags**, *pieces of cloth torn* from the reſt. occ. Jer. xxxviii. 11, 12. So the LXX *ρακη tatters, rags,* from *ρησσω to tear.*

סחה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To ſweep* or *ſcrape off.* occ. Ezek. xxvi. 4; ſo Vulg. radam. As a N. סחי *Offſcouring, refuſe,* Περιψημα. occ. Lam. iii. 45. Fem. סוחה The ſame. occ. Pſ. lxxx. 17. Iſa. v. 25; where the LXX render כסוחה by *ὡς κοπρια,* ſo the Vulg. quaſi ſtercus, *as dung,* thus likewiſe Eng. Marg.; and the former paſſage may be rendered, *It is burnt with fire* as refuſe, i. e. ſuch refuſe ſtuff as the eaſtern people uſe for fewel to this day†. So as a N. maſc. plur. סוחים. occ. Iſa. xxxiii. 12, כסוחים as refuſe *they ſhall be burnt with fire.* But comp. under כסח.

II. In Kal, *To ſweep off, remove entirely.* Spoken of a perſon. occ. Pſ. lii. 7. In Niph. *To be thus ſwept off* or *away.*

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* From the Saxon hracode *torn. Johnſon.*

† See *Harmer*'s Obſervations, vol. i. p. 254, &c.

Spoken of perſons or nations. occ. Deut. xxviii. 63. Prov. ii. 22.

III. Of a houſe, *To demoliſh* or *raze* it to the ground. occ. Prov. xv. 25. (where LXX *καλασπα plucketh down*) 2 K. xi. 6; מסח *from* demoliſhing, i. e. that it be not *demoliſhed.* Comp. נסח.

Der. *To ſack*, French *ſaccager.*

סחף

To ſweep, drive, as a violent ſhower of rain doth. As a Participle act. occ. Prov. xxviii. 3. *Such a ſhower* is in Arabic called סחופה, and סחיפה. See *Schultens* on Prov. In Niph. *To be ſwept off* or *away*. occ. Jer. xlvi. 15.

Der. *To ſweep, ſwoop, ſwap, ſwift, ſcoop.* Qu?

סחר

In general, *To move to and fro.*

I. Intranſitively, *To go about, wander to and fro.* occ. Jer. xiv. 18. But comp. Eng. Marg. Targum, *Lowth* and *Blayney* on the text. Alſo, Tranſitively, *To traverſe, go about*, or *paſs freely up and down* a country. occ. Gen. xxxiv. 10, 21. xlii. 34. *Montanus* renders the word in theſe paſſages by circueo *to go about.*

II. As a Participle or participial N. סוחר and סחר *One who travels up and down for the purpoſes of traffic*, or *to ſell his wares*, as the hawkers and pedlars do among us, ſo *a trader, chapman, merchant*, circulator, circumforaneus. Gen. xxiii. 16. xxxvii. 28. Prov. xxxi. 14. As Ns. סחר *A place of traffic, a mart whither ſuch traders come.* Iſa. xxiii. 3. Alſo, *Merchandiſe, traffic.* Prov. iii. 14. xxxi. 18. Iſa. xlv. 14. As a N. fem. in Reg. סחרת *A mart.* Ezek. xxvii. 12. Ver. 15, *Many countries* סחרת ידך (*were*) the mart *of thy hand* or *power*, or thou haſt their *merchandiſe* or *commerce* in thy power. So ver. 21, סחרי ידך Merchants *of*, or *in, thy power.*

The Greek V. εμπορευομαι (from εν *in*, and ϖειρω *to paſs*), by which the LXX conſtantly render סחר in the texts cited from Geneſis under Senſe I. and the related Ns. Εμπορος and Εμπορια, which they generally uſe for it in other paſſages, nearly expreſs the idea of the Heb. word.

III. As a N. fem. סחרה *A ſmall ſhield, a target* or *buckler*, which is *moved every way* for the defence of the body, parma, parmula. occ. Pſ. xci. 4.

IV. As a N. fem. סחרת occ. Eſth. i. 6. It ſeems to denote "that fine *variegated marble*, where the veins are *irregular*, and the ſtreaks of different colours *running backwards and forwards, to and fro.*" *Bate.* "*Quid ſi hoc* marmor lineis huc illuc trajicientibus *notatum? Sic enim imitarentur vias mercatorum quæ* huc illuc tranſmeant." *Guſſet* in שיש. C.

סחרחר *To flutter, palpitate, move irregularly and repeatedly up and down*, as the heart of a perſon in great diſtreſs. occ. Pſal. xxxviii. 11; where LXX εταραχθη and Vulg. conturbatum eſt, *is diſturbed*, French Tranſlat. eſt agité ça et la, *is agitated this way and that.*

This laſt application clearly ſhews the ideal meaning of the Root.

סחש

Occurs not as a V. in Heb. but as a N. סחיש "*Corn growing* of its own accord, without a new ploughing and ſowing, in the *third year* after a ſeed time, for what groweth in the ſecond year is called ספיח." *Cocceius.* The LXX render the word by *τα ανατελλοντα what ſprings up*, Vulg. by quæ ſponte naſcuntur *what groweth ſpontaneouſly.* Once, 2 K. xix. 29. The correſponding word in Iſa. xxxvii. 30, is שחים (which ſee): and from the ſenſe of the Root שחם in Arabic, namely *high, tall* (ſee *Caſtell*), and from the LXX and Vulg. Tranſlation of our N. סחיש, the idea of the word ſeems to be *to ſpring, ſpring up*, or the like.

סטה

This word ſeems nearly related to שטה *to decline, go out of the way.* As a Participle or participial N. maſc. plur. סטים *Decliners, ſuch as turn aſide.* Once, Pſ. ci. 3; where LXX *ϖαραϐασεις tranſgreſſions, Jerome* declinationes *declinings.*

סך

I. *To overſpread, cover, hide*, as with a vail, &c. *to vail, overſhadow.* See Exod. xl. 3. 1 K. viii. 7. Pſ. cxxxix. 13. (Comp. Job x. 11.) Job xxxviii. 8. xl. 17, or 22. As a N. סך and סוך *A tabernacle*, ΣΗΚΟΣ. Pſ. xxvii. 5. lxxvi. 3. xlii. 5; where LXX *σκηνης*, and Vulg. tabernaculi, and סך is mentioned as parallel to בית אלהים *the houſe of the Aleim.* סך *A covert* or *den*, as of a lion. Pſ. x. 9. As a N. fem. סכה, plur. סכות *A pavilion, booth, bower, tabernacle, covert*, or the like. Pſal.

xviii. 12. Jon. iv. 5. Lev. xxiii. 42, 43. Job xxxviii. 40. Iſa. i. 8; where obſerve that little temporary *booths* or *huts* are ſtill uſually erected in the eaſtern gardens for the ſake of watching them. See *Harmer*'s Obſervations, vol. i. p. 454, and Bp. *Lowth*. Our tranſlators render סכות in 1 K. xx. 12, 16, by *pavilions*; but it probably means no more than *ſlight temporary booths* made with the *boughs* of trees, the ſhade of which, even the great men in the hot eaſtern countries ſtill ſometimes prefer to the accommodation of a houſe or tent. See *Harmer*'s Obſervations, vol. iii. p. 50, &c. Amos v. 26, *And ye have borne* סכות the tabernacles or ſhrines *of your Molech*. We have the plain traces of this idolatrous cuſtom among the Egyptians. Thus *Herodotus*, lib. ii. cap. 63, ſpeaking of the idol worſhipped at *Papremis*, ſays, Το δε αγαλμα εον εν ΝΗΩι μικρῳ ξυλινῳ κατακεχρυσωμενῳ ϖροεκκομιζȣσι τῃ ϖροτεραιῃ ες αλλο οικημα. The image being in a *ſmall temple* of wood gilt, they (i. e. ſome of the prieſts) *carry out*, the day before, to another building." So *Diodorus Siculus*, lib. i. towards the end, Κατ' ενιαυτον—ϖαρα τοις Αιγυπτιοις τον ΝΕΩΝ τȣ Διος ϖεραιȣσθαι τον ϖοταμον εις την Λιβυην, και μεθ' ἡμερας τινας ϖαλιν επιστρεφειν, ὡς εξ Αιθιοπιας τȣ Θεȣ ϖαροντος. Among the Egyptians the *ſhrine* of Jupiter is annually *tranſported* over the river (Nile) into Libya, and after ſome days returns, as if the god himſelf were come from Ethiopia." See *Homer*, Il. i. lin. 420, *&c.* and *Euſtathius* on that place, and *Macrobius*, Saturnal. lib. i. cap. 23; from whom it appears that the Romans had, in their *Pompæ*, ſimilar cuſtoms of *carrying* their idols*. As a N. מסך *A covering, a vail.* Exod. xxvi. 36, 37, & al. Comp. 2 Sam. xvii. 19. Iſa. xxii. 8, ויגל את מסך יהודה *And* the vail *of Judah ſhall be removed. Schultens* (De Defect. Ling. Heb. p. 427, § 258, &c.) ſhews from the Arabian writers, that the image of *tearing* or *taking away the vail* is borrowed from the unhappy ſtate of the eaſtern virgins or matrons, when they are affronted, violated, and treated with all kind of inſult and contumely, and that therefore *removing* the vail of Judah expreſſes the *utmoſt miſery* and *ignominy*. To what he has produced, I add from *Herbelot*, Biblioth. Orient. p. 643, col. 1, article MOTAZ, &c. that "*Cabibah*, the mother of Khalife *Motaz*, complained of *Saleh*, the Turkiſh chief, *He has torn my vail*, to expreſs with decency, He has diſhonoured me." Comp. *Harmer*'s Outlines, p. 16, and under צם II. Alſo, *A covering, overſhadowing*, as of a cloud. Pſ. cv. 39. As a N. fem. in Reg. מסכת *A covering*. Ezek. xxviii. 13. As a N. מיסך, or, according to the *Keri*, and about twenty of Dr. *Kennicott*'s Codices, מוסך (in the form of a Participle Huph.) *Something overſpread, a covert, ſhelter*. occ. 2 K. xvi. 18.

II. *To cover, protect, defend.* Pſal. v. 12. xci. 4. cxl. 8.

Hence Greek Σακος *A ſhield.*

III. *To cover, overſpread*, with wrath, darkneſs, or miſery. Job iii. 23, (where the Vulg. circumdedit tenebris *hath ſurrounded with darkneſs*) Lam. iii. 43, 44.

IV. In Hiph. joined with את רגליו, *To cover his feet.* occ. Jud. iii. 24. 1 Sam. xxiv. 3, or 4. According to the Targum, Vulgate, and perhaps the LXX, this phraſe means *to eaſe nature*, "purgare alvum, purgare ventrem," Vulg. It ſeems however very improbable that Eglon ſhould be at this buſineſs in a *chamber of cooling*. But we learn from Dr. *Pococke*, that in Egypt they often lie in thoſe *cool ſaloons* that have cupolas to let in the air, having their beds brought on the ſophas. And the heat of the eaſtern countries, at noon, is ſo great, in the ſummer time, that the people frequently *lie down to ſleep* in the middle of the day, eſpecially *people of delicacy*; and ſo they did anciently, as appears by the inſtance of Iſhboſheth, 2 Sam. iv. 5, 7. And it is probable from the circumſtances of the ſtory, Jud. iii. that the ſervants of Eglon apprehended that he was doing the ſame, and that this was what they meant, ver. 24, by his *covering his feet*, as they uſed anciently to do when they lay down to ſleep in the ſummer time. See Ruth iii. 7. The text in Judges clears the ſenſe of the other in 1 Sam. xxiv. 4. Mr. *Sale* on the *Koran*, Note b, p. 295, ch. xxiv. ſays, "*Sleep-*

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* Comp. *Selden* De Diis Syris, ſyntag. i. p. 116; and *Calmet*'s Dictionary in NICHES.

ing at noon is a common cuſtom in the Eaſt, and all hot countries." So *Niebuhr*, Deſcription de l'Arabie, p. 6, "Comme pendant le ſolſtice d'été, &c. As during the height of ſummer, the ſun is almoſt perpendicularly over Arabia, it is generally ſo hot in July and Auguſt, that, unleſs in a caſe of urgent neceſſity, no one travels from eleven in the morning till three in the afternoon: the Arabs rarely work during that time; *they uſually ſpend it in ſleeping* in a ſouterrain, which admits the wind from the top to make the air circulate. This is likewiſe the cuſtom at *Bagdad*, in the iſland of *Charej*, and perhaps in other towns of that country." See more on this ſubject in *Harmer*'s Obſervations, vol. i. p. 166, &c.

V. Tranſitively, *To overſpread, ſmear over*, as oil or ointment. occ. Deut. xxviii. 40. 2 Sam. xiv. 2. Mic. vi. 15. With ב following, *To anoint with*, oil namely. occ. Ezek. xvi. 9. Abſolutely, *To anoint oneſelf.* Ruth iii. 3. 2 Sam. xii. 20. Dan. x. 3. Tranſitively, *To anoint* another. occ. 2 Chron. xxviii. 15. In Niph. *To be anointed* as a prince or ruler. occ. Prov. viii. 23; where *Theodotion* *προκεχειρισμαι* *I have been appointed*, and Vulg. ordinata ſum. So Pſ. ii. 6, ואני נסכתי מלכי *And* I am anointed (*for*) *king*. So the LXX taking the Verb as in Niph. *Εγω δε κατεϛαθην* Βασιλευς, and Vulg. Ego autem *conſtitutus ſum* Rex, *But* I am appointed *king*. The final י in מלכי may be paragogic, as in the name מלכי צדק Pſ. cx. 4. (comp. Heb. vii. 1, 2.) and as in בעלי *Maſter* (ſing.) Exod. xxi. 29, 34, 36. xxii. 10, 11, 13, 14. But the LXX here having *ὑπ' αυτȣ*, and the Vulg. Tranſlator ab eo, *by him*, ſeem to have read מלכו. As a N. maſc. plur. נסיכים *Anointed princes, ſovereigns.* occ. Joſh. xiii. 21. (called מלכי *Kings*. Num. xxxi. 8.) Pſ. lxxxiii. 12. Ezek. xxxii. 30. Mic. v. 4, or 5. As a N. אסוך *A little pot, cruſe* or *phial of oil for anointing*. occ. 2 K. iv. 2; where, however, the LXX and Vulg. take אסוך for a Verb, the former rendering the Heb. כי אם אסוך שמן by *ὅτι αλλ' η ὁ αλειψομαι ελαιον except oil with which* I may anoint *myſelf*; and the latter by niſi parum olei quo *ungar*, *except a little oil with which* I may be anointed. And conſidering the pathos with which we may well ſuppoſe the woman ſpake, I know not whether this is not the better interpretation of the Heb. But the reader will judge for himſelf.

VI. סכות בנות *Succoth Benoth.* The ſacred hiſtorian, in recounting the idolatrous worſhip of the heathen people, whom the king of Aſſyria tranſplanted into the cities of Samaria, 2 K. xvii. obſerves, ver. 30, that *the men of Babylon made* סכות בנות. The words may be literally rendered *The tabernacles of the daughters* or *young women*; or if בנות be taken as the name of a female idol from בנה *to build up, procreate children*, then the words will expreſs *The tabernacles ſacred to the productive powers feminine*; and, agreeably to this latter expoſition, the *Rabbins* ſay the emblem was *a hen and chickens.* But however this be, there is little reaſon to doubt, but theſe סכות were *tabernacles*, wherein young women expoſed themſelves to *proſtitution* in honour of the Babyloniſh goddeſs *Mylitta. Herodotus*, lib. i. cap. 199, gives a particular account of this deteſtable ſervice. "Every young woman of the country (of *Babylon*, ſays he) muſt once in her life ſit at the temple of *Aphroditè*, or *Venus* (whom he afterwards tells us the Aſſyrians called *Mylitta*), and *proſtitute* herſelf to ſome ſtranger. Thoſe who are rich, and ſo diſdain to mingle with the crowd, preſent themſelves before the temple in covered chariots, attended by a great retinue. But the generality of the women ſit near the temple, having crowns of * cord upon their heads, ſome continually coming, others going. † Ropes are held by them in ſuch a manner as to afford a free paſſage among the women, that the ſtrangers may chooſe whom they like. A woman who has once ſeated herſelf in this place, muſt not return home till ſome ſtranger has caſt money into her lap, led her from the temple, and defiled her. The ſtranger who throws the money muſt ſay, *I invoke the goddeſs* Mylitta *for thee.* The money, however ſmall a ſum

* So *Strabo*, lib. xvi. p. 1681, edit. *Amſtel.* *Θωμιγγι δ' ἐϛεπται ἑκαϛη.* Each of the women is crowned with a cord."

† See Baruch, vi. 43.

it be, muſt not be refuſed, * becauſe it is appointed to ſacred uſes. The woman muſt follow the firſt man that offers, and not reject him; and after *proſtitution*, having now duly honoured the goddeſs, ſhe is diſmiſſed to her own houſe. In *Cyprus*, adds the hiſtorian, they have the ſame cuſtom †." And this abomination implied by סכות בנות the men of *Babylon* brought with them into the country of *Samaria*. The *Babyloniſh* Μυλιττα, *Mylitta*, i. e. מולידתא, ſignifies *The Procreatrix*, from the Chald. אוליד *To procreate*; and both the name of the idol and the execrable ſervice performed to her honour, ſhew that by *Mylitta* was originally intended the *procreative* or *productive* power of nature, or of the heavens, the Αφροδιτη of the Greeks, and *Venus* of the Romans ‡.

" A very learned § author of our own nation (ſay the writers of the *Univerſal Hiſt*. vol. xvii. p. 295.) imagines that ſome traces of the *Succoth Benoth*—may be found in *Sicca Venerea*, the name of a city in Numidia, not far from the borders of Africa Propria. The name itſelf bears a near alluſion to the obſcene cuſtom above taken notice of (i. e. *proſtitution*), and ſeems to have been tranſported from *Phœnicia*. Nor can this well be diſputed, when we conſider that here was a temple where women were obliged to purchaſe their marriage-money by the *proſtitution* of their bodies."

See alſo *Voſſius* De Orig. & Progr. Idol. lib. i. cap. 22.

סכך *To cover, overſhadow* or *protect, completely* or *entirely*. Exod. xxv. 20. Ezek. xxviii. 14, 16, & al. As a N. סכך, or, as eighteen of Dr. *Kennicott*'s Codices read, סוכך *A covering, ſhelter*; ſo LXX ϖροφυλακας, Vulg. umbraculum. " It denotes the *tortoiſe* or *ſhed* under which the beſiegers *covered* themſelves." Bp. *Newcome*. occ. Nah. ii. 5.

סכסך *To protect, defend repeatedly*. occ. Iſa. ix. 10, or 11, *Jehovah* ישגב ſhall exalt the *oppreſſors of Rezin againſt him*, and יסכסך ſhall protect or defend *his enemies*. Iſa. xix. 2, וסכסכתי *And* I will defend *Egyptians againſt Egyptians, and they ſhall fight every man againſt his brother*. Thus Mr. *Bate*, but Qu?

סכל

To pervert, turn away from it's true end or purpoſe. 2 Sam. xv. 31. In Niph. and Hiph. *To be perverſe, act perverſely* or *fooliſhly*. Gen. xxxi. 28. 1 Sam. xiii. 13. xxvi. 21, & al. As a N. סכל *A fool, perverſe*. Eccleſ. x. 3. As a N. fem. סכלות *Perverſeneſs, folly*. Eccleſ. ii. 3, 12.

Hence the Greek σκελλος, σκολιος, σκαληνος, *oblique, diſtorted*, which words may ſerve to confirm the true meaning of the Heb. סכל.

סכן

The radical idea of this very difficult Root, which in the common Lexicons has ſenſes aſſigned to it which ſeem utterly irreconcileable, is, I think, *To lay up, lay in ſtore, ſtore* or *treaſure up*. It occurs not however as a V. ſtrictly in this ſenſe, but hence

I. As a Participle Hiph. or participial N. מסכן *Laying in ſtore, frugal, thrifty*, i. e. one who *is obliged to be ſo* by the ſlenderneſs of his fortune, Homo frugi. occ. Eccleſ. iv. 13. ix. 15, 16; in which paſſages the LXX render it by ϖενης, which properly means *one who gains his livelihood by his labour, and ſo lives ſparingly* ‖. Iſa. xl. 20, המסכן תרומה he who is frugal *in oblation* (religion),—for the ſubject here ſeems to be their Teraphim, Penates or houſehold-gods, which the idolaters prepared at their own private expence. Comp. Iſa. xliv. 13, and *Vitringa*. As a N. fem. plur. מסכנות *Repoſitories, magazines, ſtore-houſes*. occ. 2 Chron. xvi. 4. xxxii. 28. ערי מסכנות *Cities* of ſtores, ſtore-*cities*. occ. Exod. i. 11. 1 K. ix. 19. 2 Chron. viii. 4. xvii. 12. So, perhaps, Deut. viii. 9, *A land where thou ſhalt not eat bread*, במסכנת by means of a magazine or magazines, as in Egypt. As a participial N. סכן *A ſtore-keeper, a houſe-ſteward*, Οικονομος. occ. Iſa. xxii. 15. Fem. סכנת *A ſtore-* or *houſe-keeper*, Proma conda. occ. 1 K. i. 2, 4.

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* A like deſecration among the *Egyptians* or *Canaanites* was probably one reaſon of the laws, Deut. xxiii. 18, 19. See Lev. xix. 29.

† So *Juſtin*, lib. xviii. cap. 5. " Mos erat Cypriis, virgines ante nuptias ſtatutis diebus dotalem pecuniam quæſituras, in quæſtum ad litus maris mittere, pro reliqua pudicitia libamenta Veneri ſoluturas."

‡ See the beginning of *Lucretius*'s firſt book De Rerum Natura, and above, under דג IV.

§ *Selden* De Diis Syr. ſyntag. ii. cap. 7, whom ſee.

‖ Comp. *Greek* and *Eng*. Lexicon in Πενης.

II. In Kal, *To profit, to lay up*, as it were, *ſomething in ſtore.* It is uſed either abſolutely, occ. Job xv. 3; or with ל, occ. Job xxii. 2. xxxv. 3. Alſo, In Kal, or Niph. *To be profited.* occ. Job xxxiv. 9. Eccleſ. x. 9, *He who removeth ſtones* יעצב *muſt labour in them, and he who cleaveth wood* יסכן בם ſhall be profited *by it.* A man muſt take pains to accompliſh any buſineſs; and if he does ſo, he ſhall reap the fruits of his labour.

III. In Hiph. followed by the Particle עם *with*, *To lay up*, i. e. an intereſt or favour, *with* any one. occ. Job xxii. 21, Lay up, or procure (an intereſt) *now with him, and be at peace.*

IV. In Hiph. *To lay up*, as it were, *in a ſtore-houſe.* occ. Pſ. cxxxix. 3, הסכנתה Thou layeſt or treaſureſt up *all my ways* or *actions*, i. e. not only *art acquainted with* them, as our Tranſlation, but *layeſt* them *up* by thee, to be one day brought into judgement, whether they be good, or whether they be evil.

V. In Hiph. with ל and an infinitive V. following, *To lay up*, as it were, *in order to do, to have in readineſs*, in promptu habere. occ. Num. xxii. 30, Have I had it in readineſs, have I been ready or apt *to do thus to thee?*

Thus have I taken notice of all the paſſages wherein this Root occurs, and in the explanation of them have been much obliged to *Schultens*'s MS. Orig. Heb. though I have not exactly followed his expoſitions.

סכר

I. *To cloſe, ſhut, ſhut up.* occ. Gen. viii. 2. Pſal. lxiii. 12. Iſa. xix. 4.

II. Chald. from Heb. שכר, *To hire.* occ. Ezra iv. 5.

Der. *A ſcar.* Gr. Σχιῤῥος, whence *ſchirrus, ſchirroſity.* Lat. *Sacer* (Qu?), whence *ſacred, conſecrate*, &c.

סכת

In Arabic it ſignifies *to be ſilent*, "ſiluit, tacuit." *Caſtell.* In Heb. it occurs not as a V. in Kal, but in Niph. or Hiph. *To be ſilent, keep ſilence.* Once, Deut. xxvii. 9; where the LXX Σιωπα *be ſilent.* Hence old French *eſcouter*, Qu? whence Eng. *ſcout.*

סל

In general, *To raiſe, elevate, exalt.*

I. In Kal, *To raiſe up*, as heaps of corn. occ. Jer. l. 26.—as a highway. occ. Iſa lvii. 14. lxii. 10; in which three paſſages the Eng. Tranſlation renders it, *caſt up.* So likewiſe in Pſ. lxviii. 5, the LXX explain it by ὁδοποιησατε, and Vulg. by Iter facite *make a way*; but comp. under Senſe VI. As a N. fem. מסלה *A raiſed* or *high way.* See Iſa. xlix. 11. lxii. 10. freq. occ.

II. *To caſt* or *throw up*, as beſiegers do a bank againſt a beſieged city. See Job xix. 12. xxx. 12.

III. As a N. סל *A baſket* in which things *are heaped up.* Gen. xl. 16, 17, 18*, & al. freq.

IV. As a N. fem. plur. מסלות *Elevations* or *exaltations*, as of the כוכבים *orbs of the fixed ſtars* or *planets* (comp. under ככב II.); for, as Eliphaz in Job xxii. 12, *See* ראש כוכבים *the head of the ſtellar fluxes*, כי רמו how high they are. occ. Jud. v. 20, *The ſtars* ממסלותם from their elevations, or elevated ſituations (*de exaltationibus ſuis*, Montanus), *fought againſt Siſera.* How ſo? By having their influence on the atmoſphere ſupernaturally increaſed in ſuch a manner as to occaſion thoſe heavy rains that ſwelled the river *Kiſhon*, ſo as *to ſweep away* Siſera's army, as it follows in the text. Dr. *Shaw*, Travels, p. 274, tells us, "In travelling under the S. E. brow of that mountain (*Carmel*), I had an opportunity of ſeeing the ſources of the *river Kiſhon*, three or four of which lye within leſs than a furlong of each other, and are called Ras el Kiſhon, or *the head of Kiſhon.* Theſe alone, without the leſſer contributions nearer the ſea, diſcharge water enough to form a river half as big as the *Iſis.* During, likewiſe, the rainy ſeaſon, all the water which falls on the eaſtern ſide of the mountain, or upon the riſing ground to the ſouthward, empties itſelf into it in a number of torrents, at which conjunctures it overflows it's banks, *acquires a wonderful rapidity, and carries all before it.* And it might be at ſuch a conjuncture as this, when *the ſtars* (Jud. v. 20.) are ſaid *to fight againſt Siſera*, viz. *by*

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* Comp. *Homer*, Il, ix. lin, 217; *Virgil*, Æn. i. lin: 704.

bringing an abundance of rain, whereby the *Kiſhon* was ſo occaſionally high and rapid, as *to ſweep away the hoſt of Siſera,* in attempting to ford it." Thus far the Doctor. But ſtill the modern philoſopher will object, that the *ſtars*, including the *planets*, have *no natural* influence or efficiency at all in cauſing rain. I anſwer, That is certainly more than he knows. One of the principal cauſes of rain is an alteration in the ſtate of the atmoſphere; and, no doubt, ſuch a quantity of *light* as proceeds from, or is put in action by, the ſtars and planets taken together, muſt at all times have a conſiderable effect upon it; eſpecially ſince the planet *Jupiter* alone, when near his oppoſition to the ſun, gives ſo ſtrong a *light* as to caſt a very perceptible ſhadow, as may be eaſily obſerved. *A ſupernatural increaſe,* therefore, of this *light* of the ſtars and planets (and to this I think Deborah alludes, Jud. v. 20.) muſt have had a proportionably greater effect on the atmoſphere, and *might*, for aught the wiſeſt man upon earth can affirm to the contrary, occaſion violent rains; and from the words of Deborah, we have the higheſt reaſon to think it actually did ſo at the defeat of Siſera. Real philoſophy makes men modeſt, and ſenſible of the deficiency of their knowledge, and, I will add, diſpoſes them humbly to receive *inſtruction from HIM who made the heavens and the earth, and all things therein:* and to protect what I have above written from the ſneers of the half-learned Scioliſt, I ſhall ſubjoin the words of that great and accurate obſerver of nature, * *Boerhaave*, who, ſpeaking of the cauſes of meteors, has theſe words: "*Perhaps alſo the different aſpects of the planets may contribute to this effect,*" i. e. *of uniting the primary particles of water, which before floated ſeparately in the atmoſphere, and ſo occaſion rain, ſnow, and hail.*" To which I add an excellent remark of the Rev. *William Jones*, Phyſiological Diſquiſitions, p. 188. "From the foregoing obſervations this one reflection is obvious, and will be more ſo when we come to the experiments of electricity, that light and fire may have powerful effects in nature where they give no ſenſible heat; becauſe it appears that they have other powers, beſides that of agitating bodies with heat: and therefore *the light of the moon and ſtars may be working ſuch effects as we little underſtand or think of, although no heat is diſcoverable in their rays.*"

V. As a N. fem. plur. מסלות *Riſings, aſcents,* i. e. *ſtairs.* So LXX Αναϐασεις, and Vulg. Gradus. occ. 2 Chron. ix. 11.

VI. *To raiſe, elevate,* perhaps as the voice in ſinging. occ. Pſ. lxviii. 5. This ſenſe beſt correſponds with the preceding שירו, and זמר in the ſame verſe. Hence the word סלה *Selah,* which occurs above ſeventy times in the Pſalms, and thrice in the prophet Habakkuk, always at the end of a ſentence, but never in conſtruction. It was moſt probably *a note of muſick,* or a direction to the ſingers in the temple-ſervice *to raiſe* their voices or inſtruments, where it is inſerted. Thus the LXX conſtantly render it by Διαψαλμα, which ſignifies *a variation in ſinging and melody,* "Cantûs & Melodiæ Immutatio." *Hederic.*

סלל I. *To raiſe* or *caſt up very high,* as a way. occ. Jer. xviii. 15. Prov. xv. 19. As a participial N. מסלול *A way ſo raiſed.* occ. Iſa. xxxv. 8. Comp. סל I.

II. As a N. fem. סללה *A work raiſed or thrown up, a high bank, a mount* made for carrying on a ſiege. Our Eng. Tranſlation conſtantly renders it *bank* or *mount.* So the LXX, who were certainly much better acquainted with the ancient military art than any modern interpreter can pretend to be, generally tranſlate it by Χωμα or Προσχωμα *a mount,* or by Χαραξ *a rampart, circumvallation.* The Χωμα, as uſed by the Greeks, is thus deſcribed by Abp. *Potter,* Antiquities of Greece, vol. ii. book iii. ch. 10. "Χωμα, agger, *a mount,* which was raiſed ſo high, as to equal, if not exceed, the top of the beſieged walls. The ſides were walled in with bricks or ſtones, or ſecured with ſtrong rafters to hinder it from falling; the fore part only, *being by degrees to be advanced near the walls,* remained bare. The pile itſelf conſiſted of all ſorts of materials, as earth, timber, boughs, ſtones, &c. as *Thucydides* reports in the ſiege of Platææ; into the middle were caſt only wickers and twigs of trees to faſten, and, as it were, cement the other parts: the whole fabrick of the mount is thus deſcribed by *Lucan*, lib. iii.

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* Chemiſtry, by *Shaw*, vol. i. p. 405.

> ———————Tunc omnia latè
> Procumbunt nemora, & ſpoliantur robore ſilvæ;
> Ut, cum terra levis mediam virgultaque molem
> Suſpendant, ſtructâ laterum compage ligatam
> Arctet humum, preſſus ne cedet turribus agger.

—Πυργοι, turres, *moveable towers of wood* were uſually placed upon the *mount*.—They were formed of ſeveral ſtories, which were able to carry not ſoldiers only, but all ſorts of *portable engines*." This account of the Grecian Χωμα (which word, by the way, is a derivative from *χεω to pour*) may ſerve to ſhew with what propriety the V. שפך *to pour out* is ſo frequently applied to the Heb. סללה, which probably did in like manner conſiſt of all ſorts of materials, earth, ſtones, rubbiſh, &c. thrown or *poured out* together. Hence, alſo, we may perceive in what ſenſe הסללות באו העיר *the mounts* approached *the city*, Jer. xxxii. 24; and how *a mount might* even *ſtand in the ditch*, 2 Sam. xx. 15; as likewiſe of what uſe *trees* were in conſtructing them, Jer. vi. 6; and how they might be ſaid *to throw down the houſes*, Jer. xxxiii. 4.

III. In Hith. הסתולל (ת and ס being tranſpoſed) *To raiſe oneſelf in inſolent oppoſition*. occ. Exod. ix. 17; where the inſertion of the ו in the Participle מסתולל ſhews it to belong to this Root סלל.

סלסל I. *To exalt exceedingly* or *very much*, i. e. in mind, *to have a very high eſteem for*. occ. Prov. iv. 8.

II. As a N. fem. plur. סלסלות *Large baſkets*, in which many things were *heaped together*, ſuch as were uſed by the grape-gatherers. So LXX *καρταλλον*, and Vulg. cartallum. occ. Jer. vi. 9. Comp. above סל III. Thus *Anacreon* deſcribes the men and girls at a vintage as carrying the *grapes* on their ſhoulders in *baſkets*. Ode lii. line 1, &c.

> Τον μελανοχρωτα Βοτρυν
> ΤΑΛΑΡΟΙΣ φερουσιν Ανδρες,
> Μετα παρθενων, επ᾽ ωμων.

and before him *Homer*, Il. xviii. lin. 567—8,

> Παρθενικαι δε και ηΐθεοι, αταλα φρονεοντες,
> ΠΛΕΚΤΟΙΣ εν ΤΑΛΑΡΟΙΣΙ φερον μελιηδεα καρπον.

סלא

This Root is nearly related to סלה, as בטא to בטה; חבא to חבה. It occurs not as a V. but as a Participle maſc. plur. Huph. מסלאים *Comparable, to be compared*. Once, Lam. iv. 2. Comp. under סלה II.

סלד

It is variouſly rendered, but the moſt probable explanation ſeems to be that which *Schultens* in his Comment on Job, and in his MS. Orig. Heb. propoſes from the Arabic, namely, *To ſhake or ſtrike the ground with exultation*, like a high-ſpirited prancing horſe, "צלד, (cum *ſad*) in ſaltu terram (prioribus) pedibus percuſſit *equus*." *Caſtell*. This interpretation is confirmed by the LXX Tranſlation *ηλλομην*, *I leaped*, and by the Targum אבוע *I will exult*. Once, Job vi. 10, ואסלדה בחילה *And* I would exult *in agony* or *anguiſh*, or *in the expectation*.

סלה

With a radical but mutable ה.

I. *To ſtrew, ſtrew down, ſtrew on the ground, lay proſtrate*, as enemies, ſternere, proſternere. occ. Pſ. cxix. 118. Lam. i. 15; where *Montanus* proſtravit, French Tranſlat. a abatu *has beaten down*.

II. In a Niph. ſenſe, it is rendered, *To be valued, eſtimated, compared*; but ſtrictly ſignifies, *To be ſtrewed* or *laid on the ground*, as the ancient merchants laid their commodities to be *bartered* or *exchanged for others*: a method of traffic ſtill practiſed by ſome nations to this day; as for inſtance, by the Moors and Negroes of Africa, in bartering ſalt and various trinkets for gold*. occ. Job xxviii. 16, 19; in which verſes the Vulg. renders it by the words conferetur, componentur, *ſhall be conferred, compared*, but literally *ſhall be carried* or *placed together*; ſo the LXX in both by *συμβασταχθησεται*, literally, *ſhall be carried to the ſame place*.

Hence perhaps Eng. *To ſell, a ſale*.

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* "Les caravanes de Maures, qui vont à Tombouctou dans le fond de l'Afrique, n'ont pas beſoin de monnoie. *Le Maure met ſon ſel dans un monceau, le Negre ſa poudre dans un autre*; s'il n'y a pas aſſez d'or, le Maure retranche de ſon ſel, ou le Negre ajoute de ſon or, juſqu'à ce que les parties conviennent." *Monteſquieu*, Eſprit des Loix, liv. xxii. ch. 1. Comp. *Shaw's* Travels, p. 239, 2d edit.

III. As a N. fem. סלת *Fine flour, meal,* which has been *bolted* or *ſtrewed* through a ſieve. Exod. xxix. 2. Num. vii. 13, 19, & al. freq. In Gen. xviii. 6, it ſeems uſed as a Participle paoul. fem. קמח סלת *Meal* bolted or ſifted. And by 1 K. iv. 22, קמח, when alone, ſignifies *the coarſer meal,* סלת *the finer flour.*

סלח

The radical idea of this word ſeems to be, *To looſe, relax, remit*; whence with ל following, and prefixed either to the ſin or ſinner, it is uſed for *pardoning* or *forgiving*, but ſtrictly denotes *to looſe* or *relax* the chains, as it were, of ſins, or *to remit* the puniſhment of them. See Exod. xxxiv. 9. Lev. iv. 20, 26, 35, (where *Montanus*, demittatur) Deut. xxix. 20. Pſ. lxxxvi. 5. The LXX frequently render the V. by αφιημι, which comes very near to the ideal meaning of the Heb. As a N. fem. סליחה, plur. סליחות and סלחות, *Remiſſion, forgiveneſs.* occ. Pſ. cxxx. 4. Neh. ix. 17. Dan. ix. 9.

Hence Eng. *Slack, ſlacken*, and perhaps *to ſlake*, "to grow leſs tenſe, to be relaxed." *Johnſon.*

סלם

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. סלם *A ladder.* So the LXX κλιμαξ, and Vulg. ſcala. Once, Gen. xxviii. 12. Comp. John i. 51. Poſſibly סלם may be plural, ſtrictly denoting, "*ſtairs* or *ſteps to mount by.*" *Bate.* Comp. under סל V.

סלן

Occurs not as a V. but as a N. סלון, plur. סלונים *A kind of thorn.* occ. Ezek. ii. 6. xxviii. 24; in which latter text the LXX render it by Σκολοψ *a thorn, a prickle.* May not סלון be a derivative from סלה *To ſtrew, ſtrew on the ground,* and ſo denote ſome kind of thorn, ſpeedily *overſpreading* a large quantity of ground, perhaps not unlike the *dewbriar?*

סלע

Occurs not as a V. in Heb. but in Arabic ſignifies, *To cut, break,* &c. particularly *the head.* See *Caſtell.* Hence as a N. סלע *A rock,* from it's *cragginess.* See inter al. Cant. ii. 14. Iſa. ii. 21. vii. 19. Amos vi. 12. Deut. xxxii. 13, *And he made him to ſuck honey* out of the rock, i. e. not that ſmall quantity of honey which they might gather from what the wild bees might have depoſited in the cavities of the rocks, but thoſe great quantities produced from bees who collected it from aromatic plants and *flowers growing among the rocks*; as it follows in the text, *and oil out of the flinty rock,* i. e. furniſhed by *olive-trees* growing there. See more in *Harmer*'s Obſervations, &c. vol. ii. p. 195, &c. To illuſtrate Job xxxix. 28, we may remark from *Buffon*, Hiſt. Nat. des Oiſeaux, tom. i. p. 115, 12mo. that the eagle uſually conſtructs it's *airy*, which is flat, and more properly a *flooring* of ſticks and twigs than a neſt, *between two rocks*, in a dry and *inacceſſible* place. On Iſa. xxxii. 2, ſee Bp. *Lowth*'s Note; and on Jud. vi. 20, *Harmer*'s Obſervations, vol. iv. p. 505.

סלף

I. *To pervert, turn aſide.* Exod. xxiii. 8. Prov. xix. 3, & al. As a N. סלף *Perverſion, perverſeneſs.* Prov. xi. 3. xv. 4.

II. *To ſubvert, overthrow.* Job xii. 9. So LXX κατεστρεψε *hath overthrown,* and Vulg. ſupplantat *ſupplants.* Comp. Prov. xiii. 6. xxi. 12.

Schultens, in his MS. Orig. Heb. and on Prov. xiii. 6, ſays, that in Arabic the V. ſignifies *to make ſmooth* and *ſlippery,* ſo *to cauſe to ſlip*; and that theſe ſenſes will beſt ſuit the ſeveral texts of the Heb. Bible wherein the Root occurs.

DER. *To ſlip, ſlippery,* &c. *A ſlope.*

סלק Chald.

To aſcend, go or *come up.* occ. Ezra iv. 12. Dan. ii. 29. vii. 3, 8, 20.

DER. By tranſpoſition, Lat. *Scala*, a ladder, whence Eng. *Scale,* French and Eng. *eſcalade.*

סלת

Occurs not as a V. in Heb. but in Arabic ſignifies *To ſcour, cleanſe.* See *Caſtell.* Hence, according to ſome, as a N. fem. סלת *Fine flour* or *meal* of corn *cleanſed* or *cleared* from the coarſer bran. But ſee under סלה III.

סם

Occurs not as a V. in Heb. but in Arabic the cognate Root שם ſignifies *to ſmell* (ſee *Caſtell*, and the Arabic verſion in Gen. xxvii. 27. Deut. iv. 28.), and in Chaldee and Syriac the Nouns סם and סמא denote *a drug, pharmacum,* either of a beneficial or noxious kind, according to the words with which they are joined. See *Caſtell*, Lexic. and *Wetſtein* on 2 Cor. ii. 16.

As a N. maſc. plur. סמים *Drugs, aromatics, ſpices.* freq. occ. But the text which ſeems to fix the word to this ſenſe is Exod. xxx. 34,—Take to thee סמים ſpices, or drugs (ſo French Tranſlat. des drogues), *ſtacte*, and *onycha*, and *galbanum*, סמים (pure) ſpices, *and pure frankincenſe; each ſhall be ſeparate by itſelf.* The LXX have in the former part of this verſe rendered the word by ἡδυσματα *ſweet ſpices.* So *Aquila* and *Symmachus* in Exod. xxx. 7, by ἡδυσματων, and *Theodotion* there αρωματων *aromatics.*

סמך

I. In Kal, either tranſitively or with ל following, *To ſupport, ſuſtain, uphold.* Gen. xxvii. 37. Pſ. iii. 6. xxxvii. 24. cxlv. 14. (where LXX υποστηριζει) Ezek. xxx. 6, & al.

II. With על following, *To ſupport upon* or *by, to lean* or *lay upon,* as the hands. Exod. xxix. 10, 19. Deut. xxxiv. 9, & al. freq. In Niph. *To be ſupported, lean* or *reſt upon.* Jud. xvi. 29. 2 K. xviii. 21. Pſ. lxxi. 6. Iſa. xlviii. 2. Comp. 2 Chron. xxxii. 8.

III. With על or אל following, *To lie hard upon, preſs, oppreſs.* Pſ. lxxxviii. 8, where *Symmachus* επεστηρισεν *preſſed hard*; Ezek. xxiv. 2, where LXX απηρεισατο επι *preſſed hard upon.*

סמל

Occurs not as a V. in Heb. and as a N. fem. סמל is rendered *A figure, image, idol*; but from a compariſon of 2 Chron. xxxiii. 7, with 2 K. xxi. 7, it is manifeſt (as Mr. *Bate* has obſerved in his Crit. Heb.) that, whatever be the preciſe idea of the word, סמל, as an object of worſhip, is equivalent to אשרה, or, *The bleſſer* (comp. under אשר IV.); and conſequently was a female deity, perhaps a *Venus*, the goddeſs of love and pleaſure, as well as the mother of the expected Saviour, *the Deſire of all nations.* It appears from 2 Chron. xxxiii. 7, that Manaſſeh impiouſly *placed* את פסל הסמל *a carved image* of (this) Samel, *which he had made, in the houſe of the Aleim*, i. e. within the precincts of the Temple (comp. 2 K. xxi. 5, with 2 Chron. xxxiii. 5.), and probably near the northern gate of the inner court, where we find it ſet up afterwards, Ezek. viii. 3, 5; in the former of which verſes it is called סמל הקנאה המקנה Samel *provoking to jealouſy, which had taken poſſeſſion* (ſo LXX τȣ κλωμενȣ), namely of the houſe of the Aleim.

The word סמל occurs only in Deut. iv. 16. 2 Chron. xxxiii. 7, 15. Ezek. viii. 3, 5, and that always as a N. but in Arabic as a V. ſignifies *to compoſe* an affair, or *make peace,* "compoſuit *rem*, pacemve fecit" (*Caſtell*), which import ſeems well enough to correſpond with אשרה, the other title of the goddeſs סמל. And this latter name meant perhaps *the peace-maker,* pacificatrix. The command in Deut. iv. 15, 16, is, *Ye ſhall take great heed to yourſelves—leſt ye be corrupted, and make to yourſelves* פסל תמונת כל סמל *a graven image, the repreſentation of* any Samel, *the form of male or* female. By which it ſhould ſeem that as the idolaters had *different Baals,* i. e. the idol of the *Beeve* or *Bull* repreſented in *different manners* and with *different inſignia* (ſee under בעל III.); ſo they had alſo *divers Samels:* even as the Egyptians, from whom the Iſraelites probably learned this branch of idolatry, had their *different Iſiſes,* and as the Greeks and Romans afterwards had their *different Venuſes.* (Comp. under גבר II.) The אשרות *Aſhrehs* mentioned Jud. iii. 7, ſeem to anſwer to the כל סמל in Deut. iv. "From the Heb. סמל it is very probable that the Greeks had their *Semele,* the mother of *Bacchus,* whom ſhe bare to *Jupiter,* and many of whoſe characters have a very ſtriking reſemblance to thoſe of the *Meſſiah*[*]. In the *Orphic* Hymn to *Semele* ſhe herſelf is ſtyled Παμβασιλεια *Queen of All*; and *Apollodorus,* lib. iii. ſays, that *Semele* after her death was ranked among the Gods, under the name of *Thyone,* and that her ſon *Bacchus, having deſcended into hell, had fetched her from thence, and aſcended with her into heaven*[†]." So *Pindar,* Olymp. ii. lin. 44, &c.

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[*] See *Juſtin Martyr*, Apolog. ii. p. 89, and Dialog. cum Tryph. Jud. p. 294—5, edit. *Colon.*; *Boyſe*'s Pantheon, p. 101; *Spearman*'s Letters on the Septuagint, p. 41; and *Jortin*'s Remarks on Eccleſ. Hiſt. vol. i. p. 148, 2d edit.

[†] *Editor*'s Note (*o*) on Deut. iv. 16, in Mr. *Bate*'s New and Literal Tranſlation.

Ζωει μεν εν Ολυμπιοις,
Αποθανοισα βρομῳ
Κεραυνῳ τανυεθει-
——ρα Σεμελα.

Among th' immortals lives
She who in thunder died,
The looſe hair'd *Semele.*

Is not *Salambo*, the Babyloniſh name, according to * *Heſychius*, of Αφροδιτη or *Venus*, likewiſe related to the Heb. סמל?

סמן

Occurs not as a V. in Heb. but in Chaldee, like the Greek σημαινω, which may be derived from it, ſignifies, *To mark, appoint.* Hence as a Participle Niph. נסמן *Marked, appointed.* Once, Iſa. xxviii. 25 †.

סמר

I. *To be rough, ſharp-pointed*, horrere, aculeatus eſſe. It occurs not however as a V. ſimply in this ſenſe, but as a N. maſc. plur. מסמרים and fem. מסמרות *Nails, ſharp-pointed ſpikes of iron.* occ. 1 Chron. xxii. 3. 2 Chron. iii. 9. Iſa. xli. 7. Jer. x. 4.

II. ילק סמר *The* rough *chafer*, which may be thus denominated from it's *rough ſharp-pointed* feet or claws. Thus *Michaelis*, Supplem. ad Lex. Heb. p. 1080. "Horridus, horrens, aculeatus. *Poſſit id brucho convenire, cujus pedes tales, ſicque Vulgata vertit*, ut bruchus aculeatus." occ. Jer. li. 27; where hoſtile cavalry are compared to *chafers*, chiefly, I ſuppoſe, on account of their *numbers*; ſo LXX ὡς ακριδων ΠΛΗΘΟΣ *like* a multitude *of locuſts*, though the reſemblance holds alſo in their *ſwift motions*, and their *conſuming the fruits of the earth*.

III. *To be rough, ſtand an end*, horrere, as the pile of the body in terrour. So LXX εφριξαν, and Vulg. inhorruerunt. occ. Job iv. 15, תסמר שערת בשרי *The pile of my fleſh* ſtood an end. Thus *Homer*, Il. xxiv. lin. 359, ſpeaking of *Priam*, when *terrified at the appearance of* Mercury:

Ορθαι δε τριχες εσταν ενι γναμπτοισι μελεσσι.
His *hairs ſtood upright on his* bending *limbs*.

And *Perſius*, ſat. iii. lin. 115,

Alges, cum excuſſit membris timor *albus* ariſtas.

This minute ſee! with wild affright you ſtare;
Shivering each limb, and briſtling every hair.
BREWSTER.

Comp. under שער I.

IV. *To be rough and ſhiver*, as the fleſh in terrour. So *Symmachus* ορθοτριχει. occ. Pſal. cxix. 120.

The above cited are all the paſſages wherein the Root occurs.

סן

Occurs not as a V. in Heb. but in Arabic with a *Sin*, ſignifies *To pour out, pour out gently, ſpread out*; and with a *Shin*, *To pour out by ſprinkling, pour out by degrees*, alſo, *to become lean, be conſumed by leanneſs*. (See *Caſtell* under סנן and שנן.) Hence, As a N. אסון (formed as אגן from גן, אזוב from זב) *Effuſion, diffuſion, diſſipation, diſſolution*. occ. Gen. xlii. 4, 38. xliv. 29. Exod. xxi. 22, 23; in all which texts it denotes the *diſſolution* or *death* of a perſon; and in Exod. "ſeems to relate to the *child, if quick*, as well as to the mother ‡." See LXX. Comp. 2 Sam. xiv. 14.

סנסן Occurs not as a V. but as a N. maſc. plur. in Reg. סנסני *The cluſters* of fruit in the female palm, or date-tree. Theſe firſt appear in ſheaths which break out among the palm branches round the top of the ſtalk; each of theſe ſheaths opening, after ſome time, from the bottom to the top, diſcovers a large cluſter of embryo-fruits, ſometimes to the number of two thouſand three hundred; each cluſter, according to Dr. *Shaw*, Travels, p. 142, weighing fifteen or twenty pounds. And they ſeem to have their Heb. name from their *diffuſive fecundity*. So the Arabic שנאן is applied to *a wide ſpreading* tree, "diffuſa *arbor*." *Caſtell*. Once, Cant. vii. 8; where the Vulg. Fructus *Fruits*, and the LXX to the ſame ſenſe Ὑψεων *Tops*, ſince the *cluſters* or *fruit* really grow on the *top* of the ſtalk. But for a more particular deſcription of the *palm-tree*, and it's fruit, I refer to *Scheuchzer*'s Phyſica Sacra, on Exod. xv. 27, and on Job xxix. 18, with the plates.

סנה

With a radical ה final, as appears by the following N. being maſculine.

It occurs not as a V. and the ideal meaning is uncertain; but as a N. maſc. סנה

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* Σαλαμβω, ἡ Αφροδιτη Βαβυλονιοις. *Heſych.*

† Qu? Whether in this text inſtead of שערה נסמן we ſhould not read שער הנסמן, which two words will then agree in gender.

‡ Editor's Note in *Bate*'s Tranſlation.

A buſh. So the LXX Βατος, and Vulg. Rubus. It is uſed only for that in which Jehovah appeared to Moſes. occ. Exod. iii. 2, 3, 4. Deut. xxxiii. 16, *The good will* שכני סנה *of thoſe who dwelt* in the buſh: from this laſt text it is evident that Jehovah appeared to Moſes in more perſons than one, as he did to Abraham, Gen. xviii. of which ſee under כרב II. p. 382, col. 2.

Hence, perhaps, Gr. Σινω to hurt, wound (which may be the radical idea of the Heb. סנה), Lat. *Sentis* a thorn, buſh.

סנר

Occurs not as a V. in Heb. but in the Chaldee Targum of *Jonathan Ben Uziel* on Num. xvi. 14, we meet with תסנוור for the Heb. תנקר *Wilt thou bore out?* the eyes namely. As a N. maſc. plur. סנורים rendered *Blindneſs,* but from the circumſtances of the hiſtories in Gen. and 2 K. means *Dazzlings, deceptions* or *confuſions of ſight from exceſſive light.* So the French Tranſlat. Eblouïſſement *A dazzling.* occ. Gen. xix. 11. 2 K. vi. 18; in both which paſſages the Targums paraphraſe it by שברירא *Eruptions* or *flaſhes* of light, or, as *Mercer* in *Robertſon* explains the Chaldee word, *Irradiations.* And in this view the Heb. סנורים may be very naturally derived (with *Schultens* in his MS. Orig. Heb.) from סן *to pour forth, diffuſe,* and נור *Light*; ſo the Lexicons in general make סנור a quadriliteral word.

סס

Occurs not as a Verb in Heb. but in ſenſe as well as in ſound ſeems nearly related to שש *To be briſk, active, ſprightly, to exult.*

I. As a N. סוס, plur. סוסים *A horſe,* from the *active alacrity,* or *ſprightlineſs* of that ſpecies of animals, according to that of Job, ch. xxxix. 21, ישיש He exulteth *in his ſtrength.* Comp. under שש. Every one knows how eminent this quality is in horſes, even in our part of the world, and it is much more ſo in the warm eaſtern countries. And this no doubt was the reaſon why the idolaters of thoſe nations in general conſecrated horſes to the *ſun* or *ſolar light.* Thus *Strabo* tells us (lib. ii. p. 780, edit. *Amſtel.*) of the *Maſſagetes,* that they eſteem the *ſun* as the only god, and to him they ſacrifice *horſes.* *Herodotus,* at the end of his firſt book, relates the ſame fact, and explains the reaſon of it. "They ſacrifice, ſays he, the *ſwifteſt* or *moſt active* of animals to the ſwifteſt of the gods." To the ſame purpoſe *Heliodorus* (lib. x.) ſpeaks of the *Ethiopians,* and *Xenophon* of the *Armenians* (lib. iv. Αναβας.). The laſt quoted author makes mention of the *Perſians* offering *horſes* for a burnt ſacrifice to the *ſun,* as an uſual cuſtom (Cyropæd. lib. viii. p. 460, 464, edit. *Hutchinſon,* 8vo.); and *Juſtin* (lib. i. cap. 10.) ſays much the ſame thing of the *Perſians,* as *Strabo* and *Herodotus* do of the *Maſſagetes,* that they regarded the *ſun* as the only god, and *reckon horſes ſacred to him.* To the paſſages above cited, we may add that of *Ovid,* Faſt. lib. i.

> *Placat* equo Perſis radiis Hyperiona cinctum,
> *Ne detur celeri victima tarda Deo.*

"The *Perſians* ſacrifice *horſes* to the *ſun,* that a ſluggiſh victim may not be offered to a *ſwift* Deity."

The idolatrous conſecration of horſes to the *ſun* had infected *Judea*; for we read, 2 K. xxiii. 11, of the *horſes,* which the kings of *Judah* had given לשמש to the *ſun* or *ſolar light* *. So *Xenophon,* as above, mentions the *white chariot* conſecrated to the *ſun,* among the Perſians, which, no doubt, was drawn by *horſes.* And *Apollo,* or *the ſun,* was ſometimes among the Greeks and Romans repreſented in a chariot drawn by *four horſes.* Thus in the *Orphic* Hymn to Ἡλιος he is ſtyled Διφρευτα *the charioteer,* and τετραβαμοσι ϖοσσι χορευων *exulting* or *running his courſe, with feet of quadrupeds.* And in the ſtory of Phaeton in *Ovid*'s Metam. lib. ii. fab. 1, we find not only a deſcription of the *chariot of the ſun,* lin. 106, but even the poetical names of his *four horſes,* lin. 153, 4. Comp. *Virgil,* Æn. xii. lin. 114, 115; and *Spence*'s Polymetis, p. 185, &c. and under רכב I.

Horſes in ſo remarkable a manner partake of that *livelineſs* and *ſprightly vigour,* which is one of the moſt eminent and glorious effects of the *ſun* or *ſolar light* on animals, on men, and even on univerſal nature, that there is no room to queſtion, but the idolaters, by conſecrating *horſes* to the *ſun*, meant to attribute to him, *as independent on Jehovah*, that *alacrity* and *activity*, of which his influence is indeed the *natural* cauſe to the whole material ſyſtem. The heathen writers juſt cited aim at the true reaſon of this conſecration, but, from a falſe philoſophy, ſtop ſhort at the *imaginary*, though *apparent, motion* of the *ſolar orb*. freq. occ. As a collective N. סוסתי *A number of horſes*, like our Eng. words *horſe, cavalry*. Ἡ ἱππος. occ. Cant. i. 9; where the compariſon of the royal bride, and of her regular train of comely virgins (whom, I think, we muſt include), to ſuch animals may, to a modern weſtern reader, ſeem coarſe and unpoliſhed; yet, as ingenious men have obſerved, *Theocritus* has made a like compliment to *Helen* in his *Epithalamium* (Idyl. xviii. lin. 30), where, after obſerving that this celebrated beauty was Πιειρη, μεγαλη, *plump* and *luſty* (circumſtances which the eaſterns admire in women to this day), he compares her to Ἁρματι Θεσσαλος Ἱππος, *A Theſſalian chariot-horſe*. See more in *Harmer*'s Outlines, p. 172, &c. And the reader may find a modern *Turkiſh* and a *Grecian* beauty anſwering the above deſcription of *Helen*, repreſented to the eye in *Ruſſell*'s Nat. Hiſt. of Aleppo, plate xvi. p. 101, and in *Niebuhr*, Voyage, tom. i. tab. xxiv. p. 135.

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* See *Voſſii* De Orig. & Progr. Idol. lib. ii. c. 9, and *Bochart,* vol. ii. 175—7. *Selden* De Diis Syr. p. 249.

It may be worth obſerving, that the etymologiſts derive the Gr. Ἱππος *a horſe*, from ἱππασθαι ποσι *flying with his feet*, the Latin *Equus* from Greek ωκυς *ſwift*, and perhaps our Eng. *Horſe* is related to the Gr. ορω, fut. ορσω, which in the paſſive ſignifies *to ruſh with violence* or *impetuoſity*.

II. As a N. סוס *A ſwallow*. So the LXX, *Symmachus* (in Iſa.) and Vulg. See *Bochart*, vol. iii. 59, &c. who there aſſigns the *note* of this bird for the reaſon of it's name, and ingeniouſly remarks, that the Italians about Venice call a *ſwallow*, ziſilla, and it's *twittering*, ziſillare. I ſhall not oppoſe this learned writer's opinion, but obſerve with *Cocceius*, that the *ſwallow might* have the name of סוס from it's *ſwift motion*. Thus in Engliſh we call a bird of this ſpecies, *a ſwift*, "from the *quickneſs* of their flight." *Johnſon*. occ. Iſa. xxxviii. 14. Jer. viii. 7. But obſerve, that in Iſa. the *Keri* and three of Dr. *Kennicott*'s Codices in the text, and one more in the margin, read כסיס, and that in Jer. thirteen of his Codices now read וסיס, as five more did originally.

III. As a N. סס *A moth, a papilio of the night*. So LXX Σητος, and Vulg. Tinea. occ. Iſa. li. 8. The ingenious Abbé *Pluche*, comparing the *papilios* in general with the caterpillars, from which they ſpring, remarks, "The caterpillar, who is changed into a nymph, and the *papilio* that proceeds from it, are two animals entirely different: the firſt was altogether terreſtrial, and crawled along the ground; the ſecond is *agility itſelf*."—*Nature Diſplayed*, vol. i. p. 34, Engliſh edit. 12mo. This, joined with our own obſervation, may ſuffice to ſhew the reaſon of the *moth*'s Heb. name סס; and it may be further remarked, that the Greek name for a *papilio* is in like manner ψυχη, probably from it's *ſpirit* and *activity*. See *Spence*'s Polymetis, dial. vii. p. 71. occ. Iſa. li. 8.

Der. Greek Σης a moth. Alſo, *to ſouſe*, as a bird on it's prey.

סעד

I. *To ſupport, ſuſtain, uphold*. Pſ. xviii. 36. Prov. xx. 28. Iſa. ix. 7.

II. It is particularly applied to the effect which eating has on the human *heart*, Jud. xix. 5, 8. (comp. Gen. xviii. 5.) Pſ. civ. 15, *Bread which* ſuſtaineth *man's heart*. This expreſſion is philoſophically juſt. Food, and particularly bread, which is very expanſive, taken into the ſtomach diſtends that organ, which, then bearing upwards againſt the liver and diaphragm, *ſuſtains* or *bolſters up* the heart, and ſo takes off from the aſcending branches of the aorta that drag, which, when the ſtomach is empty, contracts their diameters, leſſens the quantity of blood aſcending towards the head, and conſequently of the nervous fluid or animal ſpirits generated in the brain, and ſo is one of the cauſes of that faintneſs which we feel after long faſting. The V. is alſo uſed abſolutely in this view, *To ſupport or comfort oneſelf*. occ. 1 Kings xiii. 7;

where however, perhaps, לבך *thy heart* is to be underſtood.

III. As a N. מסער *Propt-up work.* occ. 1 K. x. 12. It would be no eaſy matter to gueſs what this word meant, unleſs the parallel paſſage, 2 Chron. ix. 11, had explained it by מסלות *Stairs,* called alſo מסער from the manner of their *conſtruction.*

סעה See under נסע III.

סעף

In general, *To ſplit, divide, rive.* The LXX have given nearly the idea, Iſa. ii. 21, by rendering the N. סעפי, *σχισμας, Clefts,* from *σχιζω to rend, cleave.*

I. In Hiph. *To ſplit, rive,* as a branch from a tree. occ. Iſa. x. 33; where Vulg. confringet *ſhall break.*

II. As a N. maſc. plur. in Reg. סעפי *The branches* of a tree, which *divide off* from it's body. occ. Iſa. xvii. 6. xxvii. 10. And ſo with Mr. *Bate* we may underſtand סעפים, 1 K. xviii. 21, *How long halt* or *hop ye upon two* boughs? i. e. like birds hopping backwards and forwards from one *bough* to the other, without ſettling. It does not appear that the N. ever ſignifies *thoughts* or *opinions*, as we render it. As a N. fem. plur. in Reg. סעפתי The ſame. occ. Ezek. xxxi. 6, 8.

III. As a N. סעיף, plur. in Reg. סעפי *A rent* or *cleft* of a rock. occ. Jud. xv. 8, 11. Iſa. ii. 21. lvii. 5.

IV. As a N. maſc. plur. סעפים occ. Pſal. cxix. 113; where it ſeems to denote *violent* perſons, *tearing* and *rending* thoſe who come in their way. So *Jerome,* tumultuoſos *tumultuous, turbulent.* Comp. ver. 115.

The above cited texts are all in which the Root occurs; and in the explanation of it I am indebted to *Schultens* MS. Orig. Heb.

סער

I. Intranſitively, *To be turbulent, tumultuous, violently agitated,* as the ſea. occ. Jonah i. 11, 13.

II. Applied to the heart, *To be violently diſturbed* or *agitated.* occ. 2 K. vi. 11.

III. As Ns. סער, and fem. סערה *A violent* or *turbulent wind,* a *whirlwind, tempeſt,* Turbo. 2 K. ii. 1, 11. Job xxxviii. 1. Pſal. lv. 9. lxxxiii. 16. Jonah i. 4. Hence perhaps as a V. *To be turbulent, tempeſtuous,* as a whirlwind. Spoken of men. occ. Hab. iii. 14.

IV. Tranſitively, *To diſturb, agitate, drive away, diſperſe, ſcatter,* as with a tempeſt or whirlwind. occ. Iſa. liv. 11. Zech. vii. 14; where Vulg. diſperſi, and *Montanus,* excellently, exturbavi. In Niph. *To be driven away.* occ. Hoſ. xiii. 3.

Der. *Sore* (old Eng.) vehemently.

סף

The idea of this Root ſeems to be *Cavity, concave, hollow;* and hence, perhaps, Eng. *to ſap,* undermine and Greek *σηπω* to rot, and *σαπρος* rotten. Comp. under סומפניא among the Pluriliterals. It occurs not however as a V. but

I. As a N. סף, plur. fem. ספות, *A bowl, a baſon, a concave veſſel* to hold liquids or other things. See Exod. xii: 22. Zech. xii. 2. 2 Sam. xvii. 28; where ספות ſeems to denote ſuch *wooden bowls* as the Arabs ſtill uſe for kneading their bread in, and afterwards eating out of *.

II. As a N. סף plur. ספים. Mr. *Hutchinſon* (columns, p. 22) ſays, that in Amos ix. 1, it ſignifies "*a hollow ſhell* or *covering* above the door, and before the porch." Mr. *Bate,* Crit. Heb. explains it, "*a ſaloon* or *baſon-like porch* before the door of the houſe," and immediately cites 1 Chron. ix. 19, *Keepers* הספים of the porches *of the tabernacle.* But what *porches* had the *tabernacle?* A *gate* it had to the outer court (Exod. xxvii. 16. xl. 33.), which implies *a threſhold,* and a *lintel;* and the former of theſe is, I think, ſignified by סף in the ſingular, and both of them by ספים in the plural. See under ספח V.

ספא

Occurs not as a V. in Heb. but ſeems in ſenſe as well as in ſound to be nearly related to ספה *to ſcrape* or *ſweep together.* So במא to במה, חבא to חבה &c.

As a N. מספוא *Provender* for camels or aſſes. It ſeems ſtrictly to denote *mixt provender* (farrago corraſa), *ſwept together,* as it were, *of chopped ſtraw, barley,* and perhaps ſome *beans.* Such as they ſtill feed their labouring beaſts with, in the Eaſt †. occ. Gen. xxiv. 25, 32. xlii. 27. xliii. 24. Jud. xix. 19; in which laſt paſſage, as well as in Gen. xxiv. 25, 32, it is diſtinguiſhed from their תבן or *chopped ſtraw*.

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* See *Harmer*'s Obſervations, vol. i. p. 363, 4, and Note.

† See *Harmer*'s Obſervations, vol. i. p. 426, 7, and *Niebuhr,* Voyage, tom. i. p. 122.

ספד

In Kal, *To moan, lament, bewail, utter a mournful ſound*. See 1 K. xiii. 30. Jer. xxii. 18. In Niph. *To be lamented*. Jer. xvi. 4. xxv. 33. As a N. מספד *A moan, wailing, lamentation*. Mic. i. 8, *For this I will make* מספד a moaning, כתנים *like the dragons*. This paſſage determines ספד to ſignify a *mournful noiſe*, and not, as the Lexicons in general make it, a *geſture* of *grief*. Comp. Job xxx. 28, 29. On Iſa. xxxii. 12, ſee under שׂדה II. and on Zech. xii. 12, ſee *Harmer*'s Obſervations, vol. iii. p. 400.

ספה

With a radical, but mutable or omiſſible, ה. *Schultens*, in his printed Origines Hebrææ, lib. i. cap. 13, and in his MS. Orig. Heb. has, I apprehend, given the true idea of this Root, namely *to ſcrape, ſweep*, radere, verrere; which ſenſes he ſhews at large that the cognate כפי has in Arabic.

I. *To ſcrape*, as a razor. occ. Iſa. vii. 20, *In that day the Lord* יגלח *ſhall ſhave with a hired razor* (*even*) *by thoſe beyond the river* (*Euphrates* namely), *by the king of Aſſyria, the head and the hair of the feet* (the pubes), וגם את הזקן תספה *and it* (*the razor*) ſhall ſcrape *even the beard*, i. e. the king of Aſſyria ſhall plunder and haraſs the great men, and the vulgar of the Jewiſh people, and even the moſt honourable of all, their princes and kings. How theſe things were fulfilled, ſee 2 Chron. xxviii. 20, 21. Iſa. xxxvi. 2 K. xviii. 13, &c. 2 Chron. xxxiii. 11. Comp. Ezek. vi. 1, &c. Hence perhaps Saxon ſcaꝑan, and Eng. *To ſhave*.

II. *To ſcrape* or *ſweep together*, corradere. Iſa. xiii. 15, *Every one that is found*, or *readily met with, ſhall be thruſt through, and every one* נספה that is ſwept up or together, *corraſus* (namely from flight or concealment), *ſhall fall by the ſword*. Deut. xxxii. 23, אספה עָלֵימו רעות I will ſweep together (*conradam*) *upon them evils*; where LXX συναξω, and Vulg. congregabo, *I will gather together*. So in the Infinitive ספות *to ſcrape* or *rake together*. See Iſa. xxx. 1. Deut. xxix. 19. Num. xxxii. 14, לספות to ſcrape together, and ſo heap up (matter or fuel) על *upon the burning anger of Jehovah*.

As for Iſa. xxix. 1. Jer. vii. 21, which alſo *Schultens* refers to this Root, perhaps the reader will be inclined to think that the common interpretation, which aſſigns them to יסף *to add*, is more eaſy and natural; but he will judge for himſelf.

III. In Kal, *To ſcrape* or *ſweep off*, or *away*, eradere, everrere. See Gen. xviii. 23, 24. Comp. Zeph. i. 2, 3. Alſo, *To be ſwept off*, or *away*. Jer. xii. 4. Comp. Gen. xix. 15, 17. Pſal. lxxiii. 19. Eſth. ix. 28. In Niph. *To be ſwept off*, as in battle, or the like. 1 Sam. xxvi. 10. Comp. 1 Chron. xxi. 12. 1 Sam. xxvii. 1. Pſal. xl. 14. Prov. xiii. 23, *Much food* (is in or by) *the tillage of the poor*, יש נספה *but ſubſtance, opulence*, is ſwept away *for want of judgement* or *order*.

IV. As a N. fem. סופה, in Reg. סופת, *A violent ſweeping wind* or *ſtorm*. See Job xxi. 18. Pſ. lxxxiii. 16. Iſa. xxi. 1. As a N. fem. סופתה The ſame. occ. Hoſ. viii. 7. So the Arabs uſe their Verb כפי for the wind's *ſweeping* the earth, and the Arabic N. כאפיה ſignifies *a violent wind*, which *ſweeps up* the duſt, leaves, &c. in it's way. The Latin Poets in like manner often apply their V. verrere to the *winds*. Thus *Lucan*, lib. v. lin. 572,

> ———— *Cori* verrent *mare*.
>
> *Caurus* * will *ſweep the ſea*.

So *Virgil* of the *Aquilo*, or North-eaſt wind, Georg. iii. lin. 21,

> *Ille volat, ſimul arva fugâ, ſimul æquora* verrens.
>
> He ſwiftly flying *ſweeps* the fields and main.

And before him, *Lucretius*, lib. i. lin. 280.

> *Sunt igitur* venti *nimirum corpora cæca*,
> *Quæ mare, quæ terras, quæ denique nubila cœli*
> Verrunt ———
>
> The *winds* are bodies, tho' by us unſeen,
> Which *ſweep* the main, the land, and clouds of
> heav'n.

So lib. v. lin. 267, 389, and lib. vi. lin. 624, he ſpeaks of the *winds* verrentes *æquora, ſweeping* the ſeas. And to add but one paſſage more, *Virgil*, Æn. i. lin. 63, ſays that unleſs *Æolus* confined the ſtormy *winds*,

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* The North-weſt wind.

——*Maria ac terras cœlumque profundum*
Quippe ferant rapidi ſecum, verrantque *per auras.*
The ſeas and earth, and e'en the cope of heav'n,
They'd tear away, and *ſweep* thro' empty ſpace.

For the above paſſages from the Poets, I am obliged to *Schultens*'s printed Origines Hebrææ, lib. i. pars i. cap. 13, § 5.

V. As a N. סף *A threſhold*, which is *ſwept* or *bruſhed* by the door or gate in opening and ſhutting. Jud. xix. 27, *And her hands* (*were*) *upon* the threſhold. Zeph. ii. 14, *Deſolation* (*ſhall be*) בסף in the threſhold. Plur. ספים denotes *the threſhold* and *the lintel*, both of which are *bruſhed* by the door. 1 Chron. ix. 19, *The keepers of the* ספים *of the tabernacle.* (Comp. under סף II.) Amos ix. 1, *Strike the porch* (i. e. the vaulted covering over the door, of the temple namely), *that* הספים the lintel and threſhold *may tremble.* Comp. Iſa. vi. 4. Ezek. x. 4. xl. 6, and *Lowth* there.

VI. As a collective N. סוף *The plants* or *weeds* which grow on the borders of a river or ſea, and are continually *ſwept* or *bruſhed* by the waves. See Exod. ii. 3, 5. Iſa. xix. 6. Jonah ii. 6. ים סוף *The weedy ſea*, i. e. the weſtern arm or gulph of what is now commonly called the Red Sea, anciently named the *Heroopolitan Gulph*, and now the *Gulph of Sues.* It has been thought that this Hebrew appellation was given to it from the great quantity of *weeds* with which it abounded. Thus both *Diodorus Siculus*, and *Artemidorus* in *Strabo* (cited in *Bochart*, vol. i. 282), have taken particular notice of the μνιȣ and φυκȣς *moſs* and *alga*, or *ſea-weed*, with which the *Red Sea* abounds, and from which they account for it's remarkably *green* colour. Comp. Wiſd. xix. 7. Dr. *Shaw* alſo (Travels, p. 447.) is for tranſlating "ים סוף, *The ſea of weeds*, or *weedy ſea*, from the variety of *algæ* and *fuci*, and perhaps the *madrepores* and *coralline ſubſtances* juſt deſcribed, which grow within it's channel, and at *low water*, particularly after ſtrong tides, winds and currents, are left in great quantities upon the ſea-ſhore." But how far this teſtimony of Dr. *Shaw* ſhould be extended to the *algæ* ſome may doubt; ſince Mr. *Bruce*, Travels, vol. i. p. 237, poſitively aſſerts that in the *Red Sea*, of which he had ſeen the whole extent, he never in his life ſaw *a weed of any ſort.* "My opinion then, ſays he, is, that it is from the *large trees* or *plants of white coral*, ſpread every where over the bottom of the Red Sea, perfectly in imitation of *plants on land*, that the ſea has obtained this name," of ים סוף namely. But with the above aſſertion compare *Michaelis*, Recueil de Queſtions, queſt. i. and Qu ?

For the reaſon of the Greeks naming it Ερυθρα Θαλασσα, whence the Romans called it Rubrum Mare, and we *the Red Sea*, comp. *Greek* and *Engliſh* Lexicon under Ερυθρος. To what the reader may there find I add from Mr. *Bruce*—"I am of opinion that it certainly derived it's name from *Edom*, long and early it's powerful maſter, that word ſignifying *Red* in Hebrew. It formerly went by the name of the Sea of *Edom* or *Idumea*; ſince, by that of the *Red* Sea.—As for what fanciful people have ſaid of any *redneſs* in the ſea itſelf, or colour in the bottom, the reader may be aſſured all this is fiction, the Red Sea being in colour nothing different from the Indian or any other ocean." Travels, vol. i. p. 236, 7, where ſee more.

VII. As a N. סוף *An extremity* or *end*, of a thing, where it is, as it were, *ſcraped* or *ſwept off.* "Præraſio vel præſectio *rei.*" *Schultens*. Comp. קצה I. IV. occ. 2 Chron. xx. 16. Eccleſ. iii. 11. vii. 3. xii. 13. Joel ii. 20.

VIII. Chald. *To ſweep away, conſume, put an end to.* occ. Dan. ii. 44. Alſo, *To finiſh, accompliſh.* occ. Dan. iv. 30, or 33. As a N. סוף and emphatic סופא *Extremity, end.* Dan. iv. 8. vi. 26, & al.

ספף In Hith. with the ס and ת tranſpoſed, הסתופף *To be at the threſhold, to be a door-keeper.* occ. Pſ. lxxxiv. 11. It is a V. formed from the N. סף; and we often read of *the keepers of the* סף or *threſhold*, in the Temple ſervice See 2 K. xii. 9. xxii. 4. xxiii. 4. xxv. 18. 1 Chron. ix. 22.

ספח

I. In Kal, *To join, unite.* occ. 1 Sam. ii. 36. In Hiph. *To put near*, or *cloſe*. So *Montanus*, adjungenti. occ. Hab. ii. 15. In Niph. *To be joined, united, collected, cleave to* or *together*. occ. Job xxx. 7. Iſa. xiv. 1; where the LXX προσεθησεται *ſhall be added*. In Hith. הסתפח, ס and ת being tranſpoſed, *To join oneſelf, cleave, adhere.* occ. 1 Sam. xxvi. 19.

II. As a N. ספחת *A ſcurf* or *tetter adhering* to the ſkin. Lev. xiii. 2, & al.

III. As a N. ספיח *Corn,* which *adheres* to the ground, when the harveſt is gathered in, and in conſequence ſprings up the next year. occ. Lev. xxv. 5, 11. 2 K. xix. 29. Iſa. xxxvii. 30. But as a N. maſc. plur. in Reg. ספיחי is uſed in a more general ſenſe, Job xiv. 19, for *what grows upon* and *adheres* to the ground, notwithſtanding the violence of the torrents which are there referred to; *The waters daſh in pieces the ſtones*; תשטף ספיחיה עפר ארץ *the duſt of the earth overwhelms* it's produce.

IV. As a N. fem. plur. מספחות *Cloſe vails,* Eng. Tranſlat. *Kerchiefs,* which, according to it's etymological meaning from the French couvre-chef *a covering of the head,* very well anſwers the Heb. word; LXX Επιβολαια *Vails, coverings*; ſo French Tranſl. *Voiles.* occ. Ezek. xiii. 18, 21. But it may be proper to remark, that Mr. *Harmer,* Obſervations, vol. ii. p. 98, explains מספחות of ſuch *rich embroidered handkerchiefs,* as the Eaſtern women in a ſtate of honour and happineſs do to this day bind over the other ornaments of their heads: I, however, prefer the former interpretation. Comp. under כסת, and סך I.

Der. *Speck.* Qu?

ספל

Occurs not as a V. but as a N. ספל *A bowl* or *diſh.* occ. Jud. v. 25. vi. 38.

Der. Lat. *Simpulum,* *m* being inſerted, as uſual, before *p*; and, the ס being ſtruck off, the Gr. φιαλη, whence Eng. *phial* or *vial.* Alſo, *To ſpill.*

ספן

I. *To cover, protect, ſecure.* occ. Deut. xxxiii. 21, *For there* (*in*) *a portion of the lawgiver,* i. e. aſſigned to him by *Moſes* the lawgiver, himſelf, ספון (*was he*) protected or ſecured, "i. e. as to his poſſeſſions which he left behind him when he went with other tribes to war againſt the Canaanites." *Taylor*'s Concordance. See Num. xxxii.

II. *To cover, line,* as the ſides, and, according to the * Eaſtern cuſtom, the roof, of a building with boards or wainſcot, occ. 1 K. vi. 9. vii. 3, 7. Jer. xxii. 14. Hag. i. 4, where Eng. Tranſlat. *ceiled,* ſo *Aquila* ωροφωμενοις, and Vulg. laqueatis. As a N. ספן *The wainſcot,* in general. occ. 1 K. vi. 15.

III. As a N. fem. ספינה. occ. Jonah i. 5. It is rendered *ſhip,* but that is expreſſed by a different word, אניה, in this and the two immediately preceding verſes. It ſeems to denote *a roofed* or *ceiled room* or *cabin* in the ſhip, "to the *ſides* (ירכתי) of which conveniences ſomewhat like the mangers in ſtables might be fixed for the ſailors to lie down in." *Taylor*'s Concordance, whom ſee.

ספק

It ſeems to be a word formed from the ſound, as *clap, ſmack,* in Engliſh.

To ſmite, ſtrike, clap, or *ſmack,* as the hands together, whether in anger, occ. Num. xxiv. 10; or in exultation, inſolence or deriſion, occ. Job xxxiv. 37. Lam. ii. 15. Jer. xlviii. 26; in which laſt cited paſſage the LXX have επικρουσει—εν χειρι αυτου, and Vulg. allidet *manum, ſhall clap* his hand. As a N. ספק *A clapping* of the hands, as in inſolent exultation. occ. Job xx. 22. As a V. in Kal, Tranſitively, *To clap* the hands *at,* explodere. occ. Job xxxiv. 26. Comp. ch. xxvii. 23.

Smiting on the thigh is mentioned as a geſture of *grief,* not only by the ſacred writers, Jer. xxxi. 19. Ezek. xxi. 12; but by the profane. Thus *Homer,* Il. xii. lin. 162,

> Δη ῥα τοτ' ωμωξεν τε, και ω πεπληγετο μηρω.
>
> Groaning, *he ſmote his thighs.*——

So Il. xv. lin. 113, and 397. xvi. lin. 125, and Odyſſ. xiii. lin. 198.

Thus likewiſe *Xenophon* (Cyropæd. lib. vii. p. 390, edit. Hutchinſon, 8vo.) ſays, that *Cyrus,* when he heard of the death of the brave and faithful *Abradatas,* επαισατο αρα τον μηρον, *ſmote his thigh.*

The above cited are all the texts wherein this Root ספק occurs. Comp. שפק.

ספר

I. *To tell, count, number, enumerate.* Gen. xv. 5. xli. 49, & al. freq. In Niph. *To be numbered.* Gen. xvi. 10. xxxii. 12. As Ns. ספר *A numbering, enumeration.* 2 Chron. ii. 17. Comp. ספרות Pſal. lxxi. 15. מספר *A number.* Gen. xli. 49.

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* See *Shaw*'s Travels, p. 209; *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 2.

Exod. xvi. 16. Num. i. 2, & al. freq. It ſometimes implies *fewneſs*, as Iſa. x. 19, *And the remainder of the trees of his wood* מספר יהיו *ſhall be* (ſuch) a number, i. e. (ſo) few, *that a child may write them.* And in general it may be obſerved, that "according to the genius of the Hebrew language, when מספר *number*, is placed *after* the ſubſtantive to which it belongs, it denotes *a few*, as Num. ix. 20. Job xvi. 22. [Ezek. xii. 16.] But when it comes *before* the ſubſtantive to which it is joined, then it denoteth *many*, as Job xxxvi. 26." *Taylor*'s Concordance. Comp. Deut. xxxiii. 6.

Hence Eng. *To cipher*, compute, calculate.

II. As a N. ספיר A kind of *precious ſtone, a ſapphire*, ſo called, perhaps, from the *number of gold-coloured-ſpots*, with which it is beautified. So LXX Σαπφειρος, and Vulg. Sapphirus. *Pliny* informs us, that "the *Sapphire* glitters with *golden ſpots*, that they are of an *azure* or *ſky-blue* colour, but rarely intermixed with purple. Thoſe of *Media* are the beſt, but none are tranſparent *." "The *Sapphire* of the ancients, ſays the *New and Complete Dictionary of Arts, &c.* was a ſemi-opake ſtone of a *deep blue, veined with white, and ſpotted with ſmall gold-coloured ſpangles in the form of ſtars.*" *A pavement*, therefore, *of Sapphires* is, in a compariſon, very properly joined with *the † body of the heavens in it's clearneſs*, Exod. xxiv. 10. Comp. Ezek. i. 26. x. 1.

There is mentioned by *Philoſtratus* a remarkable heatheniſh imitation of the divine appearance, which is deſcribed in Exod. xxiv. or rather of that in Ezek. i. "*Philoſtratus* ‡, ſays my author §, obſerves, that there was in the royal palace in *Babylon*, a room *vaulted like a heaven*, and adorned with *ſapphires of the colour of heaven*, with images of gods placed aloſt, and appearing, as it were, in the air; that the king was wont to give judgement there, and that there were four golden Ιυγγες, or *charms*, hanging down from the roof, prepared by the magicians, and called Θεων Γλωτται, *Tongues of the Gods.* What can we think all theſe things were contrived for, if it were not that theſe men thought that, by theſe means, the judgements of the kings would become divine oracles, and be ſo eſteemed by their ſubjects? It appears evidently, that ſuch preparations and ornaments in the preſence chamber, or judicial court of a king, were *abſolutely like the* Adytum, or *Sanctuary of a Deity*, which was thought to give out true oracles, at leaſt as far as we can gueſs by thoſe ſlender accounts we have of them." Thus far my author. And was not this idolatrous pageantry of the *Babyloniſh* kings evidently ſtolen and perverted from the appearance of the *God-man* over the Cherubim, in the holy of holies, from whom true oracles did indeed proceed? Comp. Exod. xxv. 22. Num. vii. 89. Ezek. i. 26. And will not the above cited account throw ſome light on Ezek. xxviii. 16, where we find the impious prince of Tyre, after he ſet up for a god, *in the midſt of the ſtones of fire*, i. e. of the ſtones that *ſhone like fire*, among which we find the *ſapphire*, ver. 13? Comp. under כרב IV.

III. *To tell, narrate, recount, relate in detail, particularly*, or *minutely*. See Gen. xxiv. 66. Pſal. ii. 7. xix. 2. lxiv. 6. lxix. 27. In Niph. *To be thus told* or *related*. Job xxxvii. 20. As a N. מספר, *A narration, relation.* Jud. vii. 15. So LXX Διηγησιν.

IV. As a N. ספר *A particular account* or *relation in writing*, whether *hieroglyphical* or *literal*.

1. *An account* or *memorial in hieroglyphical* or *emblematical writing.* Exod. xvii. 14. (Comp. under כסה IV.) And in the ſame ſenſe it *may be* uſed, Job xix. 23. xxxi. 35, *Let mine adverſary* סֵפֶר כתב *write* (i. e. *hieroglyphically*) a memorial; ver. 36, *Surely I would take it upon my ſhoulder; I would bind it as a tiara, diadem*, or *turband to me.* || Linen is one of the oldeſt

materials

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* Sapphirus aureis punctis collucet. Cæruleæ & Sapphiri, *raroque cum purpurâ. Optimæ apud Medos, nuſquam tamen perlucidæ.* Nat. Hiſt. lib. xxxvii. cap. 8.

† ——Now glow'd the firmament
With living *Sapphires*——

Says *Milton* (Paradiſe Loſt, book iv. lin. 604, 5), ſpeaking of the *ſtars themſelves*.

‡ "De Vit. *Apollon.* lib. i. & apud *Phot.* Cod. ccxli."

§ *Daubux* on the Revelation, ch. xxi. 20, p. 1007.

|| See *Harmer*'s Obſervations, vol. ii. p. 172. *Livy* mentions *libri lintei, linen* books or records, as being

materials that ever was written upon (as appears by the bandages of the Egyptian mummies ſtill preſerved); and to this Job probably alludes in the paſſage juſt cited, as alſo in ch. xiv. 17. This might readily be not only taken on his ſhoulder, but bound about his head. And why might not an *accuſation* be as eaſily depicted in *hieroglyphical* writing on *linen*, as a *direction for deſtroying a perſon* be engraved in the ſame kind of writing on a *wooden tablet?* An inſtance of which latter we meet with in *Homer*. The very ingenious and learned Mr. *Wood*, in his Eſſay on the Original Genius and Writings of that Poet, after obſerving that neither in the Iliad nor Odyſſey is there any thing that conveys the idea of letters or reading, nor any alluſion to literal writing, adds, p. 250, "As to *ſymbolical*, *hieroglyphical*, or *picture-like deſcription*, ſomething of that kind was, no doubt, known to *Homer*, of which the letter (as it is called) which *Bellerophon* carried to the king of *Lycia* is a proof." This letter was ſent from *Prœtus*, Il. vi. lin. 168, &c.

> Πεμπε δε μιν Λυκιηνδε, πορεν δ' ὁγε ΣΗΜΑΤΑ ΛΥΓΡΑ,
> ΓΡΑΨΑΣ εν πινακι πτυκτῳ θυμοφθορα πολλα·
> Δειξαι δ' ηνωγει ῳ πενθερῳ, οφρ' απολοιτο.
> "* To Lycia the devoted youth he ſent,"
> With *marks* expreſſive of his dire intent
> GRAV'D on a tablet that the prince ſhould die †.

"The Mexicans, though a civilized people," adds Mr. *Wood*, "had no alphabet; and the account they ſent to *Montezuma* of the landing of the Spaniards was in this picture-writing ‡."

2. *An account in literal writing*, Gen. v. 1. Neh. vii. 5; where it is applied to a *genealogical account* or *regiſter*.

3. *A book, roll,* or *volume*. Exod. xxiv. 7. 2 Chron. xxiv. 27. Iſa. xxix. 11, 12. (Comp. under חתם.) Iſa. xxxiv. 4.

4. *A bill* or *note*. Deut. xxiv. 1, 3.

5. *An epiſtle* or *letter*. 2 Sam. xi. 14, 15. 2 K. v. 5. xix. 14.

6. *A deed* or *conveyance*. Jer. xxxii. 10, 11, 12.

V. As participial Ns. סופר and ספר *A notary, recorder, ſecretary, hiſtoriographer, ſcribe*. See Jud. v. 14. 2 Sam. viii. 17. 2 K. xii. 10. xix. 2. Jer. xxxvi. 26. It is both in Heb. and Chald. particularly applied to Ezra, who is called *a ready* סופר Scribe *in the law of Moſes*, ſo is equivalent to *a man of learning*. See Ezra vii. 6, 11, 12, 21. Neh. viii. 1. Hence

VI. As a N. ספר *Learning, literature*. Dan. i. 4, (where *Theodotion* γραμματα, Vulg. literas.) 17. Comp. Iſa. xxix. 11, 12, where LXX γραμματα, Vulg. literas.

סקל

To pelt, i. e. either *to throw*, or *to ſtrike with ſomething thrown*. The LXX have once, Iſa. lxii. 10, rendered it by διαρριπτειν *to throw forth* or *away*.

I. Intranſitively, *To pelt*. 2 Sam. xvi. 13, ויסקל באבנים לעמתו *And* he pelted *with ſtones over againſt him, and threw duſt*.

II. Tranſitively, *To pelt* a perſon with ſtones. 2 Sam. xvi. 6, ויסקל באבנים את דוד *And* he pelted *David with ſtones*. Deut. xiii. 10, *And* thou ſhalt pelt *him with ſtones that he die*. So without the expreſs mention of אבנים *ſtones*, 1 K. xxi. 10, *Take him and* pelt or ſtone *him that he die*. And as a Participle paoul, *Naboth* סקל (is) ſtoned, *and is dead*. 1 K. xxi. 14 So in general, *To ſtone, pelt with ſtones*, whether to death or not. See Exod. viii. 26. xvii. 4. xix. 13. Joſh. vii. 25.

III. With מ following, *To pelt* or *clear from* ſtones. occ. Iſa. v. 2. lxii. 10, סקלו מאבן Clear (i. e. *the highway*) *from ſtones*. *Judea* is a very ſtony country, and the ſtones very troubleſome in travelling; which circumſtances make the application of the image to *eccleſiaſtical* ſcandals or ſtumbling-ſtones the more proper.

סר

I. In Kal, Intranſitively, *To decline, turn aſide, turn out of the way, depart*. Gen. xix. 2, 3. xlix. 10. Exod. iii. 3, 4. 1 Sam. vi. 12. 2 Sam. ii. 21, & al. freq. Job xxxix. 32, or xl. 2, הרב עם שדי יסור *Does he who contends with the Almighty* draw back? So the LXX εκκλινει. And the Vulg. expreſſes the general ſenſe of the Heb. words, Numquid qui contendit

cum

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in uſe among the Romans, lib. iv. cap. 7, 13, 20, and lib. x. 38; and long after thoſe times, *Vopiſcus* in *Aurelian*, § 1. Comp. *Pliny*, Nat. Hiſt. xiii. 11.

* POPE.

† Comp. *Ovid*, Metam. lib. vi. lin. 576, &c.

‡ Comp. *Goguet*'s Origin of Laws, &c. vol. i. p. 174. edit. *Edinburgh*; *Robertſon*'s Hiſt. of America, vol. ii. p. 14, 270, 1, 286, 410.

cum Deo *tam facile conquieſcit?* *Does he who contends with God* ſo eaſily acquieſce? See the following verſes, and *Scott* on the place. In Hiph. Tranſitively, *To remove, turn aſide* or *away*. Gen. viii. 13. xxxv. 2. xlviii. 17, & al. freq.

II. As a participial N. סר *Diſpleaſed, faſtidious, turning himſelf away*, as perſons in ſullen grief are apt to do. occ. 1 K. xx. 43. xxi. 4, *And Ahab came into his houſe* סר diſpleaſed *and angry—and* turned away *his face*.

III. It is applied to סבא, *ſtrong inebriating liquor*, Hoſ. iv. 18, סר סבאם, *Their ſtrong drink* is gone off, turned (as we ſay) Eng. Tranſlat. is ſour; ſo the French, eſt devenue aigre. Comp. Iſa. i. 22.

IV. *To turn aſide*, out of the way of God or true religion, *to apoſtatize*, Exod. xxxii. 8. Deut. xi. 16, 28. 1 K. xv. 5, (where ſee Dr. *Chandler*'s Review of Hiſt. of the Man after God's own Heart, p. 302.) & al. As a N. fem. סרה *A turning aſide, revolt, apoſtaſy*. Deut. xiii. 5. Iſa. i. 5, & al. As a participial N. maſc. plur. סורים ſeems once uſed in a political ſenſe, *Revolters*. occ. Eccleſ. iv. 14, *For from the houſe* (not of priſoners, but) of revolters *he* (*this ſenſible youth*) *cometh to reign*, in alluſion probably to Jeroboam, whoſe future elevation Solomon foreſaw. See 1 K. xi. 11, 12, 13, 26, 28, 40. xii. 20.

V. As a N. סיר, plur. סירות *A pot, a kettle, to remove* meat to and from the fire. Exod. xvi. 3. 2 Chron. xxxv. 13, & al. Alſo, *A pot*, or *pan, to remove* aſhes from the altar. Exod. xxvii. 3, & al. סירות דוגה Fiſhing *boats*, ſo Targum דוגית צידון, they ſeem to be called in Heb. סירות from their deep roundiſh form reſembling *a pot*. occ. Amos iv. 2. Comp. Jer. xvi. 16, and *Lowth*'s Notes. Our tranſlators render the words fiſh-*hooks*; but it does not appear that סירות ſignifies *hooks*, and a *fiſh-hook* is denoted by a different word, חכה, Job xl. 25, or xli. 1. Iſa. xix. 8. Hab. i. 15. Neither does סירות ſignify *ſpears*, as Mr. *Harmer* interprets it, Obſervations, vol. iv. p. 200.

VI. As a N. maſc. plur. in Reg. סורי *The dangling, irregular ſhoots* of a vine, which bear either none or bad grapes. occ. Jer. ii. 21.

VII. As a N. maſc. plur. סירים *Thorns*, from the *irregular* manner of their growth. occ. Eccleſ. vii. 6. Iſa. xxxiv. 13. Hoſ. ii. 6. Nah. i. 10. Comp. Mic. vii. 4; and on Eccleſ. vii. 6, obſerve, that though their moſt uſual fewel in the Eaſt is *dung*, which burns *very ſlowly*, they however heat their pots with *thorns* or *ſmall twigs* (comp. Pſ. lviii. 10.), which *burn as remarkably quick*. See more in *Harmer*'s Obſervations, vol. i. p. 261, &c.

VIII. As a N. fem. סרין (formed as שבין from שך), plur. סרינות *A coat of mail*, which *turns aſide* or *wards off* offenſive weapons from the body. occ. Jer. xlvi. 4. li. 3.

סרר *To turn aſide*, or *away, again and again*, or *repeatedly*. It is uſed both in a tranſitive and intranſitive ſenſe. Lam. iii. 11. Hoſ. iv. 16. As a Participle סורר *Turning aſide, withdrawing, revolting, rebelling, refractory*. See Deut. xxi. 18. Neh. ix. 29. Hoſ. iv. 16. Zech. vii. 11. Fem. סררת *Gadding, rambling*. (Qu?) Prov. vii. 11. In Hiph. *To turn aſide*, or *remove entirely*. Pſ. lxxxi. 7; where if הסירותי be the true reading, the inſerted ו muſt be conſidered as ſubſtituted for the reduplicate ר; but thirty-one of Dr. *Kennicott*'s Codices read הסירתי without the ו. Targ. אעדיתי *I removed*.

Der. Gr. συρω to draw, *To ſheer* off, *ſwerve, ſore, ſorry, ſorrow, ſour, ſurly*. Qu?

סרב

Occurs not as a V. in Heb. but may perhaps have ſome relation to צרב *to ſcorch*, and שרב *to parch*. As a N. maſc. plur. סרבים perhaps, *Nettles*, from the pungent *burning* ſenſation they cauſe. So in Lat. *a nettle* is called urtica, from uro *to burn*,

> *Nec immeritò nomen ſumpſiſſe videtur,*
> *Tacta quod* exurat *digitos* urtica *tenentis**.

Once, Ezek. ii. 6.

סרח

I. *To ſpread*, or *ſtretch out, beyond*, or *abroad*, Applied to a *luxuriant* vine. occ. Ezek. xvii. 6.—to perſons *ſtretched out* through indolence and luxury. occ. Amos vi. 4, 7. So that thorough ſenſualiſt *Anacreon*, ode iv. lin. 1, &c.

> Επι μυρσιναις τερειναις
> Επι λωτιναις τε ποιαις
> ΣΤΟΡΕΣΑΣ, θελω προπινειν.

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* *Macer* in *Martinii* Lex. Etym.

Stretch'd at my length on flow'ry bed,
I'll drink my fill.———

—to the curtain of the tabernacle, which *ſpread beyond* it's hinder or weſtern ſide. occ. Exod. xxvi. 12, 13. As a N. סרח *What thus ſpreads beyond, ſuperfluity.* occ. Exod. xxvi. 12. As a Participle paoul maſc. plur. in Reg. occ. Ezek. xxiii. 15, סרוחי טבולים בראשיהם Exceeding, i. e. Spreading out to a great ſize *in dyed attire about their heads*, wearing *large* tiaras of dyed cloth about their heads. French Tranſlat. *Ayant des habillemens de tête* flottans & *teints.* It is plain that סרוחי is of the ſame form as חגורי at the beginning of this verſe, and therefore muſt agree with כשדיים in the preceding one, and ought to be rendered accordingly; not as by Vulg. and Montanus, Tiaras. See *Niebuhr*, Voyage, tom. i. p. 129, &c. on the head-dreſſes of the modern orientals. And obſerve that in Ezek. xxiii. 14, twenty-eight of Dr. *Kennicott*'s Codices read כשדים.

II. In Niph. Spoken of wiſdom, "*To be* or *become luxuriant, to ſhoot out into vain fooliſh conceits,*" *Taylor*; or, "as we ſay, *to overſhoot itſelf,*" *Bate*. occ. Jer. xlix. 7.

Der. *To ſtretch, a ſtreak.*

סרך Chald.

It occurs not as a V. in the Bible, but as a N. maſc. plur. סרכין, emphat. סרכיא, and in Reg. סרכי *Preſidents* over other governours. occ. Dan. vi. 2, 3, 4, 6, 7.

סרן

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but

I. As a N. maſc. plur. in Reg. סרני *Plates*, or rather *Axle-trees*; ſo the Vulg. axes, but the LXX τα προσεχοντα *the appendages.* occ. 1 K. vii. 30.

II. As a N. maſc. plur. סרנים *Princes, chiefs, rulers.* The word in this view is uſed only for the five *princes of the Philiſtines*, who are enumerated, 1 Sam. vi. 16, & ſeq. and who were probably ſo called by a dialectical variation from the Heb. שר. Comp. 1 Sam. xxix. 9.

סרס

Occurs not as a V. in Heb. but in Chaldee ſignifies *To ſerve, miniſter, attend.* The word is of a leſs ſervile ſignification than עבד.

I. As a N. סריס *An attendant* or *officer* in a king's court. Gen. xxxvii. 36. xxxix. 1. xl. 2. Eſth. i. 10. 2 K. xx. 18. Comp. Dan. i. 3.

II. *A lord chamberlain, a lord of the bedchamber*, who, I ſuppoſe, was *an eunuch.* Eſth. ii. 3, 14. And hence

III. *An eunuch, a man caſtrated.* Iſa. lvi. 3, 4. So called, becauſe ſuch were uſually advanced to the higheſt *offices* in the palaces of the *eaſtern* princes, and particularly had the care of their women (ſee Eſth. ii. Dan. i.), as is ſtill the cuſtom among the oriental nations to this day: not that the word סרים doth in it's primary meaning imply *caſtration*, for Potiphar סרים of Pharaoh *had a wife**. See Gen. xxxix. 1, 7, &c.

In like manner the Greek Ευνȣχος (whence the Latin *Eunuchus*, and Eng. *Eunuch*) doth, according to its etymological ſenſe, ſignify *a chamberlain*, or *bed-chamberman*, from Ευνη *a bed*, and εχω *to have* or *keep*. In the court of king Zedekiah we find Ebedmelech *a black eunuch*, Jer. xxxviii. 7, &c. (comp. Jer. xiii. 23.) and it is remarkable that the Turkiſh Grand Signor ſtill employs ſuch to attend on his Harem. See *Harmer*'s Obſervations, vol. iii. p. 327, &c.; *Complete Syſt. of Geography*, vol. ii. p. 5; and *Habeſci*'s Preſent State of Ottoman Empire, p. 155.

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* This argument is not however abſolutely concluſive, for the *eunuchs* in ſome places, as in *Tonquin, have women* and *marry*. See *Dampier*'s Voyages; *Salmon*'s Geograph. Grammar, p. 461; *Dow*'s Hiſtory of *Hindoſtan* (in Crit. Rev. for October, 1768, p. 243.), who ſays that *Cafoor*, who had paved his way to the Muſnab, *though an eunuch, married one of the ſultanas*; and Mr. *Niebuhr*, Deſcription de l'Arabie, p. 71, has theſe expreſs words: "*Les eunuques ne haïſſent pas le ſexe*, comme bien des gens le croient. *Celui*, qui fit avec nous la route de *Suès* à *Jambo, avoit pluſieurs femmes eſclaves deſtinées à ſes plaiſirs*; une d'elles étoit traitée en grande dame. L'on me parla d'un riche *eunuque* à Baſra, *qui avoit ſon* Harem. *Eunuchs do not hate the ſex*, as many perſons believe. *He*, who made with us the voyage from *Sues* to *Jambo, had ſeveral female ſlaves deſtined to his pleaſures*; one of whom was treated like a great lady. They told me of a rich *eunuch* at *Baſra*, who had his *Harem*." And to come nearer home, "Even the *eunuchs* [among the Turks] are allowed to *marry*, and ſeveral of them have *many wives*, for polygamy is allowed." *Habeſci*'s Preſent State of Ottoman Empire, p. 106. The ancient *eunuchs* were not leſs laſcivious than the modern. See Eccleſ. xx. 4. xxx. 20; and *Bayle*'s Dictionary, Article *Combabus*. *Epictetus* in *Arrian*. lib. ii. cap. 20, remarks, Και οἱ ΑΠΟΚΟΠΤΟΜΕΝΟΙ τας γε προθυμιας τας των ανδρων αποκοψασθαι ȣ δυνανται. Comp. *Juvenal*, Sat. I. lin. 22, and Note *Delph.*

See also Travels in China.

סרף

It occurs once in the form of a Participle Hiph. Amos vi. 10 *And a man's uncle*, or rather *beloved friend, ſhall take him* ומסרפו *to bring the bones out of the houſe*; where the Vulg. renders ומסרפו, et comburet eum, *and ſhall burn him*; and our Tranſlation, more juſtly as to the form of the word, *and he that burneth him*. What ſeems to have led the Tranſlators to this interpretation is the ſimilarity of ſound between סרף and שרף *to burn*. But ſtill it was not the cuſtom of the Jews *to burn* their dead. *The burning* mentioned 2 Chron. xvi. 14, refers to the *burning of perfumes*; comp. ch. xxi. 19. Jer. xxxiv. 5. And the ſingle inſtance we have in the Jewiſh hiſtory of *burning dead bodies*, in the caſe of Saul and his ſons, 1 Sam. xxxi. 12, was, no doubt, to prevent the poſſibility of their being treated with indignity, as they had before been; ſee ver. 9, 10. * But though the Jews did not burn, they uſed to *anoint* their dead (ſee Matt. xxvi. 12. Mark xiv. 8. Luke xxiii. 56, and comp. under חנט I.); and this ſeems the true ſenſe of the Heb. סרף, which is retained in the *Samaritan* verſion of Deut. xxviii. 40, where it anſwers to the Hebrew סוך *to anoint*. מסרפו then in Amos vi. 10, is, *He who anoints him*.

סת

I. It occurs not as a V. in Kal, but in Hiph. *To ſtir, raiſe*, or *rouſe up*. occ. Job xxxvi. 16.

II. *To ſtir up*, in a ſpiritual or mental ſenſe, *to incite, excite*. See Deut. xiii. 7. 1 Sam. xxvi. 19. 2 Sam. xxiv. 1. 1 K. xxi. 25.

III. *To excite, irritate*. occ. Job xxxvi. 18, *Becauſe there is wrath* (namely in God), (*take heed*) *leſt* יסיתך בשפק, he irritate thee *to exploſion*, i. e. ſo as to *explode* and *reject* thee, as at ch. xxxiv. 26.

Hence, perhaps, Lat. *cito*, whence *excito, incito*, and Eng. *excite, incite*, &c.

IV. With מ following, *To urge from, avert, turn away*, in a tranſitive ſenſe. Job xxxvi. 16. 2 Chron. xviii. 31.

V. As a N. maſc. ſing. סתו (formed like מרו from מר, חנו from חג) *The diſturbed, turbulent, boiſterous part* or *ſeaſon of the year*, ſuch as the months of November, December, January, and February, are in Syria †. So, according to *Niebuhr* ‡, the Arabs call the *rainy* ſeaſon, which at *Maſkât*, and the eaſtern mountains of Arabia, laſts from about the 21ſt of November till the 18th of February, by the name of *Schitte*. occ. Cant. ii. 11; where LXX χειμων, and Vulg. hyems *winter*.

סתל See סלל III. under סל.

סתם

I. *To ſtop, ſtop up*, obturare, as wells, or the like. occ. Gen. xxvi. 15, 18. 2 K. iii. 19, 25. 2 Chron. xxxii. 3, 4, 30. So LXX in all theſe paſſages εμφρασσειν. —as a breach in a wall. Neh. iv. 7; where LXX αναφρασσεσθαι.

II. *To ſtop, obſtruct, ſhut out*, as prayer. So LXX απεφραξε. occ. Lam. iii. 8.

III. *To ſtop, ſhut up*, as a viſion, which is, at the time it is given, unintelligible. occ. Dan. viii. 26. xii. 4, 9. Comp. ver. 8.

IV. As Participles or participial Ns. סתם *The hidden part* of man, or *the inner man*, ὁ εσω ανθρωπος, as St. Paul ſpeaks, Rom. vii. 22. Eph. iii. 16; or as St. Peter, 1 Ep. iii. 4, ὁ κρυπτος της καρδιας ανθρωπος, *the hidden man of the heart*. occ. Pſ. li. 8. סתום *Something hidden* or *abſtruſe*. occ. Ezek. xxviii. 3.

The above cited texts are all wherein the Root occurs.

Der. *To ſtem, ſtammer*.

סתר

I. In Kal, and Hiph. *To hide, conceal*. Exod. iii. 6. Iſa. xvi. 3. Deut. xxxi. 17, 18, & al. In Niph. Of a perſon or thing, *To be hidden, concealed*. Gen. xxxi. 49. Num. v. 13. Alſo, *To lie hid, abſcond*. Gen. iv. 14. 1 Sam. xx. 19. 1 K. xvii. 3. In Hith. *To hide oneſelf, lie hid*. 1 Sam. xxvi. 1. Iſa. xxix. 14, & al. As a N. סתר *Secret*, Jud. iii. 19. Prov. xxi. 14. xxv. 2. Alſo *A hiding* or *ſecret place*. 1 Sam. xix. 2. Pſ. xviii. 12. xxxi. 21. cxix. 114. lxxxi. 8, *I anſwered thee* בסתר רעם *in* the ſecret place *of thunder*. See Exod. xix. 16—19. As a N. fem. סתרה, *A hiding place, protection*. occ. Deut. xxxii. 38. As a N. מסתר *A hiding place* or *den* of a wild beaſt. Pſ. x. 8, 9, & al.

II. Chald. *To deſtroy, demoliſh*. occ. Ezra v. 12. So LXX καθελυσε *diſſolved, demoliſhed*.

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* See *Cicero* De Leg. II. 22, of Sylla.

† See *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 148, 149, 156, 157.

‡ Deſcription de l'Arabie, p. 4.

Der. *Store.* With מ prefixed, Gr. Μυστηριον, whence Eng. *myſtery*. The old French *meſtier*, whence Eng. *miſtery*, and formerly *miſter*, a trade. *A ſatyr*, a ſpecies of ape.

Alſo from the Chaldee, *To ſhatter*, *ſcatter*. Hence alſo the Latin or Roman idol, Saturnus, *Saturn*, had his name. He anſwered to Κρονος, *Cronus*, in the Greek Mythology; and as the latter had his appellation from Heb. קרן *to irradiate, be diffuſed*, as the light; ſo the former, I think, from סתר *to hide*, denoted *the light*, *the electrical* or *finer part of the celeſtial fluid*[*], *latent* in the pores of all bodies, and which, aſſiſted by the air, is indeed the *life* of all animals and vegetables, and the true Anima Mundi, or *Soul of the World*. Comp. under שמש. But I ſhall leave the thinking and philoſophical reader to his own reflections on this *very curious* and *intereſting* ſubject, after preſenting him with as literal a tranſlation as I can, of

The ORPHIC *Hymn to* CRONUS *or* SATURN[†].

" Illuſtrious or cheriſhing father, both of the immortal gods and of men, various of counſel, ſpotleſs, powerful, mighty Titan; who conſumeſt all things, and again thyſelf repaireſt them; who holdeſt the ineffable[‡] bands throughout the boundleſs world; *Cronus*, thou univerſal parent of ſucceſſive being; *Cronus*, various in deſign, offſpring (or rather fructifier) of the earth and of the ſtarry heaven; birth, growth, conſumption; huſband of *Rhea*[§], dread *Prometheus*[||], who dwelleſt in all parts of the world, author of generation, tortuous in counſel, moſt excellent, hearing our ſuppliant voice, ſend of our life a happy, blameleſs end."

Whether the Saxon god[¶] Seaꞇeꞃ, *Seater*, who has left his name to our *Saturday*, was brought from Germany, or derived from the Roman *Saturnus*, I pretend not abſolutely to determine. He was, however, according to *Verſtegan*'s Antiquities, p. 85, repreſented under the figure of an old man ſtanding on a *fiſh* (comp. דג דגון under IV.), with a baſket of *fruits* and *flowers* in his right hand, and a *wheel* in his left. *Fiſh*, *fruits*, and *flowers*, are very proper emblems of *fecundity* in the animal and vegetable world, as the *wheel* is of *revolution* or *change*; and all taken together, are very ſuitable ſymbols to accompany the *all-conſuming*, *all-repairing* God, as *Orpheus* in the above cited hymn deſcribes *Cronus* or *Saturn*,

Ὃς δαπανᾳς μεν ἁπαντα, και αυξεις εμπαλιν αυτος.

Comp. *Voſſius* De Orig. & Prog. Idol. lib. ii. cap. 33.

PLURILITERALS in ס.

סיון See under סוה III.

סלעם

As a N. from סלע *to cut*, *break*, and עם *contiguity*, A kind of *locuſt*, probably ſo called from it's *rugged*, *craggy* form, as repreſented in *Scheuchzer*'s Phyſica Sacra, tab. cclv. fig. 1, which ſee. Once, Lev. xi. 22. In Chaldee סלעם is uſed as a Verb, and ſignifies *to ſwallow down*, *conſume*, or the like, and thence *Bochart* derives the N. סלעם; but I rather apprehend that the Chaldee V. is formed from the Heb. N. compounded as above.

סמדר

As a N. from סם *to place*, and דר *round*, *A bunch of vine buds*, *which produce the bloſſoms* or *flowers*, ſo called from the *form* of their *growth*, *round* the ſtalk. occ. Cant. ii. 13, 15. vii. 12. *Symmachus* renders it in Cant. ii. 13, by οιναν θη, *the vine bloſſom*, the Vulg. in that paſſage by florentes *flowering*, *bloſſoming*, and in the two laſt by floruit *hath bloſſomed*, and flores *bloſſoms*; but the LXX in the two former texts by κυπριζειν, and in the laſt by κυπρισμος, which I take preciſely to denote the *bud* or *budding* of a flower. See *Harmer*'s Outlines, p. 136, &c.

סומפניא or סומפוניה Chald.

As a N. A kind of *muſical inſtrument*. occ. Dan. iii. 5, 10, 15. But in Dr. *Kenni-*

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[*] See *Encyclopædia Britannica* in CHEMISTRY, No. 96, &c. and in ELECTRICITY, p. 450, col. 2, &c. 3d edit.

[†] The original may be found at p. 110 of *Eſchenbachius*'s edition.

[‡] Or perhaps " infrangible, not to be broken," for I ſuſpect the true reading of the Greek to be ἀῤῥηκτους.

[§] i. e. of the *groſs air*, from Greek ῥεω *to flow*.

[||] i. e. ſometimes acting as *fire*, which *Prometheus* was fabled to have ſtolen from heaven.

[¶] " This name," *Sheringham* obſerves, " is to be found in no writer before *Verſtegan*." Univ. Hiſt. lib. iv. cap. 13, § 3. p. 13, vol. vii. fol.

ott's Codices the word is in theſe texts ſpelt with great variety.

This word, notwithſtanding the opinion of ſome learned men to the contrary, is not, I think, derived from the Greek Συμφωνια, which "is a compound word that ſignifies a *concert* or *harmony of many inſtruments*; whereas in Daniel סומפניא is a ſimple name of *one ſingle inſtrument*, as the words *cornet, flute, harp*, with which it is joined, (each) denote one kind of muſic. As to the particular inſtrument intended by that name, we cannot be poſitive. A pipe perforated with many holes was ſo called in the *Jeruſalem* tongue*, and a bladder with pipes in it had the like name in the language of the *Moors*, which they left behind them in *Spain* †. The *Moors* in *Africk* called a little drum, hollow in the middle, and covered on one end with a ſkin, a *Symphony* ‡, which (name) as juſtly might be given to one kind of harp or fiddle, that was made, according to St. *Auſtin*, of a concave piece of wood like a drum §. For the common reaſon of calling ſo many things by the ſame name, ſeems to be their *cavity*, wherein they all agreed."— For "*Symphony* (סומפניא) comes from ספף (or סף), which carries the idea of *cavity* to all its derivatives. Thus *Saph* or *Siph* (סף), the original of the Greek *Scyphus*, is a *cup* or *bowl* in the Hebrew or Chaldee tongue. *Syphon* is a *pipe* that ſucks up and decants water, and *Siphnos* in *Heſychius* is interpreted by another word, ſignifying *void* or *empty*." Thus the late learned Bp. *Chandler*, in his *Vindication of the Defence of Chriſtianity*, book i. ch. i. ſect. 2, where ſee more. I muſt not, however, omit to obſerve, that the name of this inſtrument is in the common editions printed without the מ, סיפניא Dan. iii. 10, and that in the dialectical derivations from the Hebrew מ is often inſerted before ב and פ, as in למפר from לפיר (comp. under לפר) *Sambuca* from סבך, &c.

סנור See under סנר.

סנפיר

As a N. from סנה *a thorn*, and פר *to break*, *The fin* of a fiſh, which conſiſts of *rays*, or, according to the Heb. phraſe, of *thorns*, i. e. little *bones* or cartilaginous *oſſicles*, ſupporting a membrane *broken* or *divided* into ſeveral *partitions*. Thus then the *form* or *texture* gives the reaſon of the Heb. name. occ. Lev. xi. 9, 10, 12. Deut. xiv. 9, 10.

סרבל Chald.

It occurs not as a V. in the Bible, but in the Targums ſignifies, *To cover, clothe*, particularly *with an outer garment*. Thus in Targ. on Ezek. xvi. 26, מסרבלי בסר clothed *with fleſh*; Nah. ii. 3, מסרבלין בצבעונין clothed *in various colours*. As a N. maſc. plur. in Reg. סרבלי *Cloaks, mantles, burnooſes*. occ. Dan. iii. 21, 27. *Herodotus*, lib. i. cap. 195, tells us, that in his time, which was about a hundred years after the events recorded in Dan. iii. the dreſs of the *Babylonians* conſiſted of a *tunic of linen* reaching down to the feet, and over this another *tunic of woollen*, and over all a white *ſhort cloak*, or *mantle*, χλανιδιον, and that on their heads they wore *turbands*, μιτρῃσι ‖. Thus therefore, I think, we may beſt tranſlate Dan. iii. 21, *Then theſe three men were bound*, בסרבליהון in their cloaks, פטשיהון *their* turbands, וכרבלתהון *and their* upper (woollen) tunics, ולבשיהון *and their* under (linen) tunics. And as according to this interpretation their סרבלי were their *outermoſt garments*, we ſee the propriety with which it is obſerved at ver. 27, that theſe *were not changed* by the fire.

סרעף

As a N. fem. plur. in Reg. from סר *to decline* (comp. סר VI.), and עף *to move to and fro*, סרעפתו *Long branches ſhooting* to a diſtance from the tree, and eaſily *moved to and fro* by the wind, q. d. *Wavers*. LXX κλαδοι *branches*. Once, Ezek. xxxi. 5; where obſerve that not only the *Keri*, but alſo many of Dr. *Kennicott's* Codices read סעפתיו, and nine of them סרעפותיו.

סרפד

As a N. from סיר *a thorn*, and רפד *to ſpread abroad*. Some kind of *wide-ſpreading thorn* or *briar*. Once, Iſa. lv. 13.

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* "Druſ. Prov."

† "Sanct. in Dan. In *Spain* in the laſt century, blind men went about the country, with a bladder to which pipes were faſtened, and blowing it made muſick. This they called a *Symphony*."

‡ "Iſid. iii. 31." § "Aug. in Pſ. xxxii."

‖ *Strabo* gives us nearly the ſame account of the *Babyloniſh* dreſs, lib. xvi. p. 1082, edit. *Amſtel.* Compare alſo what Dr. *Shaw* ſays of the modern *Arab, Mooriſh*, and *Turkiſh* dreſſes. Travels, p. 224, &c.; and ſee *Complete Syſt. of Geography*, vol. ii. p. 20, &c.; and *Niebuhr's* Deſcription de l'Arabie, p. 54, &c.

ע

עבד

I. In Kal, Intranſitively, *To ſerve, labour, work*, Exod. xx. 9. Num. iv. 24. Deut. v. 13.

II. In Kal, Tranſitively, *To ſerve* the ground, i. e. *to till* or *cultivate* it, *to cooperate* or *labour together* with the natural agents, in making it produce it's fruit regularly and plentifully. Gen. ii. 5. iv. 2, 12, & al. freq. So the Greeks ſay *την γην θεραπευειν to ſerve* the ground, for *tilling* it. See *Prodici* Hercules, p. 9, edit. *Simpſon*. In Niph. *To be cultivated.* Ezek. xxxvi. 9, 34. As a N. fem. in Reg. עבדת *A tilling* or *tillage*. 1 Chron. xxvii. 26.

III. In Kal, *To dreſs* a vineyard. Deut. xxviii. 39.

IV. In Kal, *To ſerve, be obedient to* another man as a *ſervant*. Gen. xiv. 4. xv. 13, 14. In this ſenſe it is ſometimes followed by ל, as 1 Sam. iv. 9. With ב following, it ſignifies *To ſerve oneſelf of* another, *ſe ſervir d'*un autre, *to work* or *do ſomewhat by means of* him, *to make* him *one's ſervant* or *ſlave*. See Exod. i. 14. Jer. xxii. 13. xxv. 14. xxxiv. 9. Ezek. xxxiv. 27. Deut. xxi. 3. Iſa. xiv. 3; in which two laſt cited texts obſerve that עבד is indefinite *one—they*; ſo French Tranſlation in Iſa. *On* t'aura aſſervi. In Hiph. *To cauſe to ſerve.* Exod. vi. 5. Ezek. xxix. 18. As Ns. עבד *A ſervant* or *ſlave*. Gen. ix. 25. xii. 16, & al. freq. Fem. עבדה, in Reg. עבדת *Servitude, ſervice*. Gen. xxix. 27. xxx. 26. Exod. i. 14, & al. freq. Alſo, *A number of ſervants*, famulitium. Gen. xxvi. 14. Job i. 3. Comp. under עמל.

V. In Kal, Tranſitively, or with ל following, *To ſerve* in a *religious* ſenſe, *to perform acts of religious worſhip* and *obedience*, either *to* the true or falſe Gods. Exod. iii. 12. iv. 23. xx. 5. Deut. iv. 19. Jud. ii. 11, 13, & al. freq. As a N. fem. עבדה *Religious ſervice*. Exod. xii. 25, 26. xxxvi. 1, & al. freq.

VI. Chald. *To make, form, do.* Jer. x. 11. Dan. iii. 1, 15, 32. iv. 32. In Ith. *To be made, done.* Ezra vii. 26. Dan. ii. 5. iii. 29. As a N. fem. עבידה, emphat. עבידתא *Work*. Ezra v. 8. vi. 7. As a N. מעבד *A work*. occ. Dan. iv. 34, or 37.

VII. Chald. *To keep, obſerve*, as a religious feaſt. occ. Ezra vi. 16.

Der. Lat. *obedio*, whence French *obeir*, and Eng. *obey, obeiſance, obedient, obedience.*

עבה

With a radical, but mutable or omiſſible, ה.

I. *To be thick, groſs.* occ. 1 K. xii. 10. 2 Chron. x. 10. So the LXX *παχυτερος*, and Vulg. groſſior eſt *is thicker*. As a N. עבי *Thickneſs*. 1 K. vii. 26. 2 Chron. iv. 5. Job xv. 26, & al.

II. As a N. עב *A thick beam* or *plank*, 1 K. vii. 6. Ezek. xli. 25, 26.

III. In Kal, *To be* or *become groſs, craſs, bulky, unwieldy*. So the LXX επαχυνθη, Vulg. incraſſatus fuiſti. occ. Deut. xxxii. 15.

IV. As a N. עב *The denſity* or *condenſation*, as *of vapours in a cloud*. Exod. xix. 9. Hence as a N. עב, plur. עבים and עבות *A cloud*. 1 K. xviii. 44. Iſa. xviii. 4. Jud. v. 4. 2 Sam. xxiii. 4. Hence once as a V. in Hiph. *To cloud over*, "*cover with a cloud*," Eng. Tranſlat. So *Montanus*, obnubilavit. Lam. ii. 1. Comp. ענן I. under ענה.

V. As a N. עב *The groſs, condenſed part of the celeſtial fluid*, towards, and at, the extremity of the ſyſtem, "*αστεροομματον ορφνην, the ſtar-eyed darkneſs*," as *Orpheus* ſtyles it, Hymn. in *Apoll.* lin. 13. See Job xx. 6. xxii. 12, 13, 14. xxxvii. 11.

Iſa. xiv. 13, 14*. This is what *Joſephus* calls Κρυϛαλλον, by which he ſeems to mean *the condenſed* or *concreted air*; for, deſcribing the formation of the *heaven* on the ſecond day from the creation, he ſays that God *κρυϛαλλον ϖεριπηξας αυτῳ*, *compacted* or *concreted the cryſtal* around it." Ant. lib. i. cap. 1, § 1. Comp. under חתם VIII.

VI. As Ns. מעבה *Denſity, craſſitude.* It is ſpoken of ſtiff *clayey* ground, or the like. 1 K. vii. 46; where obſerve the ה is radical and unchanged. עבי The ſame. 2 Chron. iv. 17.

VII. As a N. maſc. plur. עבים *Thickets* of wood. Jer. iv. 29.

DER. *Web, weave, hub,* of a wheel. Latin *nubo* to cover, veil, *nubes* a cloud.

עבט

In general, *To turn aſide, divert.*

I. Spoken of a way, *To turn* it *aſide* or *divert* it from a ſtraight courſe. occ. Joel ii. 7, ולא יעבטון ארחותם *And they ſhall not* turn aſide *their ways* (ſo LXX *και ȣ μη εκκλινωσι τας τριβȣς αυτων*), i. e. as the Vulg. Et non *declinabunt à* ſemitis ſuis, *And they ſhall not* decline from *their paths.*

II. As עבוט and עבט *Somewhat diverted* or *turned aſide* from it's proper owner by way of *pledge, a pledge* or *pawn.* occ. Deut. xxiv. 10, 11, 12, 13. Might not לעבט עבטו in the firſt of theſe paſſages be ſtrictly rendered, *to turn aſide his pledge,* i. e. from him to thyſelf? As a V. in Kal, formed from the N. *To pledge, plight, borrow upon pledge.* occ. Deut. xv. 6. In Hiph. *To cauſe* or *permit* another *to borrow upon pledge, to lend to* him *upon pledge.* occ. Deut. xv. 6, 8. So in the former text the French tranſlation runs thus, Tu prêteras ſur gage *à pluſieurs nations,* & tu *n'* emprunteras *point* ſur gages; in the latter thus, *Tu ne manqueras point—de lui* prêter ſur gages.

עבטט As a N. עבטיט, ſee among the Pluriliterals.

עבר

To paſs, in whatever manner.

I. *To paſs, go* or *move from one place to another.* Gen. xii. 6. xv. 17. xviii. 5. xxx. 32, & al. freq. *To paſs off, diſtil, trickle down,* as liquid myrrh or honey-drops. occ. Cant. v. 5, 13. In Hiph. *To cauſe to paſs.* Gen. xlvii. 21. As a N. עבר *A place* where one may eaſily *paſs along, a paſs, paſſage,* or *ſide.* 1 Sam. xiv. 40. Exod. xxxii. 15, *The tables were written on their two* עברי ſides or planes, which might be *paſſed along.* על עבר פניה *Upon* the paſſage, i. e. the plane, *of it's face,* or *front.* Exod. xxv. 37.

" In Gen. x. 21, *Shem,* the progenitor of the holy line, is ſtyled אבי כל בני עבר *the father of all the children* (not of *Eber,* his great grandſon, for how was he more the father of them than of his other deſcendants? but) of paſſage or pilgrimage—The father of all thoſe who were *paſſengers, pilgrims, itinerants, paſſing* from one place to another, as the holy line were, till their ſettlement in *Canaan,* and who alſo *confeſſed themſelves to be ſtrangers and pilgrims upon earth, plainly declaring thereby that they ſought a better country, that is to ſay, an heavenly.* See Gen. xxiii. 4. xlvii. 9. Heb. xi. 8, 9, 10, 13—16. Of *Abraham* in particular it is written, Gen. xii. 6, that יעבר he paſſed *through the land,* and during his *pilgrimage* from one place to another in the land of promiſe, wherein *he ſojourned as in a ſtrange country,* the epithet עברי i. e. *the pilgrim* or *ſojourner* (LXX *Περατης paſſenger*), formed as נכרי *a ſtranger,* is applied firſt to him, Gen. xiv. 13; and afterwards עברי, fem. עברית, LXX Ἑϐραιος, *Hebrew,* became the diſtinguiſhing appellation of the *holy family* and *people* deſcended from him. See Gen. xxxix. 14. xl. 15. xliii. 31. Exod. ii. 6, 11. iii. 18†."

As a Particle עבר *Beyond, over, on the other ſide.* Deut. iv. 49. Joſh. xiii. 27. 1 K. iv. 24.

אל עבר *Beyond,* q. d. *To over,* Deut. xxx. 13. *Over,* q. d. *At over.* Exod. xxviii. 26.

II. *To paſs over.* Gen. xxxi. 21. In Hiph. *To cauſe to paſs over.* Gen. xxxii. 23. viii. 1, *And God* יעבר cauſed *the ſpirit* or *air* to paſs over *the earth,* i. e. he cauſed it to act in it's *uſual manner,* not *through* the earth, as at ch. vii. 11, but *only,* or *chiefly,* by *preſſure on the ſurface, and ſo the waters were checked,* prevented from riſing higher. Comp. Gen. i. 2; and ſee Mr. *Catcott*'s excellent Treatiſe on the Deluge, p. 48, 1ſt edit. p. 86. 2d edit. As a N. עברה *A ferry-boat* for *paſſing over* a river. 2 Sam. xix. 18. As a N. maſc. מעבר *A ford, a place* where a river is *paſſable*. Gen. xxxii. 22. As a N. fem. מעברה *A ford*, Iſa. x. 29. xvi. 2. Alſo, *A paſs*, or *paſſage*. 1 Sam. xiv. 4.

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* See *Hutchinſon*'s Moſes' Princ. pt. i. p. 125, & ſeq.; *Pike*'s Philoſophia Sacra, p. 61, 2.; and *Spearman*'s Enquiry after Philoſophy and Theology, p. 290, edit. *Edinburgh.*

† *Greek* and *Engliſh* Lexicon in Ἑϐραιος.

III. *To paſs, go, be current,* as ſilver. Gen. xxiii. 16.

IV. *To paſs away, overpaſs*. Gen. l. 4. Pſ. xxxvii. 36. cxliv. 4. Job xxx. 15. Cant. ii. 11.

It is once applied to the *paſſing away* of condenſed clouds in hailſtones and flaſhes of fire. Pſ. xviii. 13, *At the brightneſs before him* עביו עברו *his denſities* paſſed (in) *hailſtones and coals of fire,* עביו plainly means the *condenſed thunder-clouds*, conſiſting of *groſs air*, and of *watery* and *ſulphureous exhalations* from the earth. Theſe, through the brightneſs of Jehovah's preſence, *were kindled* (ſee 2 Sam. xxii. 13. Comp. Exod. xix. 18. Deut. iv. 11.), and *paſſed away* in a ſtorm of hail and lightning*.

V. As a N. עבור *Produce* of the land, q. d. what *paſſes* or *comes* from it. occ. Joſh. v. 11, 12. Comp. Lev. xxiii. 10—14.

VI. In Hiph. *To cauſe to paſs* to another, as an inheritance. Num. xxvii. 7, 8.

VII. In Hiph. *To make over, give up*, as the firſt-born to Jehovah, Exod. xiii. 12. (comp. ver. 2. Exod. xxii. 28.)—ſons or daughters to Molech, Lev. xviii. 21. Jer. xxxii. 35. (comp. Lev. xx. 2.); which was done באש *by fire*, 2 K. xxiii. 10; and therefore the phraſe העביר באש making over *by fire*, implies making over *to Molech by fire*, as in Deut. xviii. 10. 2 K. xvi. 3. 2 Chron. xxxiii. 6. And even העביר by itſelf, without expreſſing either *the fire* or *Molech*, is uſed Ezek. xx. 26, for this horrible ſervice. Comp. ver. 31, and ſee under מלך II.†

VIII. With על following, *To paſs over, paſs by, diſregard, forgive*, as an offenſe. Prov. xix. 11. Mic. vii. 18. Comp. Hoſ. x. 11. In Hiph. *To cauſe to paſs away, to put away*, as iniquity. 2 Sam. xxiv. 10.

IX. *To paſs beyond, tranſgreſs*, a law, commandments, &c. Num. xxii. 18. Joſh. vii. 15. 2 Chron. xxiv. 20. Iſa. xxiv. 5, & al. In Hiph. *To cauſe to tranſgreſs*. 1 Sam. ii. 24.

X. With על *upon* following, *To paſs, be laid* or *charged upon*, as a public burden or impoſt. occ. Deut. xxiv. 5; where the Vulg. rightly, I apprehend, explains it. Nec *ei* quidpiam neceſſitatis *injungetur* publicæ, *Neither ſhall any public neceſſity* or *ſervice* be injoined him.

XI. In Hiph. *To cauſe to paſs away, to turn away, remove*. Pſ. cxix. 37, 39. 2 Chron. xv. 8. Jonah iii. 6.

XII. *To overdo, overcome*, as wine does a man who drinks too much of it. Jer. xxiii. 9.

XIII. As a N. fem. עברה in Reg. עברת, plur. עברות, *Exceſs*, as of pride. Prov. xxi. 24. Comp. Jer. xlviii. 29, 30. But it generally denotes the *exceſs* or *violence* of anger, whether of man, as Pſ. vii. 7. Iſa. xiv. 6.—or of God, Ezek. xxi. 31, or 36. xxii. 21, 31. Hoſ. v. 10. Hence as a V. in Hith. *To be exceſſively angry*, or *tranſported with anger*, "ſe deborder en colère." *Mercer*. Deut. iii. 26. Pſal. lxxviii. 21, 59, 62. Prov. xxvi. 17. But in Prov. xiv. 16. xx. 2, מתעבר ſeems to ſignify *making himſelf a tranſgreſſor*, as *Schultens*, in his Comment, has obſerved. He adds, that in the latter text, מתעברו *he who makes himſelf a tranſgreſſor* againſt *him*, is a conſtruction parallel with חטאי *he who ſinneth* againſt *me*, Prov. viii. 36.

XIV. בעבור, Literally, *In* or *for paſſing*. It is uſed as a Particle, and denotes the *paſſing* from cauſe to effect.

1. Before a N. or Pronoun, *Becauſe, on account of*. Gen. viii. 21. xii. 13, *That it may be well with me* בעבורך *becauſe of* thee, *by* thy *means*, q. d. that this good may *paſs* through thee to me. Comp. ver. 16. Gen. xviii. 26, 29, 31.

2. Before a V. fut. *Becauſe that, to the end that*. Gen. xxvii. 4, *And I will eat* בעבור to the end that *my ſoul may bleſs thee*, q. d. that hence it may *paſs* that my ſoul, &c. Gen. xlvi. 34, *Ye ſhall ſay* ſo and ſo בעבור תשבו to the end that *ye may dwell in the land of Goſhen*, q. d. that from this cauſe it may *paſs* that ye may dwell, i. e. that from your ſo ſaying ſuch an

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* See *Bate*'s Integrity of the printed Hebrew Text, &c. p. 126—8.

† Comp. *Vitringa*, Obſervat. Sacr. lib. ii. cap. 1, § 18.

effect may *follow.* So before a V. infinitive, 2 Sam. x. 3.

Der. *Over, ever.*

עבש

To rot, become rotten or *mouldy*, ſo Vulg. computruerunt; but rather, *To be ſhrunk up*, and *ſo come to nought by exceſſive drought.* See *Bochart*, iii. 471. "That ancient learned grammarian *Abu Walid* chooſeth to give the ſignification of it [עבש] by comparing it with an Arabic word עבס *Abeſa* [which ſee in *Caſtell*], as it ſignifies much the ſame with יבס *Yabeſa, to grow dry*, which he looks on as beſt befitting this place, viz. becauſe the hurt here ſpoken of is rather done by *drought* than moiſture." *Pococke*'s Commentary on Joel, p. 36. Once, Joel i. 17.

עבת

I. *To twine, intwine, complicate.* The LXX give the idea of the word Exod. xxviii. 14, where they render it ϖεπλεγμενα *wreathed, twiſted.* As a Participle paoul עבות *Complicated, intwined, twiſted together.* Ezek. xx. 28. Comp. ch. xxxi. 10, 14. מעשה עבת "*Wreathen work,*" Eng. Tranſlat. Exod. xxviii. 14, 22.

II. As a N. עבות and עבת, plur. עבתים and עבתות *A rope* formed by *complication* or *twiſting*. Iſa. v. 18. Pſ. cxxix. 4. Job xxxix. 10. Jud. xv. 13. Pſ. ii. 3. Hoſ. xi. 4, & al. freq.

III. *To complicate*, i. e. *to contrive artfully.* Spoken of oppreſſion. occ. Mic. vii. 3, —*the prince aſketh, and the judges, for reward, and the great man ſpeaketh oppreſſion,* נפשו הוא *it is his life,* ויעבתוה and they complicate it, i. e. the oppreſſion; they contrive it artfully and craftily; *qu'ils* entortillent," ſays the French Tranſlation. So the Greeks uſe ὑφαινειν μητιν,—δολον *to weave* a deſign, counſel, deceit (ſee *Homer*, Il. vii. lin. 324; Il. vi. lin. 187.), and the Latins, nectere *fraudes*, &c.

Hence Greek ἁπτω *to bind together, connect*; but comp. under אפר.

עג

To bake upon (ſee Iſa. xliv. 19.) or *under the coals*, as cakes of bread. occ. Ezek. iv. 12, where LXX εγκρυψεις (MS. Alexand. καλακρυψεις), and Vulg. operies, *thou ſhalt cover.* Comp. גלל V. under גל. As a N. fem. עגה, in Reg. עגת, *A cake* of bread *thus baked.* Gen. xviii. 6. 1 K. xvii. 13. xix. 6, & al. So the LXX throughout Εγκρυφιας*, and Vulg. (Panis) ſubcineritius, (*Bread*) *baked under the coals* or *aſhes.* And this ancient method of *baking bread* is ſtill ſometimes uſed in the Eaſt. "*Rauwolff* obſerved, that travellers *frequently baked bread*, in the deſerts of Arabia, on the ground heated for that purpoſe by fire, *covering their cakes of bread with aſhes and coals*, and turning them ſeveral times till they were enough †." Comp. Hoſ. vii. 8. *Buſbequius* ‡ mentions the *baking of bread under the coals* by the women of *Bulgaria* in *Turkey*, as an uſual practice in his time. And not to multiply teſtimonies of a fact ſo well known, I ſhall only further add a tranſlation of what *Niebuhr* ſays, Deſcription de l'Arabie, p. 46, "The Arabs of the deſert ſometimes put a ball of paſte upon coals of lighted wood, or upon *camel's dung dried*; ils la couvrent ſoigneuſement de ce feu ‖, *they cover it carefully with this fire*, in order that it may be thoroughly penetrated by it; they afterwards take off *the aſhes* from it, and eat it hot."

As a N. מעוג The ſame as עגה. occ. 1 K. xvii. 12. For מעוג Pſal. xxxv. 16, ſee under לעג.

עגב

The radical idea is, I apprehend, *To be ſet*, or *joined, upon* another. So as a V. the LXX always render it by επιτιθεμι. עגב however occurs not as a V. ſimply in this ſenſe; but

I. It denotes *ſtrict conjunction* or *union of love* or *affection*, as דבק, חשק, &c. With על, and once (Ezek. xxiii. 12.) with אל, following, *To be ſet upon, dote upon.* Ezek.

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* Were there any doubt concerning the ſenſe of this Greek word Εγκρυφιας, it might be determined by *Lucian*, tom. i. p. 272, edit. *Bened.* where, in a dialogue between *Æacus* and *Menippus*, *Empedocles*, who was burnt to death in mount *Ætna*, is deſcribed to be Σποδου πλεως, ὥσπερ εγκρυφιας αρτος *ſtuck full with aſhes, like bread baked under the coals*; and this paſſage, by the way, further ſhews that the *Greeks*, in *Lucian*'s days, ſometimes uſed ſuch ſort of bread.

† *Harmer*'s Obſervations, vol. i. p. 232, where ſee more; and in *Scheuchzer*, Phyſ. Sacr. on Num. xi. 6—9.

‡ De Legat. Turc. epiſt i. p. 42.

‖ Or, la braiſe, *the live coals*, as he expreſſes himſelf in his Voyage de l'Arabie, tom. i. p. 188.

xxiii. 5, 7, & al. As a N. fem. in Reg. ענבת *A being ſet* or *doting upon*. So LXX επιθεσιν. occ. Ezek. xxiii. 11.

II. As a N. עוגב or ענב rendered *Organ* (ſo LXX in Job xxi. 12. Pſ. cl. 4. οργανον), which it ſeems to have reſembled ſo far as it conſiſted of a number of pipes *ſet cloſe*, or *joined together*. occ. Gen. iv. 21. Job xxi. 12. xxx. 31. Pſ. cl. 4. Ezek. xxxiii. 31, *For they make* (*thy words*) ענבים (*like*) pipes *in* or *at their mouth*, i. e. ſomething to play or trifle with. Ver. 32, *And behold thou art to them* כשיר ענבים *as a ſong* (for) the pipes (i. e. to be ſung with them) *of one who has a pleaſant voice, and is ſkilled in muſic*. From the paſſages here cited the antiquity of this inſtrument ſufficiently appears, but we can hardly imagine it was very like the *modern organ:* it ſeems rather, from Ezek. xxxiii. 31, to have been "a kind of flute *compoſed* of ſeveral pipes of unequal thickneſs and length *joined together*, which gave an harmonious ſound when they were blown into by moving them ſucceſſively under the lower lip *." And it may be worth obſerving, that in the additional pſalm, which we have in the LXX, David ſays of himſelf, when a ſhepherd, Ἁι χειρες μȣ εποιησαν οργανον, *My hands made* the organ; which ſeems to ſhew that theſe tranſlators meant by οργανον ſome kind of *paſtoral inſtrument*, probably not unlike that deſcribed by *Virgil*, Eclog. ii. lin. 36,

> ——diſparibus ſeptem compacta cicutis
> Fiſtula.
>
> *A flute of ſeven unequal pipes compact.*

Where obſerve, that the term "compacta †" very nearly expreſſes the idea above aſſigned to the Heb. ענב.

Two or three lines before, *Virgil* tells us, according to the popular mythology of his time,

> Pan *primus calamos cerâ* conjungere *plures*
> *Inſtituit*——
>
> *Pan* taught to *join* with wax unequal *reeds*.
>
> DRYDEN.

And *Lucretius*, lib. iv. lin. 592, 3, deſcribes *Pan* as playing on the reeds of his *ſyrinx*, or *compound pipe, by moving his lip along it*,

> Unco ſæpe labro calamos percurrit hianteis,
> Fiſtula *ſilveſtrem ne ceſſet fundere muſam.*

Comp. lib. v. lin. 1406.

So the idol *Pan*, or Univerſal Nature, Κοσμοιο το Συμπαν, *Orph.* is commonly repreſented with a muſical inſtrument compoſed of *ſeven* pipes, and according to *Orpheus*,

> Ἁρμονιαν κοσμοιο κρεκων φιλοπαιγμονι μολπῃ.
>
> ——he modulates to *dancing* meaſures
> The *harmony of nature*———

Comp. under חג III. and Note there.

His *pipes* anſwer in number to the ſix primary planets and the moon, whoſe conſtant and regular revolutions are carried on by the *ſtreams of Light*, and *Spirit* ‡, diſpenſed to each according to the heathen theology, by *Pan*. I ſay of *Light* as well as of *Spirit*, or groſs air, not only becauſe *Light* is really one of the great agents by which the planets are moved round in their orbits, but alſo becauſe the *Harmony of the world* was expreſsly aſcribed by the Heathen to *Apollo*, or the *Solar Light*, as well as to *Pan*, or rather to *Apollo* under the character of *Pan*. Thus *Orpheus* in his Hymn to *Apollo*,

> Συ δε ϖαντα ϖολον κιθαρῃ ϖολυκρεκτῳ
> Ἁρμοζεις———
>
> ———With thy harp
> Of various modulation thou the whole
> "Of heav'n doſt *harmonize*."
>
> DODD altered.

And again,

> Ἁρμονιῃ κερασας ϖαγκοσμιον ανδρασι μοιραν.
> Μιξας χειμωνος, θερεος τ' ισον αμφοτεροισιν—
> Ενθεν επωνυμιαις σε βροτοι κληζȣσιν ανακτα
> Πανα, θεον δικερωτ', ανεμων συριγμαθ' ιεντα.
>
> ———Nature's tribes,
> No leſs than Nature, to thy *harmony*
> Owe the varietv and pleaſing change
> Of ſeaſons, mix'd by thee in equal parts,

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* *Calmet*'s Dictionary in *Muſick*.

† So *Ovid*, Metam. lib. i. lin. 711,

> ———*diſparibus calamis* compagine *ceræ*
> Inter ſe junctis———

‡ The Greek ſcholiaſt on *Theocritus*, Idyll. i. lin. 3, ſays that the *ſyrinx* or *compound flute* of *Pan* repreſented the *ſpirits* of the world; την δε συριγγα των εν τῳ κοσμῳ ϖνευματων μιμησιν ειναι. Comp. under כסל IV.

Summer and winter——mortals hence
Have call'd thee royal *Pan*, *two-horned* god,
The vivifying gales thro' *Syrinx* fam'd
Emitting——

Dodd.

Thus we learn whence *Pythagoras* and his ſucceſſors had their famous *Harmony of the Spheres*. Comp. under עז IV. and קרן II.

See the *Orphic* Hymns to *Pan* and to *Apollo*, and Mr. *Spence*'s Polymetis, p. 181, and plate xxvi. fig. 1, where you may obſerve a perſonage playing on *two pipes*, in the middle of *two* concentric ovals; the outer one of which is adorned with repreſentations of the planets, the inner one with thoſe of the zodiac.

עגל

It occurs not as a V. but the idea is evident.

I. As a N. עגל *Round, orbicular, roundneſs, rotundity*. 1 K. vii. 23, 31, 35. & al.

II. As a N. עָגִיל *A circular* or *round ornament, a ring* or *ear-ring*. occ. Num. xxxi. 50. Ezek. xvi. 12. So in the latter paſſage the LXX τροχισκȣς, and Vulg. circulos. Comp. under נזם.

III. As a N. מעגל, *A round camp* or *encampment*. occ. 1 Sam. xxvi. 5, 7, and ſo fem. מעגלה occ. 1 Sam. xvii. 20; where LXX ϛρογγυλωσιν *the round*. "An *Arab camp* is ſtill always *round*, when the diſpoſition of the ground will admit of it, *the prince being in the middle*, and the Arabs about him, but ſo as to leave a reſpectful diſtance between them. Add to this, that their *lances are fixed near them in the ground* all the day long, ready for action." Thus Mr. *Harmer* (from *D'Arvieux*), Obſervations, vol. ii. p. 245; where ſee more. So *Volney*, Voyage, tom. i. p. 364, ſays, "The form of the camps (of the *Bedoween Arabs*) is an irregular *round*, conſiſting of a ſingle range of tents placed at a greater or leſs diſtance from each other." Comp. *Encyclop. Britan.* in Bedouins, p. 118.

IV. As a N. fem. עגלה plur. עגלות *A carriage* or *car*, which is *rolled* forward on *round wheels*. Gen. xlv. 19. 1 Sam. vi. 7, & al. Alſo, a kind of *tribulum* or *machine for threſhing out corn*, ſuch as *Varro*, De Re Ruſtic. lib. i. cap. 52, calls Ploſtellum Pœnicum, *a Punic* or *Carthaginian wain*; which no doubt the Carthaginians derived from their Phenician or Canaanitiſh anceſtors, and which *Varro* deſcribes as made "*ex aſſibus*, dentatis cum orbiculis—in eo quis ſedeat atque agitat, quæ trahunt, jumenta,—of boards, and furniſhed with little *wheels notched like teeth*, and adds, *that a man may ſit in it to drive the beaſts which draw it*." A ſimilar machine is ſtill uſed in the Eaſt for the ſame purpoſe. Thus Dr. *Ruſſell* * tells us, that near Aleppo in Syria, the corn is "diſlodged from it's huſk by a machine like a ſledge, which runs upon two or three *rollers* drawn by horſes, cows, or aſſes. In theſe *rollers* are fixed low iron *wheels*, notched like the teeth of a ſaw, and pretty ſharp, at once cutting the ſtraw and ſeparating the grain." Comp. under מרג. occ. Iſa. xxviii. 27, 28; where ſee Bp. *Lowth*. Amos ii. 13, "*Behold I will* preſs *your place, as a loaded corn-wain* preſſeth *it's ſheaves*; where מעיק and תעיק both ſeem *active*. See Bp. *Newcome*'s Note, and his Appendix.

V. As a N. מעגל *A chariot-* or *waggon-way, a road for carriages, a highway*. Pſ. cxl. 6. It is often uſed in a metaphorical ſenſe for *ways, paths, proceedings* of men, &c. See Pſ. xxiii. 3. Prov. ii. 15. iv. 11. Iſa. lix. 8, & al.

VI. As a N. maſc. plur. in Reg. מעגלי *Circulators, revolvers*. occ. Pſ. lxv. 12, ומעגליך *And thy* circulators (i. e. the light and ſpirit, which are in perpetual *circulation*) *drop fatneſs*. So *Callimachus*, with remarkable conformity to the Pſalmiſt's expreſſion, ſays, in his Hymn to *Apollo*, or the *ſolar light*, lin. 38,

> 'Αι δε κομαι θυοεντα πεδῳ λειβȣσιν ελαια.
> His hair *on earth a fragrant oil diſtils*.

But ſhould not מעגליך be rather rendered *thy* (i. e. *Gods*) *vehicles*, as denoting the *clouds* on which he rideth, or which he maketh his chariot? See Iſa. xix. 1. Pſal. civ. 3.

VII. As a N. עגל and fem. עגלה *A calf, a young beeve, a ſteer* or *heifer*. See Gen. xv. 9. Iſa. vii. 21, 22. Pſ. cvi. 19, 20. Hoſ. x. 11. This ſeems an emblematic name given to this animal, as being, both to believers and heathen, a repreſentative of *fire*, that condition of the heavens wherein the celeſtial fluid is in the moſt *violent act of circulation*, and which is the *great circulator*, the natural and mechanical ſpring of all the action, motion, and *circulation* in the univerſe. Hence the golden *calves* of Aaron and Jeroboam were ſet up as ſecondary repreſentatives of the Firſt Perſon (as we ſpeak) of the ever-bleſſed Trinity, whoſe primary emblem was *Fire*. Comp. under כרב II. p. 342, 3.

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* Nat. Hiſt. of Aleppo, p. 18.

It is plain from Aaron's proclaiming a feaſt to *Jehovah*, Exod. xxxii. 5, and from the worſhip of Jeroboam's *calves* being ſo expreſsly diſtinguiſhed from that of *Baal*, 1 K. xvi. 31, 32. 2 K. x. 28—31 (comp. Acts vii. 40, 41.), that both Aaron and Jeroboam meant their reſpective *calves* for *emblems of Jehovah* *. It is alſo further evident, that by ſetting up the *calf* or *ſteer*, i. e. the *cherubic* emblem of the *firſt* perſon of the Godhead, neither Aaron nor Jeroboam intended abſolutely to exclude the ſecond and third perſons of the ever-bleſſed Trinity as objects of worſhip, for each calls his reſpective *calf Aleim* (plur.), and Aaron ſays, אלה THESE (are) *thy* Aleim, THEY *which have brought* (העלו plur.) *thee up out of the land of Egypt*. See Exod. xxxii. 4. 1 K. xii. 28. Nevertheleſs the inſpired Pſalmiſt ſpeaks of Aaron's *calf* with the utmoſt *contempt*, and declares that, by worſhipping it, *they forgat* GOD THEIR SAVIOUR (comp. 1 Cor. x. 9.), who had worked ſo many miracles for them, and that for this crime God was going to *deſtroy* them (ſee Pſ. cvi. 19—24. comp. Exod. xxxii. 10.); and St. Stephen calls it plainly *ειδωλον an idol*, Acts vii. 41; as St. Paul likewiſe ſtyles thoſe who worſhipped it *idolaters*. And as for Jeroboam, after he had, for political reaſons (ſee 1 K. xii. 27, &c.) made a ſchiſm in the Jewiſh church, and ſet up his two *calves* in Dan and Bethel, as objects of worſhip, he is hardly ever mentioned in Scripture but with a particular ſtigma ſet upon him—*Jeroboam, the ſon of Nebat, who made Iſrael to ſin*. Were not theſe things written for our admonition, and to teach us Chriſtians alſo, what a dreadful *crime* it is to ſet up One Perſon of the Holy Trinity as in *eſſence* or *nature* ſuperior to the other two co-equal and co-eternal perſons; and how highly *idolatrous* it is to worſhip ONE SUPREME BEING *in excluſion or derogation of the* SON *and of the* HOLY SPIRIT? This is not the *Lord God*, JEHOVAH ALEIM, propoſed to our faith and adoration in the *Scriptures of Truth, which were given by inſpiration of God, and are able to make us wiſe unto ſalvation*. And what matters it, as to ourſelves I mean, whether *we ſet up an idol in our heart*, or *put the ſtumbling-block of our iniquity before our face?* See Ezek. xiv. 3, 4, 7, 8. Comp. 1 John ii. 23. v. 20. 2 John ver. 9.

DER. Saxon hƿeoȝul and hƿeol, whence Eng. *wheel*. Saxon hæȝel, whence *hail*. Alſo perhaps *ogle, goggle*.

עגם

To be grieved, afflicted. Once, Job xxx. 25; where LXX *στεναζειν to groan*. The word is uſed in Chaldee in the ſame ſenſe.

It is probable that from this Root *Hercules* was by the Gauls ſurnamed *Ogmius*, עגמי, on account of his many *labours* and *ſufferings*. See *Bochart*, vol. i. 663, 4.

עגן

To be detained, ſtay. So the LXX *κατασχεθησεσθε; will ye be detained?* In Chaldee likewiſe the V. ſignifies *to be detained*. See Targum on Iſa. xxiv. 22. xlii. 22. xlix. 9. Once, Ruth i. 13; where obſerve, that תעגנה is for תעגננה, the radical נ being dropped before a ſervile one, as in תאמנה for תאמננה, Iſa. lx. 4. See Grammar, ſect. vii. 23.

Hence the Greek *οκνεω to delay*, *οκνος ſloth*, &c.

עגר

Occurs not as a V. in Heb. but as a N. עגור *A crane, a bird of paſſage*. occ. Iſa. xxxviii. 14. Jer. viii. 7. *Bochart* thinks it is ſo called from it's *cry*, and obſerves that the names of this bird in ſeveral other languages, particularly the Greek *γερανος*, Latin *grus*, *Welſh garan*, German *cran* (to which we may add our Eng. *crane*), are all formed by an *onomatopœia* from it's remarkable cry, of which the Greek and Latin poets have taken abundant notice. And from the

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* Comp. *Voſſius* De Orig. & Prog. Idol. lib. i. cap. 3, p. 19, 4to edit.

Heb. name of this bird the learned writer juſt mentioned remarks, that the Arabs appear to have had their V. ענר in the ſenſe of *returning home, fleeing back to one's own dwelling*. For it is certain that theſe birds every year *return* or *fly back* to the northern countries where they were bred, and, according to *Ælian*, *την ἑαυτων ἑκαστον καλιαν αναγνωριζειν, ὡς την οικιαν ανθρωποι, know again each their own neſts, as men do their own houſes*. See more in the excellent and entertaining *Bochart*, vol. iii. 68—80.

עד

Denotes *beyond, further*, or *beſides* ſomewhat elſe.

I. As a Particle, עוד

1. Of time, *Yet, ſtill*. Gen. xxix. 7. Num. xi. 33. Comp. Job xxvii. 3.

2. *Beſides, moreover*. 2 Sam. v. 13. Iſa. v. 4.

3. *Again, yet again, any more*. Gen. xxiv. 20. Jud. xiii. 8. Gen. viii. 21.

4. *A long while*. Gen. xlvi. 29. Ruth i. 14.

5. It is uſed almoſt like a N. *Any other, any elſe*. Deut. xxxiv. 10. Iſa. xlv. 5, 6.

6. With ב prefixed, בעוד *Whilſt yet*, q. d. *in yet*. Deut. xxxi. 27. 2 Sam. xii. 22.

7. With מ prefixed מעוד *From the long while* (comp. 4.) Gen. xlviii. 15, מעודי From the long time *I* (*have been born* or *lived*, namely.) Num. xxii. 30, מעודך From the long time *thou* (*haſt ridden*).

II. As a Particle, עד

1. Of time, *Yet, ſtill*. Job i. 18. Comp. Gen. xlix. 27; where LXX *ετι yet*. Hence Sax. ȝyt, ȝet, Eng. *yet*, Lat. *ad* to, Eng. *at*.

2. Of time, place, or compariſon. *Until, to, unto*. Lev. xv. 5. Deut. i. 7. Iſa. i. 6. 2 Sam. xxxiii. 19.

3. *Even*. Iſa. xxxiii. 23, where *Symmachus* ἙΩΣ *σκυλων πολλων Even* many ſpoils.

4. *Moreover, further*. 1 Sam. ii. 5.

5. *Whilſt, during the time that*. Jud. iii. 26. Jonah iv. 2. 2 K. ix. 22.

6. Of time, *By, not later than*. Ezra x. 17. Exod. xxii. 25. Cant. ii. 17. iv. 6.

7. *All along, perpetually*, uſque. Iſa. xlvii. 7, where ſee *Vitringa*.

8. עד Repeated, *Both—and*. Num. viii. 4.

9. עד is joined or connected with ſeveral other particles, as אם, מ, &c. Some of theſe conſtructions are taken notice of under אם, מ, &c. and the reſt will be beſt underſtood by attending to the radical meaning of עד and the ſenſe of thoſe other particles. For inſtance, עד כי *Until*, literally, *To*, or *till, when*. Gen. xxvi. 13. 2 Sam. xxiii. 10. עד לא *Yet not, not yet*. Prov. viii. 26. עד אשר *Unto* (*the time*) *that*. Num. xi. 20. *Unto* (*the degree*) *that*. Joſh. xvii. 14. And ſo of the reſt.

10. With ב prefixed, בעד *Whilſt yet*, q. d. *in yet*. Jer. xv. 9. See alſo Root בעד.

III. As a Particle of time or condition, עדי *To, unto, until*. Num. xxiv. 20. Pſal. x. 4, 23.

IV. As a N. עד *Time onward, futurity, eternity to come*. Job xix. 24. Pſ. lxxxix. 30. cxxxii. 12, 14, & al. freq. In Iſa. ix. 6. The LXX (*Alex*. and *Complut*.) render אבי עד by *πατηρ τȣ μελλοντος αιωνος father of the* future age. Comp. Heb. vi. 5, and *Whitby* there. Alſo, *Time backward, afore-time*. Job xx. 4.

V. In Kal, *To bear witneſs, teſtify*, which is carrying our thoughts *beyond* what is apparent or preſent to ſome diſtant or further matter or thing. Lam. ii. 13, מה אעודך *What* ſhall I witneſs *to* (or *againſt*) *thee?* So the LXX *τι μαρτυρησω σοι*; comp. 1 K. xxi. 10, 13. But in Lam. it ſeems rather to mean, *What* ſhall I call to witneſs *againſt thee?* and ſo the *Keri*, the *Complutenſian* edition, and very many of Dr. *Kennicott*'s Codices read the Verb in Hiph. אעידך In Hiph. *To bear witneſs, proteſt*. Gen. xliii. 3. Jer. xi. 7, & al. freq. *To call to witneſs*. Deut. xxxi. 28. Alſo, *To make* or *cauſe to witneſs*. Jer. xxxii. 10. In Huph. *To be witneſſed, teſtified*. occ. Exod. xxi. 29. As Ns. עד, Fem. עדה *A witneſs* or *teſtimony, a perſon* or *thing which bears witneſs* to ſome other perſon or thing not ſeen, as being either paſt, abſent, or future. See Gen. xxxi. 44, 48, 50, 52. Zeph. iii. 8. (where the LXX and *all* the Hexaplar verſions, *εις μαρτυριον for* a witneſs) Pſ. lxxxix. 38, *His* (*the Meſſiah's*) *throne—ſhall be eſtabliſhed for ever as the moon, and*—(*as*) *the faithful* witneſs *in heaven*, i. e. as the *rainbow*, which God after the deluge appointed as a *ſign* or *witneſs* of his mercy in Chriſt. See Gen. ix. 12—17, and under קשת II. Many learned men however underſtand the *witneſs* here mentioned to be no other than the *moon itſelf,* and this ſeems no contemptible interpretation. Comp. Pſal. lxxii. 5, 7. Jer. xxxiii. 20, 21. xxxi. 35, 36. So Ecclus. xliii. 6, *The moon* is called *σημειον αιωνος a perpetual* ſign, French Tranſlat. *un* ſigne *perpetuel.* It is remarkable, that in the ancient Hymn Εις Σεληνην *To the Moon,* aſcribed to *Homer,* the *full moon* is ſaid, lin. 13, to be a *token* and *ſign* to mortals,

——Τεκμωρ δε βροτοις και σημα τετυκται.

Fem. עדת *A teſtimony.* The various types and appointments of the law are called by this name, as *witneſſing* ſomewhat *beyond* themſelves, namely, *ſpiritual things,* or *the good things to come.* See Col. ii. 17. Heb. viii. 5. ix. 23. x. 1, &c. Thus the Cherubim with the ark are called העדת Exod. xvi. 34. (comp. ver. 33.) xxvii. 21; and in the plur. העדות, Num. xvii. 4, or 19. Comp. ver. 7, or 22; ſo the two tables of ſtone are called העדת or the tables of העדת, becauſe they were to be a perpetual *witneſs* or *teſtimony* of what the Iſraelites were to do and forbear. Exod. xxxi. 18. xxxiv. 29. Comp. Exod. xxv. 16. xxx. 6. And thus the whole tabernacle is called משכן העדת *The tabernacle of teſtimony,* as *atteſting* or *bearing witneſs* to ſpiritual truths, or the good things to come, and to the duty of men in dependance on them. Exod. xxxviii. 21. Num. i. 50, 53. Comp. Heb. ix. 9—12, 24. As a N. fem. תעודה *Teſtimony, mean of atteſting.* occ. Ruth iv. 7. Iſa. viii. 16, 20.

Hence Saxon ped, and old Eng. *wed,* an agreement, plighting, whence it is particularly applied to the matrimonial agreement, hence *wedding.* Alſo Sax. Oð, Eng. *Oath.*

VI. As a N. fem. עדה *An aſſembly.* See under יעד IV.

VII. As a N. עדי is by ſome rendered *The mouth* in the following texts, Num. xxiii. 18. Job xxxii. 12. Pſal. xxxii. 9. ciii. 5. In the firſt of theſe עדי may much better be tranſlated as a N. with י ſuffixed, my *teſtimony,* ſo in Job עדיכם your *teſtimonies*; or elſe עד or עדי may be taken as a Particle, *to, unto,* according to *Montanus's* verſion. Pſ. ciii. 5, *Satiſfying with good* עדיך even thee, miſerable and diſtreſſed as thou haſt been. See the preceding verſes. Pſ. xxxii. 9, *With bit and bridle* עדיו to, or upon each of them, *to hold them in.* Where obſerve that the ſuffix ו, uſually ſingular, *him* refers to both the *horſe* and *mule* juſt mentioned, as the following קרוב ſing. likewiſe doth.

עדד In Kal and Hiph. *To preſerve or continue ſtill,* i. e. in being or ſafety. (Comp. עד I. II. above) occ. Pſ. cxlvi. 9. cxlvii. 6. In Hith. *To be preſerved* or *continue ſtill.* occ. Pſal. xx. 9. *Symmachus* renders it in Pſal. cxlvii. 6, by *αναπλωμενος refreſhing, recreating,* and the Targum in Pſal. xx. 9, by אתחילנא *we have been ſtrong.*

עדא See under עדה III.

עדה

With a radical, but mutable or omiſſible ה.

I. With עלי following, *To paſs over or upon,* as a path or way. So LXX *παρηλθεν επ'*—occ. Job xxviii. 8. Comp. Jer. xxxi. 4.

II. Tranſitively, *To cauſe to paſs upon, to put on.* Ezek. xxiii. 40, עדית עדי Thou haſt put on *ornaments.* Comp. Jer. iv. 30. Job xl. 5, or 10, עדה Put on *now excellency and grandeur.* Iſa. lxi. 10, *And as a bride* תעדה כליה putteth on *her jewels.* Ezek. xvi. 11, ואעדך עדי *And* I put on *thee ornaments.* As a collective N. ſing. עדי *An adorning, ornaments,* ornatus. Iſa. xlix. 18. Ezek. vii. 20. xvi. 11. xxiii. 40. plur. עדים Iſa. lxiv. 5, or 6, *And we are all as an unclean thing, and our righteouſneſſes* כבגד עדים *as a garment* of ornaments, or ornamental ſhewy *garment,* gaudy perhaps in the ſight of men, but hypocritical and covering a corrupt heart. See more in Mr. *Bate*'s Crit. Heb. *Aquila* renders עדים in the above paſſages by *μαρτυριων of teſtimonies,* in alluſion probably to the law, Deut. xxii. 14—17 [*], which ſeems likewiſe the foundation of our verſion, *filthy rags.* Alſo, plur. עדיים *Ornaments.* occ. Ezek. xvi. 7. As a participial N. מעדה *A putting on.* occ. Prov. xxv. 20, The putting on *of a garment* ביום קרה (not, in cold weather, as tranſlated, but) *in the day of cooling,* i. e. *in the hot ſummer weather* (as Nah. iii. 17,) *vinegar upon natron, and he who ſingeth,* or *the ſinging of ſongs to an afflicted heart* (*are alike*) that is, unſeaſonable and troubleſome.

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[*] "Aquila, Μαρτυριων, *hoc eſt,* Teſtimoniorum; *quando ſanguis in primo coitu maritali virginis approbatur.*" Hieron.

Hence Saxon pæda, Eng. *weed, weeds*, clothes, dreſs.

III. Chald. *To paſs, paſs away*. occ. Dan. iii. 27. iv. 28. vii. 14. So עדא. occ. Dan. vi. 8, 12, or 9, 13. In Aph. העדה *To cauſe to paſs away, remove, take away*. Dan. ii. 12. v. 20. vii. 12, 26.

עדן

Denotes *Pleaſure, delight*.

I. It occurs not as a V. in Kal, but in Hith. התעדן *To delight oneſelf, be delighted*. So the LXX ενετρυφησαν, and Vulg. abundaverunt deliciis, *they abounded in delights*. occ. Neh. ix. 25. As a N. עדן, plur. עדנים *Delight, pleaſure*. Gen. ii. 15. Pſal. xxxvi. 9. So in both paſſages the LXX τρυφης, Vulg. voluptatis. עדנים is ſpoken of *dreſs*, 2 Sam. i. 24. Concerning the *garden of Eden*, it's ſpiritual deſign, and the heatheniſh imitations of it, ſee under גן II. As a N. fem. עדנה *Pleaſure*. Gen. xviii. 12. So *Aquila* τρυφερια, and Vulg. voluptati. As a N. fem. עדינה *Given to pleaſures, luxurious, voluptuous*. So LXX τρυφερα. occ. Iſa. xlvii. 8. As a N. maſc. plur. מעדנים *Delights, delicacies, dainties*. Gen. xlix. 20. Prov. xxix. 17. Jer. li. 34. Lam. iv. 5. As a N. fem. plur. מעדנות *Delicacies*. occ. Job xxxviii. 31. (comp. under כמה II.) 1 Sam. xv. 32. (comp. under מעד II.)

Hence Greek Ἡδονη *Pleaſure*, and εδανος *pleaſant*.

II. As Particles, compounded of עד *unto* and הנה or הן *hitherto*, dropping the initial ה, עדנה and עדן *Hitherto, yet*. Eccleſ. iv. 2, 3. So עודנה Lam. iv. 17; where *Montanus* adhuc, and French Tranſlat. juſqu'ici, *hitherto*. But obſerve that three of Dr. *Kennicott*'s Codices read עדינה, and twenty-two עדנה. Comp. Gen. xv. 16. 1 Sam. i. 16.

III. Chald. As Ns. from the Heb. עד, עדן, עדנא, *Time, occaſion, opportunity*. Dan. ii. 8, 21. vii. 12, & al. Plur. עדנין *Years*. Dan. iv. 13, 20, 22, or 16, 23, 25.

עדף

To be ſuperabundant or *ſuperfluous, to exceed*. Exod. xvi. 23. xxvi. 12. In Hiph. *To cauſe* or *make to ſuperabound, to have over and above*. Exod. xvi. 18. As a N. עדף *Superabundance, overplus*. Exod. xxvi. 13. Lev. xxv. 27.

עדר

To ſeparate, ſever, ſet apart.

I. In Niph. *To be ſevered, ſeparated*, ſo *wanting*. Iſa. xxxiv. 16. (LXX απωλετο, *periſhed, failed*) Iſa. lix. 15. (LXX ηρται *was taken away*) Zeph. iii. 5. (LXX απεκρυβη, and Vulg. abſcondetur *ſhall be hid*) In Hiph. *To cauſe* or *ſuffer to be wanting*, or *fail*. 1 K. iv. 27, or v. 7.

II. In Niph. *To be dreſſed* as a vineyard or other ground, by *ſeparating* or *breaking* the clods of earth with a ſpade, or rather a mattock. occ. Iſa. v. 6. vii. 25. As a N. מעדר *A ſpade*, or rather *a mattock*. occ. Iſa. vii. 25. So *Haſſelquiſt*, Travels, p. 160, obſerves that the inhabitants of Nazareth in Galilee "had *no ſpades*, but a kind of *hoe* or *ground-ax*." And *Niebuhr*, Deſcription de l'Arabie, p. 137, ſays, that "*inſtead of a ſpade*, the Arabs of Yemen make uſe of an iron *mattock* (une *pioche* de fer) *to cultivate their gardens*, and *the lands in the mountains*, which are too narrow to admit the plough."

III. *To ſeparate, diſpoſe, diſtribute*, as an army in battle array. 1 Chron. xii. 33, 38.

IV. As a N. עדר *A flock* of ſheep or *herd* of kine, which are *ſeparated* and *diſpoſed* at the will of the ſhepherd or herdſman. Joel i. 18. Comp. Gen. xxxii. 16. Ezek. xxxiv. 17, 20. Mat. xxv. 32.

Der. Saxon oðeꞃ, Eng. *other*. Alſo, *herd*.

עדש

Occurs not as a V. and the ideal meaning is uncertain, but as a N. maſc. plur. עדשים *Lentils*, a kind of *pulſe*. So the LXX Φακος, and Vulg. Lens. occ. Gen. xxv. 34. 2 Sam. xvii. 28. xxiii. 11. Ezek. iv. 9. "*Lentils* (ſays Dr. *Shaw*, ſpeaking of the products of Barbary, Travels, p. 140) are dreſſed in the ſame manner as beans (i. e. boiled and ſtewed with oil and garlick), diſſolving eaſily into a maſs, and making a *pottage* of a *chocolate* colour. This we find was the *red pottage* which *Eſau*, from thence called *Edom* (אדום *red*, Gen. xxv. 30), exchanged for his birthright."

עדת See under עד V.

עוה

With the ה radical, but mutable or omiſſible, and the ו radical, but mutable into י.

In general, *To turn out of it's proper ſituation* or *courſe, to diſtort, pervert.*

I. *To pervert* in a natural ſenſe, *turn upſide down, overturn.* occ. Iſa. xxiv. 1, *Jehovah*—עוה פניה perverteth, turneth up, *it's* (the earth's) *ſurface,* in alluſion to the deluge. Comp. ver. 18, 19, 20, and ſee Bp. *Lowth*'s Prælect. ix. p. 165, edit. *Gotting.* As a participial N. fem. עוה *Overturned.* occ. Ezek. xxi. 27, thrice; where it ſeems to be ſpoken of the kingdom of Judah.

II. As a N. עי plur. עיים *A ruin, heap of ruins.* See Pſal. lxxix. 1. Jer. xxvi. 18. Mic. iii. 12. So מעי. occ. Iſa. xvii. 1, מעי מפלה *A* heap *of ruin.*

III. As a N. עי *A heap of earth turned up.* Mic. i. 6. Hence

IV. *The heap* or *tumulus* of a grave. occ. Job xxx. 24.

V. In Niph. *To be diſtorted, writhed,* as a perſon in pain. occ. Pſal. xxxviii. 7. Iſa. xxi. 3.

VI. In Kal, *To pervert, turn aſide,* as paths or ways. occ. Lam. iii. 9. In Hiph. The ſame. occ. Jer. iii. 21.

VII. In Hiph. *To pervert,* ſpoken of right or juſtice. Job xxxiii. 27. xxxiv. 12. Alſo, *To do* or *act perverſely, wrong,* or *wickedly.* 2 Sam. xix. 19, or 20. xxiv. 17. 1 K. viii. 47, & al. In Kal, the ſame. occ. Dan. ix. 5. Eſth. i. 16. Comp. under עות. As a Participle Niph. or participial N. נעוה *Perverted,* in heart or underſtanding namely. occ. Prov. xii. 8. As Ns. ען, plur. (in Reg.) עוני, but generally עונות *Perverſion, perverſeneſs, depravity, iniquity.* See 2 Sam. xix. 19, or 20. עון Nearly the ſame, 1 Chron. xxi. 8. Pſ. li. 7. Some of the Tranſlations and Lexicons give theſe Nouns the ſenſe of *puniſhment* in the following paſſages, Gen. iv. 13. xv. 16. Num. v. 31. * 1 Sam. xxv. 24. Pſ. lxix. 28. Prov. v. 22. Iſa. xxx. 13; in all which *perverſeneſs* or *iniquity* ſeems the ſtrict ſenſe. The ſenſe of *puniſhment* muſt, however, I think, be admitted in Lev. xxvi. 41, 43. 1 Sam. xxviii. 10. 2 K. vii. 9. As a N. fem. plur. עינת (according to the common printed editions) *Iniquities.* occ. Hoſ. x. 10; where Eng. marg. *When I ſhall bind them for their two* tranſgreſſions, "i. e. carry them captive into Aſſyria for their idolatry or revolting from my worſhip, and for their defection from the houſe of David." *Clark*'s Note. And obſerve that in Hoſ. x. 10, the *Keri* and eleven of Dr. *Kennicott*'s Codices read עונותם, and thirteen others עונתם; and that the LXX, Syr. and Vulg. tranſlate the words, *when they are chaſtiſed for their two iniquities,* as if they had here read not only עונותם, but בהוסרם for באסרם.* See Bp. *Newcome.* As a N. fem. plur. נעות *Perverſeneſſes, iniquities,* occ. 1 Sam. xx. 30; where בן נעות המרדות *A ſon of rebellious* perverſeneſſes, ſeems to import *a perſon of a* wicked, rebellious *diſpoſition,* a wicked rebel. Comp. בן 9. under בנה VI.

VIII. As a N. maſc. plur. יעים *Shovels.* See under יעה II.

IX. מעי *The bowels,* and מעות *Gravel.* See under מעה.

עועה Occurs not as a V. in this reduplicate form, but as a N. maſc. plur. עועים *Great* or *repeated perverſions, deviations,* or *errours,* of mind or underſtanding namely. So LXX, Πλανησεως *Errour,* Vulg. Vertiginis *Giddineſs, confuſion.* occ. Iſa. xix. 14.

עור

With a ו radical and immutable, as in אול, נוע, עות, שוע.

I. As a N. עור *Blind, deſtitute* of ſight. Exod. iv. 11. Lev. xix. 14, & al. freq. It is applied to the eyes themſelves, Iſa. xlii. 7, עינים עורות *the* blind *eyes.* As a V. *To blind, deprive of ſight,* whether bodily, 2 K. xxv. 7. Jer. xxxix. 7. lii. 11; or mental, Exod. xxiii. 8. Deut. xvi. 19. *Blinding,* or cutting out one or both the eyes, has been in our days practiſed in Perſia as an uſual puniſhment for *treaſonable* offenſes †. עור is oppoſed to פקח *open,* i. e. in the preſent caſe, *pervious* to the light, *capable of tranſmitting* it. See Exod. iv. 11. Pſ. cxlvi. 8. Iſa. xxxv. 5. xlii. 7. As a N. fem. עורת *Blindneſs.* occ. Lev. xxii. 22. It is an abſtract word, like the following יבלת and ילפת, uſed for a concrete. As a N. עורון *Blindneſs*. occ. Deut. xxviii. 28. Zech. xii. 4.

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* Where obſerve, by the way, that the *impaſſioned* ſtyle of Abigail reſembles that of *Virgil*'s Niſus, Æn. ix. lin. 427,

Me, me: adſum qui feci: *in me convertite ferrum.*

† See Mr. *Hanway*'s Travels, vol. i. p. 295, 296, 299, 327, 371; vol. iv. p. 210, 211.

II. As a N. עור *The ſkin*. See under ערה V.

III. Chald. As a N. עור *Chaff*. See under ער XIV.

עות

With a ו radical (as in גוע, עור, שוע, &c.), or at leaſt never dropped.

I. *To incline, cauſe to incline downwards, or more to one ſide than the other*. occ. Eccleſ. i. 15. vii. 13, in both which texts it is oppoſed to תקן *ſtraight, even*; Amos viii. 5, ולעות *And* to incline *the balances of deceit*, make *them* weigh unfairly. In Hith. *To incline, bow oneſelf*. occ. Eccleſ. xii. 3, *And the ſtrong men* ſhall bow themſelves, forward namely, as the legs of old men do, which makes them liable to fall.

II. It imports *partiality* in judgement, and is applied either to the judgement itſelf, *To incline* or *make* it *partial*. occ. Job viii. 3, twice. xxxiv. 12, or to the perſon judged. *To incline* or *be partial againſt* him. occ. Job xix. 6. Pſ. cxix. 78. Lam. iii. 36. As a N. fem. in Reg. עותת *Wrong, injuſtice*. occ. Lam. iii. 59.

III. Spoken of a way or proceeding, *To pervert, make to decline* or *deviate* from the purpoſe. occ. Pſ. clxvi. 9.

IV. עות *To time*, ſee under עת I. נעות 1 Sam. xx. 30, ſee under עוה VII.

עז

Denotes *ſtrength* or *vigour*.

I. In Kal, *To be ſtrong, vigorous, to prevail*. Jud. iii. 10. vi. 2. Pſ. ix. 20. lii. 9, & al. Alſo, *To ſtrengthen, make vigorous*. Pſal. lxviii. 29. Iſa. xxx. 2. In Hiph. *To ſtrengthen*, or, as we ſay in Engliſh, *harden*, the face in or with impudence. Prov. vii. 13. xxi. 29. Comp. Deut. xxviii. 50. Eccleſ. viii. 1. Dan. viii. 23. As Ns. עז *Strength, ſtrong, vigorous, violent*. Gen. xlix. 3, 7. Exod. xiv. 21. Jud. xiv. 18, & al. freq. עזי נפש *Strong of appetite, greedy*. Iſa. lvi. 11. מעוז *An inſtrument*, or *mean, of ſtrength*. Pſ. xxvii. 1. xxxi. 3, 5, & al. freq. Alſo, *A ſtrong hold* or *place*. Jud. vi. 26. Nah. iii. 11. Dan. xi. 7, 10, 19. As a N. maſc. plur. מעזני *Strong holds*. occ. Iſa. xiii. 11.

Hence Lat. *Os* a bone, ſee under עצם III. Eng. *Ox*, from his ſtrength.

II. In Hiph. *To haſten, move*, or *remove with haſte* and *vigour*, both in a tranſitive and intranſitive ſenſe, *To force* oneſelf or others *away*. occ. Exod. ix. 19. Iſa. x. 3. Jer. iv. 6. (where LXX σπευσατε haſte) vi. 1. (where LXX ενισχυσατε *be ſtrong*.)

III. The word is applied to the *prodigious ſtrength* and *activity* of the שחקים *conflicting ethers*, and of the רקיע *expanſion*. Pſ. lxviii. 35. cl. 1.

IV. As a N. עז, plur. עזים *A goat*, male or female, ſo called on account of it's *agility* or *vigour*; whence to the heathen it was an animal repreſentative of the *ethers in expanſion*, or of the *active powers of nature*. No doubt, this was a very ancient emblem; for in the *Orphic* Hymns we find *Pan*, i. e. The Univerſe, called αιγομελες *goat-limbed*, σκιρτητα *ſkipper*, Αιγονομοις χαιρων *delighting in goat herds*, αληθης Ζευς ὁ κεραστης *true horned Jove*, i. e. who by his *two horns*, i. e. the *light* and *ſpirit*, or groſs air, puſhes forward the planets in their orbits. (Comp. קרן II.) And *Herodotus*, lib. ii. cap. 46, informs us, that the Egyptian *Mendes* was repreſented like the Grecian *Pan*, with the face and legs of a *goat*, and that this name in the Egyptian tongue ſignified both *a goat* and *Pan*. See *Beloe*'s Note 84. So *Mendes* may perhaps be derived from Heb. מנד *moving, motive*, and עז *ſtrength*.

The laſt cited hiſtorian in the ſame place relates it as a fact which happened in his own time, that a *goat* lay openly with a woman, and other * of the Greek writers mention the ſame horrid abomination, as an *uſual practice* among the *Egyptians*, in honour no doubt of the παντοφυης, γενετωρ παντων *all-productive, all-generating God* (as *Orpheus* calls *Pan*), and hence probably one reaſon of the law, Lev. xviii. 23. xx. 16. freq. occ.

Hence Gr. Αιξ *A ſhe-goat*.

Plur. עזים is uſed elliptically for *goat's hair*. Exod. xxxv. 6, 26, & al.

V. As a N. maſc. plur. מעזים *Protectors, defenders, guardians*, mentioned as objects of worſhip. Dan. xi. 38, 39; ſo Eng. margin at ver. 38, *God's protectors*. Bp. *Newton* in his valuable and elaborate *Diſſertations on the Prophecies*, vol. ii. p. 155, &c. as he interprets *the king*, in ver. 36, to mean the *Roman ſtate* or *power*, ſo he takes theſe מעזים to ſignify the *guardian ſaints* and *angels*, whoſe worſhip he ſhews began in the *Roman* empire very ſoon after it became Chriſtian. This expoſition ſeems far preferable to that which interprets מעזים of *Jupiter* or *the heavens*, and accordingly refers the prophecy to *Antiochus Epiphanes*, and his dedication of the temple at Jeruſalem to *Jupiter Olympius*, and ſetting up of that idol on the altar of burnt-offerings. Comp. 1 Mac. i. 54, with 2 Mac. vi. 2, and ſee *Univerſal Hiſtory*, vol. x. p. 267, 8vo.

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* See *Strabo*, lib. xvii. p. 1154, edit. *Amſtel.* and *Bochart*, vol. ii. 641, 2.

The ancient *Gauls* however had an *Hercules* with the attribute *Maguſan:* which ſeems a plain derivative from עז *to be ſtrong*, and this is eminently [*] the character of *Hercules*. So in the *Orphic* Hymn he is called, *μεγασθενες, αλκιμε, καρτεροχειρ, αδαμαστε, ſtrong, mighty, ſtrong-handed, inſuperable.* It is well known, that by *Hercules* [†], in the *phyſical* mythology of the heathen, was meant the *ſun* or *ſolar light*, and his twelve famous labours have been referred to the ſun's paſſing through the twelve zodiacal ſigns; and this perhaps not without ſome foundation. But the labours of *Hercules* ſeem to have had a ſtill higher view, and to have been originally deſigned as emblematic memorials of what the real *Son of God* and *Saviour of the world* was to do and ſuffer for our ſakes;

> ——————Νουσων θελκτηρια παντα κομιζων,
> *Bringing a cure for all our ills,*

as the *Orphic* Hymn ſpeaks of *Hercules*. But on this ſubject ſee more in Mr. *Spearman*'s excellent Letters on the LXX, p. 88. To what that learned writer has obſerved, I beg leave to add a curious paſſage from Mr. *Spence*'s Polymetis, dial. ix. p. 116. Beſides *Hercules* ſtrangling the *two ſerpents* ſent to deſtroy him in his cradle, " what," ſays he, " is more extraordinary than this, is, that there are exploits ſuppoſed to have been performed by him, even *before* Alcmena *brought him into the world*." To which he adds in a note, " This perhaps is one of the moſt *myſterious* points in all the mythology of the ancients. Though *Hercules* was born not long before the Trojan war, they make him *aſſiſt the Gods in conquering the rebel giants* (*Virgil*, Æn. viii. lin. 298); and ſome of them talk of *an oracle or tradition in heaven, that the Gods could never conquer them without the aſſiſtance of a MAN*. *Apollodorus*, Bibl. lib. i. and *Macrobius*, Sat. lib. i. cap. 20." Thus Mr. *Spence*. But can any man ſeriouſly believe that ſo excellent a ſcholar as he was, could not eaſily have accounted for what he repreſents as being ſo *very myſterious?* Will not 1 Pet. i. 20, compared with Hag. ii. 7, clear the whole difficulty, only recollecting that *Hercules* might be the name of [‡] ſeveral *mere men*, as well as a title of the *future Saviour?* And did not the *truth* here glare ſo ſtrongly in our author's eyes, that he was afraid to truſt his reader with it in the text, and ſo put it into a note, for fear it ſhould ſpoil his *jeſts* at p. 125?

VI. As a N. fem. עזניה *The black eagle*, ſo called, according to *Bochart*, from it's great *ſtrength* in proportion to it's ſize. Thus *Homer* deſcribes it, Il. xxi. lin. 253,

> Ὁς θ' ἁμα καρτιστος και ωκιστος πετεηνων,
> Swifteſt and *ſtrongeſt* of the aërial race.
> Pope.

The ſame account is given of it by *Ariſtotle*, *Pliny*, and other writers. It is called in Latin [||] Valeria à valendo, from it's *ſtrength*, and Targum *Onkelos* renders the Heb. עזניה by עזיא, and ſo preſerves the idea. See more in *Bochart*, vol. iii. 188, &c. Comp. *Buffon*, Hiſt. Nat. des Oiſeaux, tom. i. p. 124. occ. Lev. xi. 13. Deut. xiv. 12. It ſhould however be obſerved, that according to this expoſition the N. עזניה is a word of a very uncommon,

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[*] See *Spence*'s Polymetis, p. 114, 115.

[†] See the *Orphic* Hymn addreſſed to him, *Macrobius* Saturnal. lib. i. cap. 20.; *Porphyry* in *Euſeb.* Præparat. Evangel. lib. iii. cap. 11, p. 112, edit. *Colon.*; and *Voſſius* De Orig. & Progr. Idol. lib. ii. cap. 15.

[‡] " Nec æſtimes Alcmenâ apud Thebas Bæotias natum, ſolum vel primum Herculem nuncupatum: immo poſt multos atque poſtremus ille hac appellatione dignatus eſt honoratuſque hoc nomine." *Macrob.* Saturnal. lib. i. cap. 20.

[||] *Pliny* enumerating the ſpecies of eagles, Nat. Hiſt. lib. x. cap. 3, mentions firſt, " *Melanaëtos à Græcis dicta, eademque* Valeria, *minima magnitudine*, viribus præcipua, *colore nigricans.* The kind called from the Greeks Melanaëtos, or the black eagle, and alſo *Valeria*, the leaſt in ſize, but *chief in ſtrength*, of a blackiſh colour."

common, and, I believe, unexampled form, no reaſon being aſſigned for the termination ־ניה. Mr. *Bate*, Crit. Heb. explains עזניה by "*The whining kite*, from ניה its *noiſe*, and עז *impudence*, *ſtrong* and *bold* diſpoſition;" and in his Note on Lev. xi. 13. (in *New* and *Literal* Tranſlation), he ſays, "they have on the *South Downs* in *Suſſex*, a *whining kite*, which may be heard when very high in the air, and ſeems to be the העזניה here." The LXX render the word by Ἁλιαιετος, and Vulg. by Haliæetus, *the ſea-eagle*. Whatever bird was intended, I think it was ſo named from עז it's *ſtrength*, and ניה (Ezek. xxvii. 32.) *moaning*, which nearly agrees with Mr. *Bate*'s derivation.

עזז *To make exceedingly ſtrong, ſtrengthen very much*, LXX ασφαλεις ετιθει, *made ſafe* or *ſecure*. occ. Prov. viii. 28. As a N. עזוז *Very* or *exceedingly ſtrong*. occ. Pſ. xxiv. 8. Alſo, *Great ſtrength* or *power*. occ. Pſ. lxxviii. 4. cxlv. 6. Iſa. xlii. 25. xliii. 17.

עזב

I. In Kal, *To leave, forſake, leave off, diſmiſs, let go.* Gen. ii. 24. xxiv. 27. xxviii. 15. Exod. ii. 20, & al. freq. Exod. xxiii. 5, *When thou ſhalt ſee the aſs of him that hateth thee, lying under his burden*, וחדלת מעזב לו *then thou ſhalt forbear* to leave *it to him*; i. e. thou ſhalt not *leave* the beaſt under his burden (LXX ου παρελευσῃ αυτο, thou ſhalt not *paſs by* it, the beaſt), but ſhalt aſſiſt him in raiſing it up again, and then עזב תעזב עמו *thou ſhalt* ſurely leave *it with him*. (Comp. Deut. xxii. 4.) Neh. iii. 8, ויעזבו *And they* left (i. e. intermitted building) *Jeruſalem to the broad wall.* So the LXX κατελιπον, and Vulg. dimiſerunt. See *Pole* Synopſ. in loc. Comp. Neh. iii. 34, or iv. 2, היעזבו להם Will they let *them* alone? So Vulg. Num *dimittent* eos gentes? Will *the Gentiles* let *them* alone? In Niph. *To be left, forſaken.* Pſ. xxxvii. 25, & al.

II. *To leave, commit*, concredere. Gen. xxxix. 6. Job xxxix. 11. Pſ. x. 14.

III. With מ following, *To forſake, fail from.* So Targum פסוק, LXX εκλειψουσιν απο—Vulg. deficiet de—occ. Jer. xviii. 14. Comp. under שלג.

IV. *To let go, let looſe.* Job x. 1, אעזבה עלי שיחי I will let looſe *my meditation upon me*, i. e. I will give it full vent. So as a Participle paoul עזוב *He who is let go free*, as oppoſed to עצור *him who is ſhut up*. Deut. xxxii. 36. 1 K. xiv. 10. xxi. 21. See *Scott*'s Note on Job.

V. As a N. maſc. plur. in Reg. עזבוני *Market-places, warehouſes*, or *repoſitories*, where goods are *left* for ſale. The LXX generally render it by αγορα *a market-place*; and probably theſe עזבונים nearly reſembled the modern *Bazars* in the eaſtern countries, which, ſays Dr. *Ruſſell**, "are properly *long, covered, narrow ſtreets*, on each ſide of which are a number of ſmall ſhops, juſt ſufficient to hold the tradeſman (and perhaps one or two more) with all the commodities he deals in about him, the buyer being obliged to ſtand without. Each ſeparate branch of buſineſs has a ſeparate *Bazar allotted them*." Theſe *Bazars* are like our *Exeter 'Change*, London, but uſually longer. Ezek. xxvii. 12, *Tarſhiſh* (*was*) *thy mart for the abundance of all riches in ſilver, iron, tin, and lead*, נתנו עזבוניך (*which*) *they put* (*in*) *thy* warehouſes. That the Particle ב *in* is to be underſtood here, and at the 14th ver. before עזבוניך is evident from ver. 16, 19, where it is expreſſed. Ver. 33, בצאת עזבוניך *When thy* Bazars (i. e. the contents of them) *went out from the ſeas, thou filledſt many people*, &c.

עזק

I. *To ſurround with a fence, fence round.* So the LXX φραγμον περιεθηκα, and Vulg. ſepivit. occ. Iſa. v. 2. Their vineyards in Syria and Judea are ſtill *fenced* not only with *living hedges*, but ſometimes with *ſtone walls*. See *Harmer*'s Obſervations, vol. i. p. 452, &c. 456, &c.

II. Chald. As a N. fem. in Reg. עזקת *A ring which ſurrounds* the finger. So LXX δακτυλιῳ, and Vulg. annulo. occ. Dan. vi. 17. Comp. under טבע III.

Der. *Huſk.*

עזר

I. In Kal, *To help, aid, aſſiſt.* Gen. xlix. 25. Deut. xxxii. 38, & al. freq. In Hiph. The ſame. occ. 2 Chron. xxviii. 23. In Niph. *To be holpen, aſſiſted.* Pſ. xxviii. 7, & al. As a N. עזר *Help, aid.* Gen. ii. 18. Deut. xxxiii. 26, & al. freq. Fem. עזרה Nearly the ſame, *Help, aſſiſtance.* Jud. v. 23. Iſa. x. 3.

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* Nat. Hiſt. of Aleppo, p. 5, 6.

II. As a N. fem. עזרה is mentioned as ſomething belonging to Solomon's temple, 2 Chron. iv. 9, *And he (Solomon) made the court of the prieſts and the great* עזרה, *and doors to the* עזרה, *and he overlaid their doors*, i. e. both the doors of the prieſts court, and of the עזרה, *with braſs*. 2 Chron. vi. 13, *For Solomon had made a ſcaffold of braſs, and had placed it in the midſt of the* עזרה, *and upon it* עמד *he was, and kneeled down upon his knees*, &c. But by ver. 12, and 1 K. viii. 22, Solomon was now *before the altar of the Lord*, and conſequently *in the court of the prieſts*; and therefore if עזרה means the ſame in the former as in the latter paſſage of 2 Chron. it cannot in that ſignify the *great court of the people.* In both texts it ſeems rather to denote, according to Dr. *Taylor* in his *Hebrew Concordance*, "*a ſquare work raiſed above the pavement*, with a parapet round about it, and a door in the parapet, before the altar of burnt-offerings," and appears to have it's name from the *help* it afforded the king in being ſeen and heard by all the congregation of Iſrael when he uttered his admirable prayer, q. d. *a lift.*

III. As a N. fem. עזרה *A ſettle* or *inbenching* in the altar of burnt-offerings. There were two of theſe *inbenchings*, upon the uppermoſt of which the prieſts ſtood to ſacrifice, and they were each called עזרה from the *aſſiſtance* or *eaſe* they afforded the prieſts in performing the ſeveral parts of their office*. q. d. *An eaſement.* occ. Ezek. xliii. 14, 17, 20. xlv. 19.

From this Root is, perhaps, derived *Æſar*, the Etruſcan name for God according to *Suetonius* in Octav. cap. 97.

עט

I. In Kal, Tranſitively, *To move, remove,* or *caſt away with quickneſs* or *impetuoſity, to hurry away.* As a Participle Benoni in Kal. occ. Iſa. xxii. 17; where the LXX αφελει *ſhall take away*: but this is too weak a word; and obſerve that in this text עטה is a N. fem. q. d. (*with*) *a hurrying away*, as the preceding טלטלה.

II. In Kal, with אל following, *To ruſh violently* or *impetuouſly upon, to fly upon,* involare, as upon ſpoil. occ. 1 Sam. xv. 19. xiv. 32: where the *Keri*, the *Complutenſian* edition, and very many of Dr. *Kennicott*'s Codices read ויעט. The LXX in 1 Sam. xv. 19, render it ωρμησας *thou didſt ruſh*; and one of the Hexaplar Verſions in 1 Sam. xiv. 32, by ωρμησεν *ruſhed.*

III. In Kal, with ב following, *To fly upon* with inſults and contumely. occ. 1 Sam. xxv. 14; where *Aquila*, ωτρυνθη *he was ſtirred up.*

Hence, perhaps, Saxon hpettan to excite, whence Eng. *to whet*; alſo Saxon hpit, whence Eng. *white*, the moſt vivid of all colours.

IV. As a N. עט *A pen for writing*, made, according to the practice ſtill continued in the Eaſt, of a reed†, and ſo called, becauſe it *ruſhes*, as it were, *on* the paper, parchment, or &c. on which it writes. occ. Pſ. xlv. 2. (where LXX καλαμος, and Vulg. calamus, *a reed*) Jer. viii. 8. Alſo, *A pen* or *graver* of iron for the ſame reaſon. occ. Job xix. 24. Jer. xvii. 2.

V. As a N. עיט A general name for *rapacious birds*, from the *impetuoſity* with which they *ruſh* on their prey. occ. Gen. xv. 11. Job xxviii. 7. Iſa. xviii. 6. xlvi. 11. (where ſee *Vitringa* and Bp. *Lowth*) Ezek. xxxix. 4. Comp. Job ix. 26. Hab. i. 8. Hence Greek Αετος or Αιετος *An eagle*. Alſo, *A ravenous wild beaſt*. occ. Jer. xii. 9. Comp. under צבע III.

עטא See under יעט II.

עטה

With a radical, but mutable or omiſſible, ה.

Denotes, in general, *Involution.*

I. *To throw*, or *wrap* as a garment over one. See Jer. xliii. 12. Pſ. civ. 2. cix. 19. 1 Sam. xxviii. 14, והוא עטה מעיל *And he has wrapt (over him) an upper garment.* As a N. or Participle fem. עטיה *Wrapt up, veiled, muffled up.* So LXX περιϐαλλομενη. occ. Cant. i. 7,

> "For why ſhould I ſtill *darkling* rove,
> E'en by the tents of thoſe I love?"
> Mrs. FRANCIS.

Of a ſword, מעטה *Wrapt up* or *covered,* as with the ſcabbard. occ. **Ezek.** xxi. 15. As a N. מעטה *An upper garment, a robe.* occ. Iſa. lxi. 3.

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* See *Prideaux*, Connect. pt. i. book iii. an. 535; *Villalpand.* Templ. in *Walton*, Polyglott. p. 16; *Pole*, Synopſ. in Ezek. xliii. 14; and *Calmet* in ALTAR OF BURNT-OFFERINGS.

† See *Harmer*'s Obſervations, vol. ii. p. 175; *Shaw*'s Travels, p. 227, Note 3; *Hanway*'s Travels, vol. i. p. 317; and *Niebuhr*, Voyage en Arabie, tom. i. p. 118.

II. Conſtrued with על, *To put a covering upon, to cover.* Lev. xiii. 45, *The leper*—על שפם יעטה ſhall cover *the upper lip*; for in the leproſy the breath is exceſſively offenſive, and perhaps infectious; from the former circumſtance the Syrians call it רוח אריא *the lion's breath*, becauſe theſe animals likewiſe have a very ſtinking breath *. *Covering the upper lip* was alſo a cuſtom of *mourners*. See Ezek. xxiv. 17, 22. Micah iii. 7. *Muffling up the mouth* in *mourning* for the dead was practiſed by the Jews in Barbary when Dean *Addiſon* was there. See *Harmer*'s Obſervations, vol. iii. p. 382.

III. Spoken of rain, *To overſpread, cover.* occ. Pſ. lxxxiv. 7, *The rain* covereth *the pools* or *reſervoirs.* Comp. Iſa. xi. 9. Hab. ii. 14.

IV. *To wrap over* one, as it were, *to cover* oneſelf *with*, as ſhame. Pſ. lxxi. 13. cix. 29. (comp. Pſ. lxxxix. 46.)—zeal. Iſa. lix. 17. Alſo, In Kal and Hiph. *To wrap over* another, and ſo *cover* him *with*, as a robe, &c.—a robe of righteouſneſs. Iſa. lxi. 10. — ſhame. Pſalm lxxxix. 46.

The above cited paſſages are all in which this Root occurs.

עטן

Occurs not as a V. but as a N. maſc. plur. in Reg. עטיני *The bowels, inteſtines.* Once, Job xxi. 24, עטיניו *His* bowels or inteſtines *are full of*, or *abound with*, חלב *fat.* So the LXX Τα δε εγκατα αυτȣ πληρη ϛεατος, and Vulg. *viſcera ejus plena* ſunt adipe. Conſult *Bochart*, vol. ii. 457, 8. May not עטינים be a N. maſc. plur. from עטה *to involve*, formed as גלינים from גלה? And may not the *inteſtines*, including thoſe fatty parts, the meſentery and omentum, be ſo called on account of their wonderful *involutions*?

עטף

I. *To obſcure, cover, cloak, hide*; or in a paſſive ſenſe, *To be obſcured, covered, hidden.* Job xxiii. 9. Pſ. lxv. 14. lxxiii. 6. As a N. fem. plur. מעטפות, rendered *mantles*, but might rather, I think, have been tranſlated *mufflers*; for it ſeems to mean what the Turks call *murlins*, of which Lady *M. W. Montague*, letter xxix. vol. ii. p. 17, ſpeaks thus: "No woman, of what rank ſoever, is permitted to go into the ſtreets without two *murlins*, one that *covers her face* all but her eyes, and another that *hides the whole dreſs of her head*, and hangs half way down her back." occ. Iſa. iii. 22. Comp. *Niebuhr*, Voyage, tom. i. p. 133, 134.

II. In Kal and Hith. *To be obſcured, darkened, covered, overwhelmed*, that is, *to be in extreme weakneſs, grief*, or *affliction, to faint* or *fail through ſorrow* and *miſery.* Iſa. lvii. 16. Lam. ii. 11, 19. Pſ. lxi. 3. cii. 1. lxxvii. 4. cvii. 5, & al. As *light* is in Scripture often uſed for *joy* and *alacrity*, ſo *darkneſs* ſignifies *faintneſs, ſorrow*, and *affliction.* See inter al. Pſ. cxii. 4. Iſa. v. 30. Lam. iii. 2. Amos v. 18, and under חשך II.

III. In Hiph. *To be weak, faint, dull, lifeleſs.* occ. Gen. xxx. 42. As a participial N. maſc. plur. עטפים *Weak, faint.* occ. Gen. xxx. 42. See *Bochart*, vol. ii. 513, 514.

עטר

I. In Kal and Hiph. *To encompaſs, ſurround.* occ. 1 Sam. xxiii. 26. Pſ. v. 13. lxv. 12. ciii. 4. But theſe two laſt texts ſhould perhaps be rather referred to the following ſenſe:

II. As a N. fem. עטרה in Reg. עטרת *A circle* or *fillet* of gold worn by princes. See 2 Sam. xii. 30. 1 Chron. xx. 2. Eſth. viii. 15. Job xix. 9. Cant. iii. 11. Ezek. xxi. 26, or 31; where it is diſtinguiſhed from the מצנפת or *turband*; and both are there mentioned as *royal* ornaments. So *Xenophon* (Cyropæd. lib. viii. p. 461, edit. *Hutch.* 8vo.) deſcribing the royal apparel of Cyrus, ſays, Ειχε δε διαδημα περι τη τιαρα he had a *fillet* round his tiara." And in modern times Mr. *Hanway*, Hiſtory of *Nadir Shah*, p. 191, among the preſents made by that prince to the Great *Moghol*, mentions a crown, a bracelet, *a fillet* (this, ſays he, in a note, they call *Sirpeach, which is worn round the turband*), and a girdle, richly ſet with diamonds. Hence as a V. in Kal and Hiph. *To crown, encompaſs* the head *with a crown.* See Pſ. viii. 6. Iſa. xxiii. 8. Cant. iii. 11; in which laſt paſſage it denotes the *crown* worn by the

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* See *Michaelis*'s Recueil de Queſtions, p. 72, Note.

Jewiſh *bridegroom* at his marriage. The [*] ancient ceremony of *crowning* the contracting parties at their *marriage* is ſtill obſerved in the Greek church. This Mr. *Harmer* [†] has obſerved concerning thoſe of that communion in Egypt; to which we may add from Dr. *King*'s Rites, &c. of the *Greek* Church in Ruſſia, "The ſecond ceremony, which is properly *the marriage*, is called the office of *matrimonial coronation*, from a ſingular circumſtance in it, that of *crowning* the parties. Formerly theſe *crowns* were garlands made of flowers or ſhrubs, but now there are generally in all churches *crowns of ſilver* kept for that purpoſe." So in the marriages of the *Maronites* in Syria, "after a ſhort ſervice the biſhop puts a *crown* firſt on the bridegroom's head, after which the bride, bride's man and maid *are crowned* in the ſame manner [‡]." On Job xxxi. 36, it may be remarked, that, however diſſimilar *binding a writing about the head* may be from our cuſtoms, yet we meet with ſuch a practice in the Eaſt even to our days; for when a governour under the Great Mogul is receiving *letters* or orders from his maſter, "the moment he ſees the pacquet, he alights from his horſe, and falls proſtrate to the ground; which done, he takes the pacquet from the meſſenger, *binds it faſt upon his own head*, and returning to the court-room, where he uſually diſpatches buſineſs, reads it, and returns an anſwer immediately." Complete Syſt. of Geography, vol. ii. p. 308, col. 1.

The LXX generally render the N. by Στεφανος *a crown*, and the V. by ϛεφανοω *to crown*.

עטש

Occurs not as a V. in Heb. but in Arabic the cognate Root עטס ſignifies *to ſneeze*. As a N. fem. plur. in Reg. עטישתי *Sneezings* or *neeſings*. So the LXX and *Aquila* ϖταρμος, and Vulg. Sternutatio. Once, Job xli. 9.

The Heb. עטש, like the Lat. *ſternuo*, *ſternuto*, and the Eng. *ſneeze*, ſeems to be a word formed from the ſound.

עי See under עוה

עיף See under יעף

עכס

I. *To confine, fetter.* So in Arabic the V. ſignifies *To bind* or *confine*, as with a rope, and as a N. is applied to *the rope, which from the mouth or neck of a camel is tied to his fore-foot*, in order to tame and break him. See *Caſtell.* occ. Prov. vii. 22, as a Participle paoul, the formative ו being omitted, as it frequently is; וכעכס אל מוסר אויל *And as* the fettered *fool (goeth) to correction*; or *as the fool* fettered *for correction*; ſo this young man is by the violence of his luſt *dragged*, as it were, to deſtruction, againſt his better mind.

II. As a N. maſc. plur. עכסים *Ornamental fetters* or *ſhackles* worn by the Jewiſh women. occ. Iſa. iii. 18. So *Pliny*, Nat. Hiſt. lib. xxxiii. cap. 12, mentions the compedes or *fetters* of ſilver, which, he ſays, were worn by *women* of the lower ranks, i. e. among the *Romans*. *Niebuhr* [||] ſpeaks of the *great rings* (les grands anneaux) which the common and dancing *women* in *Egypt*, and an *Arabian woman* of the deſert, wore round their *legs*. Dr. *Shaw*, Travels, p. 241, mentions the *ſhackles* or *tinkling ornaments of their feet* (ſo our tranſlation renders עכסים) as part of the conſtant dreſs of the *Mooriſh women*; and *Stewart*, in his Journey to *Mequinez*, ſays that the *Mooriſh women* in thoſe parts have *bracelets* about their arms and *legs*. *Mandelſlo*, Travels, p. 11, ſays, "The [*Perſian*] women wear about their arms and *legs* a great many *rings* or plates of ſilver, braſs or iron, according to their conditions and qualities." "*Rauwolff* tells us that the *Arab women*, whom he ſaw in his going down the Euphrates, wore *rings about their legs* and hands, and ſometimes a good many together, which, in their *ſtepping, ſlipped up and down, and ſo made a great noiſe*." Sir *John Chardin* ſays, that "in *Perſia* and *Arabia*—they wear *rings* about their ancles, *which are full of little bells*. Children and young girls take a particular pleaſure in giving them motion; *with this*

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[*] See *Suicer*'s Theſaurus in Στεφανος I.

[†] In *Outlines of a New Commentary on Solomon*'s *Song*, p 7.

[‡] Dr. *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 127.

[||] Voyage en Arabie, tom. i. p. 133, 148. 194. Comp. tom. ii. p. 56.

*view they walk quick**." And it appears from the *Koran,* that the *Arabian* women in *Mahomet*'s time were fond of having the ſame kind of ornaments noticed. " Let them not (i. e. the women) *make a noiſe with their feet,* that the *ornaments* which they hide may thereby be diſcovered." *Sale*'s Al Koran, ch. xxiv. p. 291. Note. " Let them not make a noiſe with their feet, &c.] By ſhaking the *rings* which the women in the Eaſt wear about their ancles, and which are uſually of gold or ſilver. The pride which the Jewiſh ladies of old took in making a *tinkling* with theſe *ornaments of the feet* is (among other things of that nature) ſeverely reproved by the Prophet Iſaiah, ch. iii. 16, and 18." And to return to our Heb. word עכס, the citations juſt produced well illuſtrate Iſa. iii. 16, the only remaining paſſage where the Root occurs. *The daughters of Sion*—ברגליהם תעכסנה make a tinkling *with their feet* (Eng. Tranſlat.) or, more ſtrictly, ſhake or move their ſhackles *on their legs*; the meaning of the V. in this text being taken from the N. LXX τοις ποσιν—παιζεσαι ſporting or dancing *with their feet.*

עכר

In Kal, *To trouble, diſturb, put into agitation* or *commotion.* Gen. xxxiv. 30. Joſh. vi. 17. vii. 25. In Niph. *To be troubled, ſtirred up.* Pſ. xxxix. 3. As a N. fem. נעכרת *Trouble, diſturbance.* So Vulg. Conturbatio. occ. Prov. xv. 6.

על See under עלה

עלא Chald.

I. As a Particle from Heb. על, *Over.* occ. Dan. vi. 3.

II. As a N. עלא *An occaſion.* See under עלה XIX.

עלג

To ſtammer or *ſtutter.* It occurs not as a V. but as a participial N. maſc. plur. עלגים *Stammerers, ſtutterers.* So the LXX ψελλιζεσι, and Vulg. balborum. Once, Iſa. xxxii. 4.

עלה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To aſcend, mount upwards, to go* or *come up,* in almoſt any manner. See inter al. Gen. ii. 6. xl. 10. xlix. 4. Amos vii. 1. 1 K. xxii. 35. Iſa. vii. 1. Jer. viii. 22. Prov. xxi. 22. Gen. xix. 28. Ezek. xi. 24. Exod. xvi. 14.

The expreſſion of עלה going up *to one's bed,* Gen. xlix. 4. 2 K. i. 4, 16. Pſal. cxxxii. 3, may be illuſtrated by what Dr. *Shaw* ſays of the *Mooriſh* houſes in *Barbary,* Travels, p. 209, 10; where, after having obſerved that their chambers are ſpacious, of the ſame length with the ſquare court, on the ſides of which they are built, he adds, " At one end of each chamber there is a little gallery *raiſed* three, four, or five feet *above the floor,* with a baluſtrade in the front of it, *with a few ſteps* likewiſe *leading up to it.* Here they place their *beds*; a ſituation frequently alluded to in the H. Scriptures, which may likewiſe illuſtrate the circumſtance of Hezekiah's *turning his face, when he prayed, towards the wall* (i. e. from his attendants), 2 K. xx. 2. Iſa. xxxviii. 2†; that the fervency of his devotion might be the leſs taken notice of and obſerved. The like is related of Ahab (1 K. xxi. 4.), though probably [he did thus] not upon a religious account, but in order to conceal from his attendants the anguiſh he was in for his late diſappointment."

עלות על לב To aſcend *upon the heart,* i. e. to come *into the mind*; the heart being conſidered as the ſeat of the underſtanding and affections. Iſa. lxv. 17. Jer. iii. 16. Comp. under לב I.

In Niph. *To go up* or *away.* 2 Sam. ii. 27. Alſo, *To be exalted, elevated, raiſed up.* Pſ. xlvii. 10. xcvii. 9. In Hiph. *To cauſe to aſcend, to bring* or *carry up.* Gen. l. 24, 25, & al. freq. On 1 Sam. xxviii. 11, &c. comp. Ecclus. xlvi. 20, and ſee *Arnold*'s Note there. In Hith. *To raiſe* or *lift up oneſelf.* Jer. li. 3. As a N. על *High, exalted, the high one.* Hoſ. xi. 7. 2 Sam. xxiii. 1. Alſo, *Height, higheſt pitch.* Iſa. lix. 18, כעל גמלות כעל־ *According to* the height *of retributions, according to* the height *he will repay.* See

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* *Harmer*'s Obſervations, vol. ii. p. 385. And for further ſatisfaction the reader may conſult *Calmet*'s Dictionary in PERISCELIDES; *Complete Syſt. of Geography,* vol. ii. p. 175, col. 1, p. 304, col. 1, p. 330, col. 1, and p. 331, col. 2; *Sandys*'s Travels, p. 54, 85; Annual Regiſter for 1779, Characters, p. 47.

† Where comp. Bp. *Lowth*'s Note.

Vitringa, and comp. ch. lxiii. 1. So as a N. Chald. עליא. Dan. iii. 26, 32, & al. As a N. fem. in Reg. עלת *An aſcent.* 1 K. x. 5. Comp. Ezek. xl. 26. As a N. מעל *A lifting up*, as of the hands. occ. Neh. viii. 6. Comp. under ידה V. 1. As a N. מעלה *A going up*, *aſcent.* Joſh. x. 10. xviii. 17, & al. למעלה Spoken of the voice, *To a high* or *raiſed* pitch. 2 Chron. xx. 19. Comp. 1 Chron. xv. 16. Hence perhaps in the title of Pſal. cxxi. שיר למעלות, *A ſong for* elevations, and in thoſe of many other pſalms שיר מעלות mean a ſong to be ſung with the *higheſt elevations* of voice and muſic. Fem. plur. מעלות *Steps* or *ſtairs for aſcending.* 1 K. x. 19, 20. 2 K. ix. 13, & al. Alſo, *Degrees*, *marks*, or *lines*, one *above* another, which, by means of a gnomon, intercepting the ſolar light, or caſting a ſhadow, determine the height of the ſun, and conſequently the time of day*. Thus it occurs repeatedly in 2 K. xx. 9, 10, 11. Iſa. xxxviii. 8, which paſſages the reader will pleaſe to peruſe very attentively in Hebrew, and then obſerve, 1ſt. That the שמש or *ſolar light's going backward*, Iſa. xxxviii. 8, is equivalent to the *ſhadow's going backward*, 2 K. for the latter depends upon the former, and on a dial the light is exactly defined by the ſhadow. 2dly. That the *dial* or *horological inſtrument* here referred to was not an horizontal, but probably a *vertical* dial, on which kind of dial the ſhadow *deſcends* (which is expreſſed in 2 K. by הלך *going on*, נטה *declining*, and ירד *going down*) from ſun-riſe till noon: therefore, 3dly, That the *miracle* of the light's or ſhadow's שב *going backward*, or in the contrary direction to *going down*, i. e. their *aſcending*, muſt have been in the forenoon; and therefore, 4thly, That though we cannot exactly determine how much time was marked by *ten* מעלות, yet it could not be more than ſix hours, or the time from ſun-riſing to noon: hence, 5thly, That it ſeems not improbable that *each* מעלה might mark *half an hour of time*; and conſequently the *ten* מעלות, *five hours*; ſince on this ſuppoſition the miracle would be the more obſervable; and accordingly we may remark in the 6th place, That it was obſerved at Babylon (2 Chron. xxxii. 31, where בארץ ſhould have been rendered *in the earth*); and that if it was about eleven in the morning at Jeruſalem, when the *ſun* or *ſhadow* began to go back, it muſt have been nearly noon at Babylon; which circumſtance would make the miracle at this latter city ſtill more obvious and ſtriking. 7thly, That the obſervation of this miraculous *retroceſſion of the ſolar light* was not confined to Jeruſalem and Babylon, it was alſo taken notice of in Egypt; for "the Egyptians and their prieſts told *Herodotus*, that, from the reign of their firſt king to that of *Sethon*, the ſun had *riſen four times* in an unuſual manner; that he had *twice riſen* where he now ſets, and had *twice ſet* where he now riſes." Εν τουτῳ τῳ χρονῳ τετρακις ελεγον εξ ηθεων τον ἡλιον ανατειλαι· ενθα τε νυν καταδυεται, ενθευτεν δις επαντειλαι· και ενθεν νυν αντελλει, ενθαυτα δις καταβηναι. Lib. ii. cap. 142. It muſt be confeſſed, that in the *expreſſions* of *Herodotus*, in this paſſage, there ſeem to be inextricable difficulties, whether owing to the obſcure account of the Egyptians themſelves, or to the author's miſunderſtanding it, or to both theſe cauſes; or, which ſeems moſt probable, as well as moſt honourable to this great hiſtorian, to the corruption of his text. But ſtill, in this relation of *Herodotus*, confuſed as it is, we may plainly perceive the traditionary traces of *the two miracles* recorded in Joſh. x. 12, 13, and in 2 K. xx. In the former, though the ſun would not indeed appear to the people of Egypt to *riſe* in the *Weſt*, yet he would ſeem to them to *remain* there a whole day. (Comp. under דמה V. and חצה I.) In the latter miracle, *as above explained*, the ſun would really appear to the Egyptians *to ſet* in the *Eaſt* for ſome minutes; ſince Egypt is ſomewhat to the weſtward of Judea. On the contrary, at *Pekin* in *China*, the apparent retroceſſion of the ſun would not begin till about half an hour after four in the afternoon, and conſequently to the inhabitants of that city he would not appear to ſet at all, but only to lengthen the day five hours. Now there is a ſurpriſing fact recorded in the *Chineſe* annals to have happened ſome time within the reign of

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* See an entertaining Note concerning *dials* in Mr. *Pope*'s Iliad xi. lin. 119.

Yau, their ſeventh monarch from *Fohi*, in words to this effect, *that the ſun did not go down during the ſpace of ten days.* Thus *The Modern Univerſal Hiſtory*, vol. viii. p. 358, 8vo. where the learned authors ſay, "the time of this *Yau* correſponds with that of *Joſhua*; this therefore ſeems an account of the miraculous ſolſtice which happened at his command." But I muſt confeſs that, for * reaſons well known to men of learning, I give but very little credit to *Chineſe chronology*, and would rather refer the ſurpriſing fact juſt mentioned to the miracle in the time of *Hezekiah*; becauſe by *that* the *day* would have been really lengthened to the Chineſe, not indeed ten times, but *ten degrees*; whereas it appears to me, that to them the *night* would have been doubled by the miraculous ſolſtice in Joſhua's time. For if the *ſolar light* was then, as I apprehend, juſt going off from *Gibeon*, when he commanded it to ſtop, it muſt have been gone off from *Pekin* in *China* about five hours and a half; and if it miraculouſly ſtaid upon *Gibeon* about a whole day, there muſt have been the additional ſpace of a day (or night) before it roſe to *Pekin*. Laſtly, Let it be obſerved, that by the שמש or *ſolar light*'s miraculouſly ſhifting backward *ten degrees* to the *Eaſt*, the *earth* muſt *roll back* as many degrees to the *Weſt*; ſince, as the שמש or circle of interſection of light and darkneſs was moving eaſtward, the light would become moſt rarefied at the eaſtern, inſtead of being ſo, as uſual, at the weſtern edge of the earth, and † conſequently the ſpirit would now ruſh in at the ſaid eaſtern edge, and turn the earth from Eaſt to Weſt, contrary to its uſual rotation.

II. As a N. fem. עולה and עלה, plur. עולות, עלות, and עלת *A burnt-offering*, which *aſcends* in flame and ſmoke. See Gen. viii. 20. xxii. 2, 13. Exod. xxxii. 6. Lev. xvii. 8, & al. Jud. xi. 31, *And it ſhall be, that whoſoever cometh out from the doors of my houſe to meet me, on my returning in peace from the children of Ammon, ſhall ſurely be Jehovah's*, והעליתיהו עולה *and* I will offer (to) him (Jehovah namely) a burnt-offering. Here are two parts in Jephthah's vow (נדר, as it is called, ver. 30.) 1ſt. That what *perſon* ſoever met him ſhould be Jehovah's, i. e. dedicated for ever to his ſervice, as Hannah devoted Samuel before he was conceived in the womb, 1 Sam. i. 11. (Comp. Lev. xxvii. 1, &c.) And 2dly, That he himſelf would offer a burnt-offering *to Jehovah*. Unclean beaſts, and much more human ſacrifices, were an *abomination* to Jehovah ‡; therefore Jephthah *could* not intend to vow either of theſe; and if he had, ſurely the prieſts would not have offered them. Such a vow would have been to the laſt degree wicked and abſurd, and next to impoſſible to have been performed. But העליתיהו עולה, ſays Jephthah; had he meant, as tranſlated, *I will offer it up for a burnt-offering*, ל, *for*, ought to have been prefixed to עולה, as in Gen. xxii. 2, 13; but this was not his deſign. העליתיהו ſignifies, *I will offer* to *him*, i. e. to *Jehovah*, juſt before mentioned; and הו is here uſed for לו *to him*, as ו for לו in דברו *to ſpeak* to *him*, Gen. xxxvii. 4. —in יעדו *he had appointed* to *him*, 2 Sam. xx. 5.—והצדקתיו *and I would do* to *him juſtice*, 2 Sam. xv. 4.—ונתתיו *I will give* to *him*, Ezek. xxi. 27, or 32.—ſo נו in יבאנו *will come* to *him*, Prov. xxviii. 22. —and in וישבהו דבר, 1 K. xx. 9, *And they brought* (to) him word *again*, the conſtruction is exactly parallel to that in Jud. xi. 31. But for further ſatisfaction on the conſtruction of this text, I muſt beg leave to refer to Mr. *Bate*'s Crit. Heb. in ו, p. 162, and to Dr. *Randolph*'s Sermon before the Univerſity of Oxford, entitled, *Jephthah's Vow Conſidered.*

Chald. As a N. fem. plur. עלון *Burnt-offerings*. occ. Ezra vi. 9.

III. As a N. עלי *A peſtle*, which, by being *moved up* and then let down, brays things in a mortar. So *Aquila* and *Theodotion*, 'Υπερῳ, and Vulg. Pilo. occ. Prov. xxvii. 22.

IV. As a N. fem. עליה, in Reg. עלית *A*

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* See *Jenkin*'s Reaſonableneſs of Chriſtian Religion, part iii. ch. 1. vol. i. p. 321, 3d edit.; Third Diſſertation at the end of vol. iii. of *Goguet*'s Origin of Laws, &c. p. 283, &c. edit. *Edinburgh*; Ancient Univ. Hiſt. vol. xx. 8vo. p. 109, &c. p. 150, &c.; *Encyclopædia Britannica* in CHINA, No. 4, 5.

† See *Spearman*'s Enquiry after Philoſophy and Theology, chap. ii.

‡ See Iſa. lxvi. 3. Deut. xii. 29—31, and Lettres de quelques Juifs à Monſ. *Voltaire*, p. 304, &c. p. 318, &c.

higher room or *apartment, an upper chamber.* So LXX ὑπερωον. 2 Sam. xviii. 33, or xix. 1, ויעל על עלית השער *And he went up to* the upper chamber *of* or *over the gate.* 1 K. xvii. 19, ויעלהו אל העליה *And he brought him up to* the (upper) chamber. Theſe texts clearly prove the meaning of the N. to be *an upper chamber.* And though 2 Sam. xix. 1, and perhaps 2 K. iv. 10, 11, affords us an inſtance of what the Arabs ſtill call an *Oleah* (עליה), yet I cannot think with Dr. *Shaw*, Travels, p. 214, that "we may ſuppoſe the Heb. עליה to be a ſtructure of the like contrivance," *ſo as to include the ſmaller houſes*, which are ſometimes in the Eaſt annexed to the larger, and which alſo the Arabs call an *Oleah.*

The mention of the עליות or *upper chambers*, in Jer. xxii. 13, is peculiarly proper; ſince we may ſuppoſe that the principal rooms anciently in Judea were *thoſe above*, as they are to this day at *Aleppo*, the ground-floor being chiefly made uſe of for their horſes and ſervants*.

In Pſ. civ. 3, 13, God's עליות or *chambers* are *the clouds*, in which he was ſometimes pleaſed to make himſelf viſible to man. See Exod. xiii. 21. xiv. 24. xix. 16. Deut. iv. 11. Comp. מעלות Amos ix. 6.

V. As a N. עליון *Upper, high, higher, higheſt, ſuperiour, ſupreme.* Gen. xiv. 18, 19, 20. xl. 17. Deut. xxviii. 1. Comp. Job xxxi. 28. Dan. vii. 18. As עליון *The high one* or *higheſt*, was a title given by believers to Jehovah, ſo the Heathen aſcribed the ſame to their falſe gods. Thus the *Phenicians* (as *Philo Byblius* informs us from *Sanchoniathon*) called one of their gods Ελιȣν (עליון) Ὑψιςος, *The moſt high*; and from them the *Carthaginians* ſtyled their gods and goddeſſes, *Alonim*, and *Alonuth*, that is, עליונים and עליונות, as we find them addreſſed in the *Punic* verſes of *Plautus*'s Pœnulus, act v. ſcen. 1, which the reader may ſee well explained by the learned *Bochart*, vol. i. 721, & ſeq.

VI. As a N. fem. (of the like form as תחתית) עלית, plur. עליות *Upper, ſuperiour.* occ. Joſh. xv. 19. Jud. i. 15.

VII. As a N. maſc. עלה, Plur. in Reg. עלי *A leaf* or *twig*, which *aſcends* or *ſhoots* from a tree. See Gen. viii. 11. Lev. xxvi. 36. Job xiii. 25. Neh. viii. 15. Comp. Gen. xl. 10. Amos vii. 1.

VIII. As a N. fem. תעלה *A place where water may aſcend* or *riſe, a place to hold water, a trench, canal, water-courſe*†. 1 K. xviii. 32, 35, 38. 2 K. xviii. 17. Job xxxviii. 25. Alſo, *A raiſing up, healing.* occ. Jer. xxx. 13. xlvi. 11.

IX. As Ns. עול and על *A yoke*, which *aſcends* or *is put upon* the neck of a beaſt. See Num. xix. 2. Figuratively, *A yoke of ſervitude, ſlavery*, or *ſubmiſſion.* Lev. xxvi. 13. 1 K. xii. 4, 9, 10, 11, 14.—of *dominion* or *tyranny.* Gen. xxvii. 40. Iſa. x. 27. Hence

X. As a N. עול, fem. עולה *Oppreſſion, injuſtice, iniquity.* Lev. xix. 15. Deut. xxv. 16. xxxii. 4. 2 Sam. iii. 34. Pſal. lxiv. 7. As a N. עויל *Unjuſt, oppreſſive.* Job xvi. 11. עול is once uſed as a V. in this view, *To oppreſs*, q. d. *To yoke.* Iſa. xxvi. 10. Comp. Pſ. lxxi. 4. Or do not theſe words rather ſometimes denote *Uppiſhneſs, inſolence, arrogance, overbearing?* See Job vi. 29, 30. xxxvi. 23.

XI. As a N. יעל, plur. יעלים *The Ibex* or *Rock Goat*, a ſpecies of *wild goat*, ſo called from the wonderful manner in which they *mount* to the top of the higheſt rocks; to which quality the ſacred writers allude, in the three paſſages wherein the word occurs, 1 Sam. xxiv. 3. Pſal. civ. 18. Job xxxix. 1; and to this natural hiſtorians bear abundant witneſs. *Johnſton* (Hiſt. Nat. De Quadruped. p. 53.) ſays ‡, "It is certain there is no crag of the mountains ſo *high, prominent*, or *ſteep*, but this animal will *mount* it in a number of *leaps*, provided only it be rough, and have protuberances large enough to receive it's hoofs in leaping." So *Buffon*, Hiſt. Nat. tom. x. p. 281, after obſerving that the *Bouquetin* or *Rock-Goat*, and the *Chamois*, greatly reſemble each other, adds, "But the *Rock-Goat*, as being more nimble and ſtrong, *mounts to the very top* (s'éleve juſqu'au ſommet) of the higheſt mountains; whereas the *Chamois* inhabits only the ſecond ſtage *."

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* See *Ruſſell*'s Nat. Hiſt of Aleppo, p. 4, and *Harmer*'s Obſervations, &c. vol. i. p. 174. So *Buſbequius*, ſpeaking of the houſe he had hired at *Conſtantinople*, epiſt. iii. p. 150. Pars ſuperior—ſola habitatur—*Pars inferior equorum ſtabulationi deſtinata eſt. The upper part alone is inhabited*; the lower is allotted for the horſes' ſtabling."

† From this N. may be deduced *Cicero*'s family name *Tullius*, "which in old language (according to Pompeius Feſtus in *Tullius*) ſignified *flowing ſtreams* or *ducts of water*, and was derived therefore probably from their ancient ſituation, at the *confluence* of the two rivers." *Middleton*'s Life of Cicero, vol. i. p. 6. 4to.

‡ "*Nulla certè montium rupes tàm* alta, edita, *aut* præceps *eſt, quam non ſaltibus aliquot* ſuperet; *ſi modò aſpera ſit, & ſpatia tanta promineant, quanta ſalientis ungulas excipere poſſint.*"

As a N. fem. in Reg. יעלת *The female Ibex.* occ. Prov. v. 19; where a man's wife is compared to this animal, not on account of it's *beauty* (to which, if we may judge by the print which *Buffon* has given of the male, tom. x. pl. 17 †, it ſeems to have no pretenſions) but of it's חן or *affection* for it's mate. *Haſſelquiſt*, however, Voyages, p. 409, ſays, "I have *often ſeen* and well deſcribed the *Rock-Goat*. It is ſuch *a fine creature*, that Solomon could not mean any other animal than this by the *Doe*, to which he compared his bride in the Canticles." [I ſuſpect that the author here confounds Cant. ii. 9, with Prov. v. 19.] "And they are *found in abundance* in the mountains of *Syria* and *Paleſtine*; but they are more like *Cervus Capreolus* in outward appearance than a goat."

XII. As a N. מעיל *A garment* that goes *above* or *over* the reſt, *an upper garment, a robe*, q. d. *a ſurtout*. Exod. xxviii. 4. 1 Sam. xv. 27. Ezek. xxvi. 16, & al. freq. The High Prieſt's מעיל is thus deſcribed by *Joſephus*, who could hardly be ignorant of it's form, Ant. lib. iii. cap. 7, § 4. Ποδηρης δ' εςι και ὁυτος—ουκ εκ δυοιν περιτμηματων, ὡςε ῥαπτος επι των ωμων, ειναι και των παρα πλευραν· φαρσος δ' ἑν επιμηκες ὑφασμενον—This alſo reaches down to the feet (i. e. as well as thoſe of the inferiour prieſts before deſcribed)—it is not made of two diſtinct pieces, ſewed together at the ſhoulders and ſides, but is one entire long garment, woven throughout." As a N. מעל The ſame. Job i. 20. ii. 12.

XIII. *To bring up*, ſpoken of female animals with regard to their young, *to nurſe, ſuckle.* It occurs as a Participle benoni in Kal fem. plur. עלות. Gen. xxxiii. 13. Pſal. lxxviii. 71. Iſa. xl. 11. 1 Sam. vi. 7, 10; in both which laſt cited texts our Engliſh Tranſlation renders it *milch.* See *Bochart*, vol. ii. 298. As a N. עול *A ſuckling*, either as *brought up by*, or frequently *aſcending to* the breaſt of the mother. Iſa. xlix. 15. lxv. 20. As a N. maſc. plur. עוילים *Sucklings, little ones.* Job xix. 18. xxi. 11.

Hence Lat. *oleo* to grow, *alo* to nouriſh, whence Eng. *aliment*, &c. and perhaps Greek Γαλα milk, Γ being ſubſtituted for ע.

XIV. As a Particle על

1. *Upon.* Gen. i. 2. Lev. xvi. 21. So Dan. iv. 26, 29, according to the ‡ eaſtern cuſtom of walking *on the flat roof* of their houſes.
2. *Above.* Gen. i. 20.
3. *Upon, of, concerning.* 1 Kings iv. 33. Iſa. i. 1.
4. *On account of, for the ſake of.* Gen. xxvi. 7. Lev. iv. 3. Lam. v. 17. Amos i. 3, 6, & al. freq.
5. Before a V. *Therefore, becauſe.* Gen. xli. 32. Iſa. liii. 9.
6. *Againſt.* Num. xiv. 2. Jer. xi. 19.
7. *Over, beyond, more than.* Gen. xlviii. 22. Eccleſ. i. 16.
8. *Beſides, over and above.* Gen. xxxi. 50.
9. *At near.* Gen. xvi. 7.
10. *To, unto.* Gen. xxxviii. 12. 2 Kings xxv. 20. Jer. xliv. 20.
11. *Towards.* Gen. xix. 16. xxiv. 49.
12. *According to, by.* Exod. vi. 26. Joſh. ii. 9.
13. *With, together with.* Gen. xxxii. 12. Exod. xxxv. 22. Mal. iv. 6, or iii. 24.
14. *For, inſtead of.* Lev. xvii. 11. Num. xxi. 8, 9.

As a Particle עלי is uſed in nearly the ſame ſenſes, but not ſo frequently, as על.

XV. With מ prefixed, מעל

1. *From upon, from.* Exod. iii. 5. xl. 36.
2. *Near, by.* Jer. xxxvi. 21. 2 Chron. xxvi. 19.
3. *Againſt.* Jer. xxxiv. 21.
4. *From above.* Gen. xxvii. 39. Ezek. i. 25.
5. *More than.* Pſal. cviii. 5.

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* See alſo *Bochart*, vol. ii. 915, & ſeq.; *Pliny*, Nat. Hiſt. lib. viii. cap. 53; *Johnſton*, ut ſup.; and *Scheuchzer's* Phyſica Sacra on 1 Sam. xxiv. 3.

† Comp. *Michaelis*, Recueil de Queſtions, p. 152; *Scheuchzer*, Phyſ. Sacr. tab. cccxxxvii. and cccxcvii; and *Michaelis*, Supplem. ad Lex. Heb. p. 1122, in יעל.

‡ See *Harmer's* Obſervations, vol. i. p. 171.

6. *Becauſe, on account of.* 2 Sam. xix. 10.
7. *Above.* Gen. i. 7. Pſal. l. 4.

XVI. As a Particle מעלה *Upwards, above, forwards,* of time, Num. i. 20;—of place, Deut. xxviii. 43.

XVII. As a Particle ממעל
1. *From above.* Iſa. xlv. 8.
2. *Above,* q. d. *At above.* Deut. v. 8.
3. With ל following, *Upon.* Gen. xxii. 9. Jer. xliii. 10. Comp. Iſa. vi. 2.

XVIII. As a decompounded Particle מלמעלה
1. *From above.* Joſh. iii. 13.
2. *Upwards, above.* Gen. vii. 20. Exod. xxv. 21. xxvi. 14.

XIX. Chald. *To enter, go,* or *come in.* Dan. ii. 16, 24. In Hiph. or Aph. העלה *To bring in, introduce.* Dan. ii. 24. v. 7. So נ being prefixed to the firſt radical, after the Chaldee manner, as in נדע from ידע, הנעלה. occ. Dan. iv. 3, or 6. As a N. עלה or עלא *An occaſion,* q. d. *An entrance.* occ. Dan. vi. 4, 5, or 5, 6. As a N. מעלי *The going in* or *off,* of the ſolar light from one hemiſphere to the other. occ. Dan. vi. 14, or 15, where Vulg. occaſum *the ſetting.* It is equivalent to the Heb. מבוא, as applied to the ſolar light, Pſal. civ. 19. cxiii. 3.

עלל I. *To aſcend repeatedly.* It is uſed for a *repeated* or *ſecond aſcending* of vines in order to gather all the grapes, and may be rendered *to glean.* occ. Lev. xix. 10. Deut. xxiv. 21. Jer. vi. 9. Alſo, *To glean,* in a metaphorical ſenſe. Jud. xx. 45. As a N. fem. plur. עוללות, עללות, and עללת, *Gleaning grapes, grapes left after the gathering.* Jer. xlix. 9. Jud. viii. 2. Mic. vii. 1. Obad. ver. 5. Comp. Iſa. xvii. 5.

II. The Lexicons render the V. in this reduplicate form, *To do, perform, effect,* or the like; but it ſtill retains the idea of the ſimple עלה, and may more accurately be explained, *To come up,* or with ל following, *To come up to, come upon, reach,* in French *arriver à.* Thus Lam. i. 12, *The ſorrow which* עולל לי *hath* come unto, or reached *me.* So the *Syriac* tranſlator quoted in the Hexapla. ἥψε μοι. Lam. iii. 51, *Mine eye* עוללה לנפשי reached unto, Eng. Tranſl. affecteth, *my ſoul* or *frame.* In a tranſitive ſenſe, *To cauſe to come upon,* or *reach unto, to bring upon.* Lam. i. 22, ועולל *And* cauſe (it, the evil) to come *upon them, as* עוללת *thou haſt* cauſed to come *upon me.* Lam. ii. 20, *And ſee to whom* עוללת כה thou haſt cauſed (it) to come or happen *thus.* Alſo, *To put upon* or *over.* Job xvi. 15, עללתי בעפר קרני I have covered (literally, I have put upon) *my horn* or *glory with duſt.* So Vulg. operui. "Canitiem immundo deformat pulvere." Æn. x. lin. 844. Comp. under עפר. As a N. fem. עלילה, and עליליה (Jer. xxxii. 19.) plur. עלילות and עללות, *A cauſing a thing to come* or *happen, a bringing a thing up* or *to paſs, an occaſion,* or perhaps *A thing brought to paſs, an effect, performance.* See 1 Sam. ii. 3. 1 Chron. xvi. 8. Pſal. xiv. 1. lxvi. 5. עלילת דברים The coming up *of talk* or *reports.* Deut. xxii. 14, *And put upon her* the coming up *of reports,* i. e. as our Tranſlation, *give* occaſion *of ſpeech againſt her.* So ver. 17. As a N. maſc. plur. מעללים *Things brought to paſs, deeds, performances.* 1 Sam. xxv. 3. Pſal. xxviii. 4. lxxvii. 12. lxxviii. 7, & al. freq.

III. In Hith. התעלל *To exalt, raiſe oneſelf, repeatedly* or *eminently.* This, I apprehend, is always the ſenſe of the V. in this form. Exod. x. 2, *By which* התעללתי I have exalted myſelf in *Egypt.* Comp. 1 Sam. vi. 6. Num. xxii. 29, כי התעללת בי *Becauſe* thou haſt exalted thyſelf *againſt me.* So 1 Sam. xxxi. 4. 1 Chron. x. 4. Jer. xxxviii. 19. It is, in this conſtruction, with ב following, frequently equivalent to *inſulting.* The LXX render it by εμπαιζω and *καταμωκαομαι to mock.* Comp. Jud. xix. 25.

Pſ. cxli. 4, להתעולל עללות *To exalt myſelf* (*in*) *exaltations* or *arrogancies,* i. e. *To ſin proudly and preſumptuouſly.*

IV. As a N. עליל *A furnace,* or more properly, *A crucible,* q. d. *A ſublimatory, a veſſel* wherein the impurities or droſs of metal, being ſeparated by the action of the fire, are *made to aſcend.* occ. Pſal. xii. 7, *Silver refined* בעליל in a crucible לארץ *of earth.* (Comp. ל 20.) Refiners *crucibles* are to this day made of *earth**.

V. As a N. maſc. עולל *A child, a young* or *little one,* yet in a ſtate of *growth,* or *coming up,* as we ſay. It is ſeveral times joined with יונק *a ſuckling,* and generally means *a child more advanced,* as 1 Sam.

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* See *Boerhaave*'s Chemiſtry by *Shaw,* vol. i. p. 153, § 49.

xv. 3. xxii. 19. Joel ii. 16; but in Job iii. 16, are mentioned עללים children *who have not ſeen the light*. As a N. maſc. plur. תעוללים *Children*. occ. Iſa. iii. 4. So as a N. מעולל ſeems to be once uſed for *a child*. Iſa. iii. 12.

VI. As a N. maſc. plur. in Reg. תעללי *Imaginations*, *things*, which, according to the Heb. phraſe, *come up* upon the heart (comp. under עלה I.) occ. Iſa. lxvi. 4. The *unbelieving Jews* thought, for inſtance, that the Romans would come and take away their place (temple), and nation, and the Romans came accordingly; they ſaid that they had no king but Cæſar; and God abandoned them to Cæſar.

VII. Chald. *To enter*, *go*, or *come in*. Dan. iv. 4. v. 8, 10. In this ſenſe it often occurs in Chaldee with a ſingle ל. See Dan. ii. 16. iv. 4, or 7, and comp. under עלה XIX. above. So in Aph. Dan. ii. 24. Comp. under נעל III.

Der. *Hill*, &c. Lat. *altus* high, whence Eng. *altitude*, and French *haut* (anciently *hault*), whence Eng. *haughty*, &c.

עלז

I. *To exult*, *move*, or *leap for joy*. 2 Sam. i. 20. Jer. li. 39, & al. freq. It is applied to the heart, Pſ. xxviii. 7;—to the reins or kidneys, Prov. xxiii. 16; from the *pleaſing motion* with which they are affected in great joy. So *Aquila* in the former, and *Symmachus* in the latter paſſages, excellently render it by the V. γαυριαω. As a N. עלז *Exulting*. Iſa. xiii. 3. xxii. 2. xxiv. 8, & al.

II. *To flouriſh*, *thrive*, *vegetate*, vigere, as the field, or plants growing therein. occ. Pſ. xcvi. 12. The LXX and *Theodotion* rendering the V. in Pſ. xxviii. 7, by ανεθαλεν, and the Vulg. tranſlating it there by refloruit, give nearly the ſenſe which it has in Pſ. xcvi. 12.

A paſſage of *Homer*, Il. xxiii. lin. 597, may ſerve to illuſtrate the two ſcriptural applications of this word,

——τοιο δε θυμος
Ιανθη, ὡσει τε περι ςαχυεσσιν εερση
Ληϊυ αλδησκοντος, ὁτε φρισσουσιν αρουραι.

Joy * ſwells his ſoul, as when the vernal grain
Lifts the green ear above the ſpringing plain,
The fields their vegetable life renew,
And *laugh* and glitter with the morning dew.

Pope.

From this Root the feigned *Elyſian* fields, which *Virgil*, Æn. vi. lin. 638, 744, calls læta *arva*, and *locos* lætos, fields and places *of joy*, had their name. See *Bochart*, Vol. i. 600. Comp. עלם and עלץ.

Der. From עלז and אור light, *to gliſter*, *glitter*. Qu? Comp. under גלש.

עלט

Occurs not as a V. in Heb. but in Arabic ſignifies *To be groſs*, *craſs*, *thick*. As a N. fem. עלטה *The duſk* of the evening, when the light is ſomewhat *incraſſated* or *thickened*. (Comp. under חשך and קפא) occ. Gen. xv. 17. Ezek. xii. 6, 7, 12. Vulg. Caligo *darkneſs*, *obſcurity*.

עלם

I. In Kal and Hiph. *To hide*, *conceal*. Lam. iii. 56. Lev. xx. 4. 1 Sam. xii. 3, & al. In Niph. *To be hidden*, *concealed*. Lev. iv. 13. v. 2, & al. As a participial N. maſc. plur. נעלמים *Dark deſigners*, *diſſemblers*. Pſ. xxvi. 4. In Hith. *To hide oneſelf*, *abſcond*, *be hid*. Deut. xxii. 1, 3, 4. As a N. עלם *A ſecret*, *hidden thing*. occ. Pſ. xc. 8. (Comp. Job xx. 11.) Eccleſ. iii. 11, *He* (God) *hath made every thing beautiful in it's ſeaſon*; (*but*) *he hath even put*—את העלם בלבם (ſuch) obſcurity *in the midſt of them that man cannot find out the work*, *that God doth*, *from beginning to end*.

> "The ways of heav'n are *dark* and *intricate*,
> Puzzled in mazes, and perplex'd with errors;
> *Our underſtanding traces them in vain*,
> Loſt and bewilder'd in the fruitleſs ſearch;
> Nor ſees with how much art the windings run,
> Nor where the regular confuſion ends."
>
> Addison.

So Job xlii. 3, *Who is this that* מעלים hideth *counſel without*, or *beyond* (human) *knowledge*. Meaning that Jehovah does ſo. See *Schultens* and *Scott*.

As a N. fem. תעלמה *Somewhat hidden* or *ſecret*. occ. Job xi. 6. xxviii. 11. Pſal. xliv. 22.

Hence perhaps Lat. *Velum*, *revelo*, whence Eng. *Veil*, *reveal*. Iſlandic, *hilma* to hide, cover, whence Eng. *A helm* or *helmet*, *to whelm*, *overwhelm*. Alſo, *Gloom*, &c.

II. עלם or עולם are uſed both as Ns. and Particles, for *time hidden* or *concealed from man*, as well indefinite, Gen. xvii. 8. 1 Sam. xiii. 13. 2 Sam. xii. 10, and eternal, Gen. iii. 22. Pſ. ix. 8, as finite, Exod. xix. 9. xxi. 6. 1 Sam. i. 22, comp. ver. 28. 1 Sam. xxvii. 12. Iſa. xxxii. 14; as well paſt, Gen. vi. 4. Deut. xxxii. 7. Joſh. xxiv. 2. Pſal. xli. 14. cxliii. 3. Prov. viii. 23, as future. It ſeems to be much more frequently uſed for an *indefinite*, than for *infinite, time.* Sometimes it appears particularly to denote the continuance of the *Jewiſh diſpenſation* or *age*, Gen. xvii. 13. Exod. xii. 14, 24. xxvii. 21, & al. freq. and ſometimes *the period of time to the Jubilee*, which was an eminent type of the completion of the Jewiſh and typical diſpenſation by the coming and death of Chriſt (ſee Lev. xxv. 9.); and of the final conſummation of the great עולם, or of the end of the world. Exod. xxi. 6. Deut. xv. 17. Comp. under יבל VI. עילום is once uſed in the ſame ſenſe as עולם, לעילום *For ever*. occ. 2 Chron. xxxiii. 7; where, however, two of Dr. *Kennicott*'s Codices now read לעולם, as one more did originally. As a N. maſc. plur. עולמים or עלמים *Ages,—future*, Iſa. xlv. 17. Dan. ix. 24.—or *paſt*. Pſal. lxxvii. 6. Iſa. li. 9. Chald. עלמין Dan. ii. 4.

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* *Warms* would be nearer the ſenſe of the Greek ιανθη.

Hence Old Eng. *Whilom* formerly, and Lat. *olim*, which latter refers to time as well future as paſt.

III. As a N. עלם *A young unmarried man, a youth, a ſtripling*. occ. 1 Sam. xvii. 56. xx. 22. Fem. עלמה *A young unmarried woman, a damſel, a maid*. occ. Gen. xxiv. 43. (where *Aquila* αποκρυφος *hidden, concealed*); Exod. ii. 8. Pſ. lxviii. 26. Cant. i. 3. vi. 7, or 8. (where the עלמות are contradiſtinguiſhed both from the *queens* and *concubines*) Iſa. vii. 14. No doubt this application of the word is taken from the *concealed, retired* ſtate in which the *unmarried* youth of both ſexes anciently lived in the eaſtern countries. So in 2 Mac. iii. 19, are mentioned ʽΑι κατακλειστοι των παρθενων, *Such virgins as* were ſhut up, and in 3 Mac. i. 5, ʽΑι κατακλειστοι παρθενοι εν ϑαλαμοις, *The virgins* ſhut up *in the chambers.*

As a N. maſc. plur. in Reg. עלומי *Youth, time* or *days of youth*, or *of youthful retirement*; ימים *Days* being underſtood as uſual with words of age. (Comp. under נער IV.) Iſa. liv. 4. Comp. Job xxxiii. 25. Pſal. lxxxix. 46.

As a N. fem. עלמה *Youth, ſtate of youth* (ſo LXX νεοτητι, and Vulg. adoleſcentia), or more ſtrictly, *Virginity, ſtate of virginity*. occ. Prov. xxx. 19. Ver. 18, *There be three things* (*which are*) *too wonderful for me, yea, four which I know not*; ver. 19, *The way of an eagle in the air*; i. e. living, as it were, aloft in the air, and yet thence ſpying out and ſeizing it's prey (comp. Job xxxix. 27—30.); *the way of a ſerpent upon a rock*, turning, winding, and wriggling itſelf about, ſo that, though deſtitute of legs, and ſmooth of body, it is able by it's ſinuous motion to make it's way up the ſmootheſt rocks, and particularly by winding itſelf among the crags and protuberances, * caſts it's old ſkin, and comes out young and beautiful; *the way of a ſhip in the midſt of the ſea*, expoſed to ſtorms and ſhipwreck every moment; and *the way* (manner of life) *of a man* בעלמה *in his virgin ſtate*, ſhunning youthful luſts, and keeping himſelf pure and unſpotted; ver. 20, כן *SO*, like all theſe four emblems, *is the way, conduct*, or *behaviour of an adulterous woman*; watching for her prey, and deſtroying it without mercy; inſinuating in her manners, and ſpecious in her appearance; but every moment in danger of being ſwallowed up by the great deep; and withal affecting the moſt delicate purity and modeſty; *ſhe eateth*, indulgeth her luſt (comp. Prov. ix. 17), *and wipeth her mouth, and ſaith, I have done no wickedneſs.* To this purpoſe *Schultens*, in his Comment on Prov. explains this paſſage, and in the ſecond edition of this work his expoſition was cited with approbation; but I am now more inclined to our Engliſh Tranſlation of the latter part of ver. 19, *And the way*, or *trace of a man with* [or *in*] a maid. 1ſt. Becauſe *Schultens*'s explication of the ſeveral emblems ſeems too artificial and ſtrained. 2dly, Becauſe עלמה no where elſe ſignifies *youth* or *virgin-ſtate*, but in the ſix other texts where it occurs, *a virgin* or *maid*. 3dly, Becauſe *a man's conduct in his virgin ſtate* does not ſeem any thing very unſearchable, nor to ſuit the other ſubjects mentioned. On the whole I know not how to do better than by tranſlating the words of

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* See *Virgil*, Æn. ii. lin. 470, &c.

Vitringa on Iſa. vii. 14, tom. i. p. 185. The N. עלמה, " as hath often been obſerved, occurs in S. S. *ſeven* times; in *five* of theſe [omitting Iſa. vii. 14.] it is certainly uſed for an undeflowered *virgin*. There is one text much controverted, Prov. xxx. 19, which the unbelieving Jews urge in defence of their own hypotheſis, where among *four* things hidden and inſcrutable is reckoned דרך גבר בעלמה *the way of a man in* Alma; which Alma the Jews will have to be the ſame as in the following 20th verſe is called an *adulterous woman*; for that to her is applied what Solomon had ſaid of the Alma. But this laſt aſſertion I poſitively deny, ſince the writer maniſeſtly diſtinguiſhes the *Alma* from the *Adultereſs*, and only transfers the example of the *former* to the *latter*. What ſhall we ſay then? The paſſage treats of *ſtolen* and *clandeſtine loves*, and the *commerce* which a man has with an *unmarried virgin*, without the privity or knowledge of any but the lovers themſelves; while ſhe in the mean time is treated and reſpected as a *virgin*, and diſſembles her fault ſo well, as not to be traced out by others. The perſon therefore here called *Alma* is one who is ſuch in the common eſteem, judgement and opinion of others. But you will ſay *virginity* was not *inſcrutable*, ſince among the Hebrews it was examined by a public inquiſition, Deut. xxii. 17. I anſwer, that ſo neither was the *adultereſs*, who had violated her conjugal faith, deemed under the law an *inſcrutable* object, for that God had appointed a *ſign* by which to detect her, Num. v. 15, 16, &c; and yet *Solomon* compares her to the things preceding. Thus has *Wagenſeil* * moſt rightly cleared this difficulty, after having greatly fatigued himſelf in recounting the opinions of others concerning this text, moſt of which were not worth relating. In the *Proverbs* are painted the occurrences of human life, ſuch as they happen in the *ordinary* intercourſe of mankind, without attending to *extraordinary* and *far-fetched* events."

IV. As a V. in Hith. borrowing it's ſenſe from the N. *To ſport, wanton* as youth, juvenor, παιζω, which is, in like manner, from παις *a child*, occ. Job vi. 16; where ſpeaking of the temporary torrents from the mountains, he ſays, *they look blackiſh with ice*; עלימו יתעלם שלג, *the ſnow* ſports, is toſſed about, *upon them*.

עלם

In general, *To move quickly to and fro*, *σφαδαζειν*.

I. In Kal, *To move quickly, exult, leap for joy*. occ. Job xx. 18.

II. In Niph. *To be moved quickly, to be fluttered* or *quivered*. occ. Job xxxix. 13, or 16, *The wing of the oſtriches* נעלסה is fluttered or *quivered*. This *camel-bird*, as the Perſians † call it, cannot fly from the ground, but, aſſiſted by the *quivering motion* of it's wings, moves at an aſtoniſhing rate. *Pliny* begins the tenth book of his *Natural Hiſtory* thus: " Now follows the nature of birds, the largeſt of which, and almoſt of the genus of beaſts, namely, the African and Ethiopian *oſtriches*, exceed a man mounted on horſeback in height, and *beat him in ſwiftneſs* (celeritatem vincunt); *their wings ſerving only to help them in running*, for they cannot fly, nor riſe from the ground." See more in *Bochart*, vol. iii. 245, and in *Scheuchzer*, Phyſ. Sacr. on Job xxxix. To what they have adduced from the ancient writers, I ſhall add a remarkable paſſage from a modern traveller. Mr. *Adanſon*, in his Voyage to *Senegal*, ſpeaking of two *oſtriches* taken in *Africa*, gives this account of their motion, which he had particularly obſerved. " To try their ſtrength, ſays he, I made a full grown *Negro* mount the ſmalleſt, and two others the largeſt. This burden did not ſeem to me at all diſproportioned to their ſtrength. At firſt they went a pretty high trot; when they were heated a little, they *expanded their wings, as if it were to catch the wind*, and *they moved with ſuch fleetneſs as to ſeem to be off the ground*. Every body muſt ſome time or other have ſeen a partridge run, conſequently muſt know there is no man whatever able to keep up with it; and it is eaſy to imagine, that if this bird had a longer ſtep, it's ſpeed would be conſiderably augmented. The *oſtrich* moves

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* Tela Ign. Sat. p. 409. [which ſee.]

† So the Greeks Στρουθοκαμηλος, and from them the Romans Struthiocamelus. The Arabs alſo call the *Oſtrich* Ter Gimel, *the Camel-bird*.

like

like the partridge, with both theſe advantages; and *I am ſatisfied that thoſe I am ſpeaking of would have diſtanced the fleeteſt race-horſes that were ever bred in England**." Comp. Job xxxix. 18, or 21, and מרא I. and רננים under רנן V.

III. In Hith. *To exult, move exultingly.* occ. Prov. vii. 18; where LXX εγκυλισθωμεν *let us roll*; *Schultens*, exultemus *let us exult.*

The above cited are all the paſſages wherein this Root occurs. Comp. עלז and עלץ.

עלע

I. *To ſwallow, ſwallow down.* So *Symmachus*, καταρροφωσιν. occ. Job xxxix. 30.

Hence Lat. *Gula*, Eng. *Gullet*, and perhaps Lat. *glutio* to ſwallow, and Eng. *to glut, glutton.* Alſo, ש being prefixed, *ſwallow*, Qu? (Comp. under בלע) Or ſhall we not rather ſay, that both the Heb. עלע, and Eng. *ſwallow*, are words formed from the ſound? Comp. ילל I. under יל.

II. Chald. As a N. עלע plur. עלעין (from the Heb. צלע) *A rib.* occ. Dan. vii. 5.

עלף

I. *To cover over.* It occurs not as a V. in Kal, but as a Participle fem. in Huph. מעלפת *Covered over, overlaid, ſet thick.* occ. Cant. v. 14. Comp. under עשת I. In Hith. *To wrap, envelop oneſelf*, as in a garment. occ. Gen. xxxviii. 14.

Hence *Velop*, whence *envelop, develop*. Perhaps, *A wolf*, who uſually *conceals* himſelf in the day time, and comes forth to prey in the *evening*. See Jer. v. 6. Hab. i. 8. Zeph. iii. 3, and *Bochart*, vol. ii. 823, 4. Alſo Latin *Vulpes* a fox, for the like reaſon.

II. In Kal, *To ſwoon, faint*, from the *dimneſs* or *darkneſs* which *envelops* or *overſhadows* a perſon in that ſtate. occ. Iſa. li. 20. Ezek. xxxi. 15. Jonah iv. 8. So in Hith. occ. Amos viii. 13.

The poets frequently deſcribe *fainting* by this circumſtance. Thus *Homer*, Il. v. lin. 696,

> Τον δ' ελιπε ψυχη, κατα δ' οφθαλμων κεχυτ' αχλυς.
>
> The fainting ſoul ſtood ready wing'd for flight,
> And o'er his *eye-balls ſwam the ſhades of night.*
> Pope.

Again, Il. xi. lin. 356,

> ——Αμφι δε οσσε κελαινη νυξ εκαλυψεν.
>
> *O'er his dim ſight the miſty vapours riſe,*
> *And a ſhort darkneſs ſhades his ſwimming eyes.*
> Pope.

Comp. Il. xxii. lin. 466.

עלץ

I. *To exult, leap for joy.* Pſ. v. 12, & al. So the LXX render it ſeveral times by αγαλλιασμαι, *Aquila* and *Symmachus* by γαυριαω, and Vulg. by exulto. It is applied to the heart, 1 Sam. ii. 1. As a N. fem. in Reg. עליצת *Exultation, rejoicing, triumph.* occ. Hab. iii. 14.

II. *To thrive, vegetate, flouriſh*, as the field or plants growing therein. occ. 1 Chron. xvi. 32. Comp. Pſ. xcvi. 12; and under עלז, to which this Root appears nearly related.

עלק

Occurs not as a V. in Heb. but in Arabic ſignifies *To adhere, ſtick cloſe*, or *hang faſt*, and Nouns from this Root, *a leech.* As a N. fem. עלוקה *A leech, a horſe-leech*, ſo the Targum עלוקא, LXX Βδελλη, and Vulg. Sanguiſugæ. Once, Prov. xxx. 15. See *Bochart*, vol. iii. 796, &c.

The reaſon of the Hebrew name is evident. Some etymologiſts deduce the Latin one hirudo from hæreo *to ſtick.* *Horace*, Art. Poet. line laſt, has

> Non miſſura cutem, *niſi plena cruoris, hirudo.*
>
> *Like leeches ſtick*, nor quit the bleeding wound,
> Till off they drop, with ſkinfuls, to the ground.
> Barnston.

Sticking like a leech is even proverbial in ſeveral languages.

Der. Saxon Læc, whence Eng. *leech*. Qu? עלה See under עלה

עם

Occurs not as a Heb. V. in the ſimple form, but the idea ſeems to be, *To collect, gather together, conſociate.*

Hence perhaps Eng. *To hem* in, *hem* in ſewing.

I. As a N. עם, plur. עמים *A people, a collection* or *ſociety* of men. Gen. xi. 6, & al. freq. So in Chald. Dan. iii. 29, & al.

It is alſo ſpoken of a *collection* of *gregarious* animals or inſects, as of שפנים which ſee under שפן II. Prov. xxx. 26.—of ants, Prov. xxx. 25.—of locuſts, Joel ii. 2, 5. Comp. under גוה III.

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* See alſo *Nature Diſplayed*, vol. i. p. 184, Eng. edit. 12mo.

II. As a Particle עם

1. *With, together with.* Gen. xviii. 23. Joſh. i. 5.

2. *In.* Deut. viii. 5. Job xxix. 18.

3. *Againſt.* Deut. ix. 7. Pſal. xciv. 16. Prov. xxx. 31.

4. *As, like as.* Job ix. 26. Eccleſ. ii. 16.

5. *Before, in preſence of.* 1 Sam. ii. 21.

6. *Near to.* Gen. xxxv. 4.

7. *As long as, together with,* in reſpect of time. Pſ. lxxii. 5.

8. With an infinitive V. *When.* Ezra i. 11.

III. As a Particle with מ prefixed, מעם

1. *From, from with,* as the French ſay, *D'avec.* 1 Sam. xvi. 14. 2 Sam. iii. 15. Jud. ix. 37.

2. *With, unto.* Gen. xliv. 32.

3. *Before, in the preſence of.* 2 Sam. iii. 28.

IV. As a N. עים, joined with רוח, denotes the *collected force* or *impetuoſity* of the ſpirit or air in motion. occ. Iſa. xi. 15; where LXX πνευματι βιαιῳ, a *violent* wind. Vulg. fortitudine *ſpiritus ſui,* with the *violence* of his blaſt.

V. As a N. fem. עמת denotes *Nearneſs* of ſituation or condition. It occurs with ל prefixed, as a Particle, לעמת

1. *Near to.* Exod. xxv. 27. Ezek. iii. 13. Comp. Ezek. i. 20, 21.

2. *Over againſt.* Ezek. iii. 8. 1 Chron. xxiv. 31.

3. כל עמת שׁ־ *Like as, juſt as.* occ. Eccleſ. v. 15. See עם II. 4.

Hence Latin *imitor,* and Eng. *imitate, imitation, imitable,* &c. Alſo, perhaps, Eng. *to meet, a mate,* &c.

VI. As a N. עמית (formed as ברית from בר and others) *A neighbour, a member of the ſame ſociety.* Lev. vi. 2. xviii. 20. עמית is applied to the *human nature aſſociated* with the divine in the perſon of Chriſt, Zech. xiii. 7; where Vulg. cohærentem *mihi, cohering* with me.

Qu? Whether theſe two laſt words ſhould not be placed, as indeed they are in moſt of the Lexicons, under a diſtinct Root עמת, which in Arabic is applied to *gathering into a bunch* as wool for ſpinning, "glomeratim collegit *lanam, ut manui imponeret nendi ergo.*" *Caſtell.*

VII. Chald. *To obſcure, make dark* or *dim.* It occurs not in Kal, but in Huph. *To be obſcured, become dim.* So the LXX αμαυρωθησεται, and Vulg. obſcuratum eſt. occ. Lam. iv. 1; and יועם here is of the ſame form as יורק, Iſa. xxviii. 28.

Hence in a reduplicate form,

עמעם I. Chald. *To hide, conceal, obſcure.* occ. Ezek. xxxi. 8, *To be hidden, lie hid* or *concealed.* occ. Ezek. xxviii. 3.

This Root עם, both in the ſimple and reduplicate form, is often uſed in the Chaldee Targums, for *being dark, obſcure,* or the like; and as *Ezekiel* propheſied, and *Jeremiah* wrote his Lamentations during the *Babyloniſh* captivity, it is not ſurpriſing that both prophets apply the word according to the *Chaldee* uſage.

II. As a N. maſc. plur. emphat. עממיא *Peoples.* Dan. iii. 4, & al.

עמד

To continue, ſubſiſt, be ſuſtained or *ſupported* in the ſame condition, whether of *reſt* or *motion* *.

I. In Kal, *To ſtand, ſtand ſtill, ſtay, remain.* Gen. xviii. 8. xix. 17, 27. Lev. xiii. 23. Pſal. cxi. 3. Eccleſ. ii. 9, & al. freq. 2 Chron. vi. 12, *And he (Solomon)* יעמד ſtood *before the altar of Jehovah, in the preſence of the congregation of Iſrael;* ver. 13, *And* יעמד he ſtood *upon it (the ſcaffold) and kneeled upon his knees.* עמד here then does not mean *ſtanding upright,* or *upon his feet,* but only *being, being preſent.* In Hiph. *To cauſe* or *make to ſtand, to ſet* or *raiſe up, to place, preſent,* or *eſtabliſh.* Exod. ix. 16, *And truly for this cauſe* העמדתיך have I raiſed thee up (i. e. not originally or from thy birth, but I have cauſed thee to ſtand or ſubſiſt, I *have* ſupported thee under the preceding plagues. So LXX διετηρηθης *thou haſt been preſerved*) *that thou mighteſt cauſe my power to be ſeen,* &c. Num. iii. 6. 2 Chron. ix. 8, & al. freq. The LXX generally render the V. by ἵςημι *to ſtand,* and it's compounds. The reader will, I hope, pardon my inſerting a note I had written on העמדת Ezek. xxix. 7, before the publication of Bp. *Newcome*'s Verſion and Notes on that Prophet. "I do not underſtand this Hebrew word. One would think that the LXX, who have here συνεκλασας or συνεθλασας *thou haſt broken,* and Vulg. diſſolviſti *thou haſt diſſolved, relaxed,* read המעדת *thou haſt cauſed to ſhake* or *totter;* which laſt Verb is applied to the loins, Pſal. lxix. 24. Ezek. xxix. 7, העמדת pro המעדת, *Cocc. Lex.* See *Lowth.*" As Ns. עמד *A ſtation, office.* 2 Chron. xxx. 16. xxxv. 15. עמוד *A ſtand, ſtage,* or *ſcaffold,* probably that made by Solomon, 2 Chron. vi. 13. Thus applied 2 Kings xi. 14. xxiii. 3. 2 Chron. xxiii. 13. Comp. 2 Chron. xxxiv. 31, and under כר X. מעמד *A ſtanding, waiting, attendance.* 1 K. x. 5. Alſo, *A ſtation, ſtate.* Iſa. xxii. 19. As a N. fem. in Reg. עמדת *A ſtation,* as of a commander with his army. Mic. i. 11. Comp. 1 Sam. xvii. 3.

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* See *Hutchinſon*'s Moſes' Princip. part ii. p. 183, & ſeq.

II. *To remain alive, continue,* ſuperſtes eſſe. Exod. xxi. 21. Comp. Pſal. cii. 27.

III. With מ, and a V. infinitive following, *To ſtand ſtill from, to ſtop* or *ſtay from.* Gen. xxix. 35. xxx. 9. Jonah i. 15. Comp. Job xxxii. 16. 2 K. iv. 6.

IV. *To ſuſtain, ſupport,* or *to be ſuſtained* or *ſupported in motion* or *action:* Applied to the wind, Pſ. cvii. 25, *He commandeth,* ויעמד רוח סערה *and* ſuſtaineth *the ſtormy wind, and it lifteth up the waves thereof.* —to the שמש and ירח, i. e. the ſolar and lunar light, which were at the word of *Joſhua* miraculouſly *ſupported in action,* and yet *ſtayed* on *Gibeon,* and in the valley of *Ajalon* *, Joſh. x. 13. Comp. Hab. iii. 11.—to the heavens and the earth *ſupported* in their various *conditions, motions* &c. Iſa. lxvi. 22. Comp. Pſal. cxix. 90. Eccleſ. i. 4.

V. As Ns. עמוד and עמד *A pillar* or *column,* which *ſtands,* or *is ſuſtained* itſelf, and *ſupports* other things. It is uſed for the *pillar* of cloud and of fire in the wilderneſs, which were miraculouſly *ſupported* in their reſpective conditions. Though this may appear in Exod. xiii. 21. Num. xiv. 14, to be ſpoken of as *two diſtinct pillars,* yet it is plain from Exod. xiv. 20, 24. Num. ix. 15, 16, 21, that it was but *one,* namely, *a pillar of cloud with fire burning in it,* the former of which would appear moſt by day, the latter by night. Comp. Exod. xvi. 10. Num. xvii. 7. Heb. † *A pillar* or *column,* of ſmoke. Jud. xx. 40. In plur. *The pillars* of the tabernacle or temple. Exod. xxvi. 32, 37, & al. 1 K. vii. 21, & al. —The *pillars* of the earth, i. e. the *columns* of *light* and *ſpirit* which *ſupport* and *continue* it *in motion.* Job ix. 6. Theſe are called alſo עמודי שמים *Columns of the heavens* or *airs,* Job xxvi. 11. Comp. 1 Sam. ii. 8, and under צק II.

VI. As a Particle עמדי, compounded of עמד *to ſtand, ſubſiſt,* and י *me,* q. d. *In my ſtanding* or *ſubſiſting, in the place where I ſtand* or *ſubſiſt*; ſo it may be rendered, *With* or *near me.* Gen. iii. 12. xxix. 19, 27. Deut. xxxii. 39.

עמל

To toil, labour, travail. Pſ. cxxvii. 1. Prov. xvi. 26. Eccleſ. i. 3. v. 17, & al. As a N. עמל *Afflictive labour, toil, travail, wearineſs, irkſomeneſs,* which one endures oneſelf; as Gen. xli. 51. Deut. xxvi. 7. Jud. x. 16. Job vii. 3. Pſ. x. 7. xxv. 18. lxxiii. 5. xc. 10. Alſo, *What occaſions toil* or *irkſomeneſs* to another, or in our old Engliſh phraſe, *what irketh* or *yrketh* him (which V. is from the Runic *Yrk,* work, labour), *miſchief.* Num. xxiii. 21. Pſ. x. 7, 14. lv. 11. xciv. 20. Prov. xxiv. 2. Iſa. x. 1.

Hence may be derived the Greek ἀμιλλάομαι *to ſtrive, endeavour*; as alſo, by prefixing the Digamma or F, the *Oſcian* word *Famul* a ſlave, which is uſed not only by *Ennius,* but by *Lucretius,* lib. iii. lin. 1048,—*Famul* infimus, the loweſt *Slave.* From *Famul* we have Latin *famulus, familia,* and Eng. *family, familiar, familiarize,* &c.

עמס

I. In Kal, Tranſitively, *To lift, bear,* or *hold up.* occ. Zech. xii. 3; where the Vulg. levabunt *ſhall lift.* As a Participle paoul maſc. plur. עמסים *Lifted, borne.* occ. Iſa. xlvi. 3. Comp. Deut. i. 31. As a N. fem. מעמסה *Something to be borne* or *lifted, a burden.* occ. Zech. xii. 3; where ſee *Lowth*'s Note.

II. With ל following, *To bear a burden for* another. occ. Pſ. lxviii. 20; where the LXX explain the Heb. יעמס לנו by κατευοδώσει ἡμῖν, ſo the Vulg. proſperum iter faciet nobis, *ſhall make our journey proſperous*; thus giving the general ſenſe, but not the preciſe idea of the Heb. עמס. Comp. Iſa. liii. 5, 6. 1 Pet. ii. 24.

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* See *Spearman*'s Enquiry after Philoſophy and Theology, ch. iv. p. 251, & ſeq. edit. *Edinburgh.*

† See *Vitringa,* Obſerv. Sacr. lib. v. cap. 14, eſpecially § 10, and cap. 16, § 7, and Note; and Mr. Profeſſor *Robertſon*'s Clavis Pentateuchi on Exod. xiii. 21, and Note.

III. In Kal and Hiph. with על following, *To lift up on* another, ſo *to lade* or *load.* occ. Gen. xliv. 13. 1 K. xii. 11. 2 Chron. x. 11. Neh. xiii. 15. As a Participle paoul fem. plur. עמוסות *Laden, loaded.* occ. Iſa. xlvi. 1.

The above cited paſſages are all in which the Root occurs.

עמק

Denotes *Deepneſs, profundity.*

I. *To be deep.* It occurs not in Kal in a natural ſenſe, but in Hiph. *To make deep, deepen,* as a fire-pit or—ſtove. occ. Iſa. xxx. 33. Alſo, *To retire* or *plunge deep* or *far* into deſerts, as the wandering Arabs, who live in tents, ſtill do, when they find their enemies too powerful for them. occ. Jer. xlix. 8, 30. This ſeems a more probable interpretation than *going into deep caves* or *dens* ; though that was ſometimes practiſed by the Iſraelites, who uſually dwelt in towns, as Jud. vi. 2. 1 Sam. xiii. 6. See *Harmer*'s Obſervations, vol. i. p. 101, &c. To what he has adduced on this ſubject, I add from *Diodorus Siculus*, ſpeaking of the ancient Arabs, lib. xix. p. 722, ῾Οταν πολεμιων δυναμις ἀδρα προσιη, φευγουσιν εις την ερημον, ταυτη χρωμενοι οχυρωματι, When a ſtrong body of enemies approach, they flee *into the deſert*, making this their fortreſs." So *Niebuhr* remarks concerning their deſcendants, Deſcription de l'Arabie, p. 329, that " the Sultan could never impoſe a Turkiſh governour on the (wandering) Arabian tribes ; for as every particular family may abandon its tribe, when not pleaſed with the reigning *Schech*, toute la tribu ſe retireroit bientôt au fond du deſert, *all the tribe would ſoon retire to the bottom of the deſert,* if it ſhould be attempted to make them obey a Turkiſh governour." And of the *Montefik* Arabs who encamp on the banks of the Euphrates near *Baſra, Niebuhr* obſerves, Voyage, tom. ii. p. 199, " When the Pacha of Bagdad ſends troops againſt this tribe, it retires, as ſoon as it receives the intelligence, *to the bottom of the deſert*, whither the Turks dare not follow." Once more, Monſ. *Savary*, Lettre 1re. ſur l'Egypte, tom. ii. p. 8, ſays concerning the wandering or Bedoween Arabs, " Always on their guard againſt tyranny, on the leaſt diſcontent that is given them, they pack up their tents, lade their camels with them, ravage the flat country, and loaden with plunder *plunge* (s'enfoncent) into the burning ſands, whither none can purſue them, and where they alone dare dwell." Comp. p. 63. Iſa. xxxi. 6, העמיק סרה To deepen *turning aſide*, i. e. *to turn far* aſide, but in a ſpiritual ſenſe. Iſa. vii. 11, העמק שאלה Deepen *the petition*, i. e. as our Tranſlation, LXX, and Vulg. Aſk it *in the depth* or *deep*. As a N. עמק *Depth.* Prov. xxv. 3. Alſo, *Deep*, as waters, Prov. xviii. 4.—as a pit, Prov. xxiii. 27.—as a leprous ſpot, Lev. xiii. 3.—as Hades, Job xi. 8. Comp. Job xii. 22. Eccleſ. vii. 25. Iſa. xxxiii. 19, עמקי שפה Deep *of lip*, i. e. ſpeaking as if *thick-* or *blubber-lipped.* So Ezek. iii. 5, 6. As a participial N. maſc. plur. מעמקים *Deep places, depths*, as of waters. Pſ. lxix. 15. cxxx. 1. Iſa. li. 10.—of Hades, Prov. ix. 18.

II. As a N. עמק *A deep vale* or *valley:* Gen. xiv. 3. 1 K. xx. 28, & al. freq.

III. In a ſpiritual ſenſe, in Kal, *To be deep, profound*, as the thoughts or deſigns of God. occ. Pſ. xcii. 5. In Hiph. *To lay deep deſigns, be profound*, in this ſenſe. occ. Iſa. xxix. 15. Hoſ. v. 2. Alſo, *To be deep, plunged deep*, as we ſay, in corruption. occ. Hoſ. ix. 9. But ſee Bp. *Newcome* on the two laſt cited texts of Hoſea. As a N. עמק *Deep*, as the heart, Pſ. lxiv. 7. " Altâ mente." *Virgil.*

עמר

The idea ſeems to be, *To preſs, ſqueeze, conſtipate into a narrow compaſs by preſſure.*

I. In Hiph. *To gather*, as corn into ſheaves, *to contract* or *preſs* it *into a narrow compaſs.* occ. Pſ. cxxix. 7 ; where LXX ὁ τα δραγματα συλλεγων, and Vulg. qui manipulos colligit, *he who gathers the armfuls* or *ſheaves together.* As Ns. עמר and עמיר *A ſheaf*, of corn. Deut. xxiv. 19. Job xxiv. 10. Amos ii. 13. Mic. iv. 12.

II. As a N. עמר *An omer*, being the 10th part of an *ephah*, and equal to about ſix pints Engliſh, *the ſmalleſt* or *moſt contracted meaſure* of things dry, known to the *ancient* Hebrews ; for the קב, *Cab*, is not mentioned till the reign of *Jehoram* king of *Iſrael* (2 K. vi. 25. See קב under נקב VII.) Exod. xvi. 36, & al. freq.

III. In Hith. With ב following, *To oppreſs*,

q. d. *To preſs oneſelf againſt* another, that is, *to uſe one's power to ſqueeze* or *oppreſs him.* occ. Deut. xxi. 14. xxiv. 7. So the LXX in the latter paſſage, *καταδυναςευσας tyrannizing over*, and the Vulg. in the former, opprimere per potentiam *to oppreſs by power.*

IV. Chald. As a N. עמר *Wool.* Dan. vii. 9. It is ſo called, either becauſe capable of *great compreſſion*, or from the Heb. צמר, צ being changed into ע, as uſual in Chaldee.

עמש

To lade or *load.* Once, as a Participle benoni in Kal, maſc. plur. Neh. iv. 17. Comp. עמס.

עמת See under עם V. VI.

ענב

Occurs not as a V. in Heb. but as a N. ענב *A grape*, the fruit of the vine. Gen. xl. 10. Deut. xxxii. 14, 32. (where obſerve that thirty of Dr. *Kennicott*'s Codices read ענבימו), & al. *Grapes* are ſo called perhaps from the manner of their growth in *cluſters* or *bunches*; for not only the Rabbinical writers apply ענב as a V. for *connecting*, *conjoining*, but *Onkelos* in Targ. on Exod. xxvi. 4, 5, 11, uſes ענבין for the Heb. ללאת (*connecting*) *loops*, as the *Samaritan* verſion likewiſe does ענבים at ver. 4. Is not our Eng. *grape* in like manner ultimately derived from the Heb. גרף *to wrap together* (which ſee), the idea being a little varied?

It has been already obſerved under דמה III. that *wine* is called by the Hebrews דם ענבים *the blood of the grapes*; to which may now be added, that their *Tyrian* neighbours uſed the ſame phraſeology. This appears from a little ſtory of *Achilles Tatius*, lib. ii. where, after telling us that the Tyrians claim *Bacchus*, the inventor of wine, for their countryman, he adds a tradition of theirs, that *Bacchus* having been hoſpitably entertained by a Tyrian ſhepherd, drank to him in wine, which after the ſhepherd had quaffed, he aſked, Ποθεν ἄλως εὗρες αἷμα γλυκυ; Whence did you get this ſweet blood? To which *Bacchus* replied, Τȣτ' εςιν αἷμα βοτρυων. This is the *blood of grapes.* Comp. Ecclus. xxxix. 26, or 31. l. 15.

ענג

Denotes *Delight*, *pleaſure*, *joy.* It occurs not as a V. in Kal, but

I. In Hith. התענג *To delight oneſelf*, *be delighted*, *to joy*, *rejoice.* Job xxii. 26. Pſ. xxxvii. 11. Iſa. lvii. 4. (where Eng. Tranſlat. excellently, *ſport yourſelves*) lxvi. 11. So the LXX render it by τρυφαω, εντρυφαω, κατατρυφαω. As Ns. ענג *Delight*, *pleaſure.* Iſa. xiii. 22. lviii. 13. תענוג, plur. תענוגים and תענוגות, *Delight.* Prov. xix. 10. Cant. vii. 6, or 7. Eccleſ. ii. 8.

II. In Hith. *To be voluptuous*, *luxurious*, *to be delicate*, *behave oneſelf delicately*, deliciari. Deut. xxviii. 56. As a N. ענג *Luxurious*, *delicate.* Deut. xxviii. 54. As a participial N. fem. מענגה *Delicate.* Jer. vi. 2.

Der. Saxon Huniȝ, whence Eng. *Honey.*

ענד

To bind, *bind round.* occ. Job xxxi. 36. Prov. vi. 21. In the latter text the LXX render it by εγκλοιοω *to bind round*, and in the former by περιτιθημι, and ſo the Vulg. in both by circumdo *to put round.*

Der. *To wind*, encircle. Old Eng. *To wend*, turn about, whence * *went*, did go. Lat. *nodus* a knot, whence *node*, *nodule.* Alſo, *knot*, *knit.* Perhaps *wind*, the air in action, from it's *binding* or *compreſſing* force. So Lat. *ventus*, whence *vent*, *ventilate*, *ventilation*, &c.

ענה

With a radical, but mutable or omiſſible, ה.

The † general meaning of this extenſive Root ſeems to be, *To act upon* ſome perſon or thing, *to affect*, *produce effects upon*, or *ſufferings in* ſome other, *to act* or *ſpeak with reſpect to* ſome other, *to return*, *give* or *ſend back.*

I. In Kal, Tranſitively, *To act upon*, *effect.* Hoſ. ii. 21, 22,—אענה *I will* affect or act upon *the heavens, and they* יענו ſhall affect *the earth, and the earth* תענה ſhall affect *the corn, and the wine, and the oil, and they* יענו ſhall affect *Jezreel.*

With ב following, *To affect with* or *by.* occ. Eccleſ. i. 13. iii. 10.

II. In Kal, *To lie with*, *have to do with*, a woman.

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* See *Junius*'s Etymol. Anglican. in Went.

† Since firſt writing the above, I was pleaſed to find the ſenſe of ענה here propoſed corroborated by the following words in *Tympius*'s Notes on *Noldius*'s Particles: "ענה *generaliter ſignificat* actionem, ſeu operationem alterius erga alterum, *quæ vel in collocutione, vel cantu, vel reſponſione ſeu vocali ſeu reali, vel exauditione conſiſtit, ut rectè obſervat* FORSTERUS." Not. (n) in ע.

a woman. Gen. xxxiv. 2. Deut. xxi. 14. xxii. 24, 29. *To raviſh.* 2 Sam. xiii. 12, 14. Lam. v. 11. As a N. fem. in Reg. ענת *Duty of marriage.* occ. Exod. xxi. 10; where LXX Ὁμιλιαν *Cohabitation.*

III. The word denotes, as above obſerved, *returning, reverſion, replication.* As a V. in Kal it generally ſignifies *To reply, anſwer, to return* or *ſpeak in anſwer* or *reference to* ſome other perſon or thing. Gen. xviii. 27. Deut. xix. 18. xxvi. 5. Ruth i. 21. Job iii. 2. Cant. ii. 10. Zech. iii. 4. iv. 4, 11. Alſo, *To anſwer in ſinging, ſing alternately.* Exod. xv. 21. 1 Sam. xxi. 11. Comp. Exod. xxxii. 18. That *alternate* or *reſponſive* ſinging was in uſe among the ancient Greeks, is evident from *Homer*'s making the Muſes ſing in this manner, Il. i. lin. 604,

> Μȣσαων θ' ἀι αειδον, ΑΜΕΙΒΟΜΕΝΑΙ οπι καλῃ.
>
> Apollo tun'd the lyre; the Muſes round
> With voice *alternate* aid the ſilver ſound.
>
> Pope.

Alſo, *To anſwer in effect* or *really.* Eccleſ. x. 19. Jonah ii. 2, or 3. In Niph. *To be anſwered.* Job xi. 2. xix. 7. Alſo, *To be anſwered for, to cauſe an anſwer to be returned.* Ezek. xiv. 4, 7. As a N. fem. מענה *An anſwer, reply.* Job xxxii. 3, 5. Prov. xv. 1. xvi. 4, *Jehovah hath prepared all things* למענהו to anſwer his purpoſes *even the wicked for* the *day of evil,* i. e. to inflict evil or puniſhment on others.

IV. As a N. מענה *A return,* as of oxen in ploughing. occ. 1 Sam. xiv. 14, *In about half* מענה צמד שדה the return *of a yoke,* of oxen namely, (*in* or *of* the) field, i. e. in about half the length of a *furrow**; ſo in plur. מענות *Furrows.* occ. Pſal. cxxix. 3.

V. As a N. עין *The eye,* from it's *returning* or *reflecting* the images of external objects painted on it's *retina,* and ſo becoming the organ or inſtrument of viſion; or perhaps from it's *acting upon* the column of light interpoſed between itſelf and the object, by means of that ſubtle, luminous, or electric fluid, which itſelf emits, and ſo enabling animals to ſee; for if viſion be performed *merely* by the retina's, or any other part of the eye's *reflecting the rays received from the object,* whence is it that ſome ſpecies of animals, cats for inſtance, *ſee in the dark,* and that ſome individuals among mankind have been able to do the ſame? In cats†, and other animals that prey in the night, there is a *radiation of the pupil in the dark,* and the like has been obſerved in ſome men. See Dr. *Derham*'s Phyſico-Theology, book iv. chap. ii. note 26, p. 102, edit. 1713, and Mr. *Jones*'s excellent Eſſay on the Firſt Principles of Natural Philoſophy, p. 267. freq. occ. In the common editions the plur. in Reg. is printed עני Iſa. iii. 8, but very many of Dr. *Kennicott*'s Codices there read עיני. עין בעין *Eye with eye,* i. e. with both eyes. occ. Num. xiv. 14. Iſa. lii. 8. So Targum in both texts בעיניהון *with their eyes, Symmachus* in Iſa. οφθαλμοφανως, and French Tranſlat. de leurs deux yeux, *with their two eyes.* See *Vitringa* on Iſa.

To illuſtrate Pſ. cxxiii. 2, we may remark, that the ſervants or ſlaves in the Eaſt ſtill attend their maſters or miſtreſſes with the profoundeſt reſpect. *Maundrell,* Journey, at Mar. 13, obſerves, that the *ſervants* in Turkey ſtand round their maſter and his gueſts "with the profoundeſt *reſpect,* ſilence and order imaginable." Dr. *Pococke* ſays, that at a viſit in Egypt, "Every thing is done with the greateſt decency and the moſt profound ſilence; the *ſlaves* or *ſervants* ſtanding at the bottom of the room with their hands joined before them, *watching with the utmoſt attention* every motion of their maſter, who commands them by ſigns‡." To the ſame purpoſe Monſ. *Savary,* Lettres ſur l'Egypte, p. 135, "Des eſclaves, les mains croiſées ſur la poitrine, ſe tiennent en ſilence à l'extremité de l'appartement. *Les regards attachés ſur leur maitre* [*Egyptien*], ils cherchent à prévenir ſes moindres volontés." Dr. *Ruſſell,* Nat. Hiſt. of Aleppo, p. 101, preſents this ſubject to the eye by giving us two prints, in one of which ſtands a male ſervant attending on a Turk of dignity, "in that dreſs and *humble ſubmiſſive* attitude in which they are accuſtomed to wait upon their maſters." In the other print a female ſervant is in like manner waiting on her miſtreſs. But comp. *Harmer*'s Obſervations, vol. ii. p. 123, & ſeq.

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* See Targ. and under צמר III, and *Pope's* Iliad x. lin. 419, and Note.

† "Nocturnorum animalium, velut felium, in tenebris fulgent radiantque oculi, ut contueri non ſit; & capreæ lupoque ſplendent lucemque jaculantur." *Pliny,* Nat. Hiſt. lib. ii. cap. 37.

‡ In *Newbery*'s Collect. vol. xii. p. 68.

טוב עין *Good in eye* denotes *kind* or *benevolent in heart*, which qualities are uſually accompanied with *a good-natured benevolent* * *eye* or *look*, Prov. xxii. 9. On the other hand רע עין *Evil in eye* is equivalent to *envious*, *grudging*, Prov. xxiii. 6. xxviii. 22. Comp. Deut. xv. 9; where LXX *και πονηρευσηται ὁ οφθαλμος σȣ*, *and thy eye be evil*. So in the New Teſtament we have *πονηρος οφθαλμος an evil eye* for *a malignant*, *grudging* one. Mat. xx. 15. Mark vii. 22.

עינים *The eyes* are often uſed for the *underſtanding* or *eyes of the mind*. See inter al. Gen. iii. 5, 7. xvi. 6. Deut. xvi. 19. 1 Sam. xv. 17. xviii. 23. 2 Sam. vi. 22.

As the V. האזן, from the N. אזן *the ear*, ſignifies *to hear*, ſo עון from עין *the eye* is once, 1 Sam. xviii. 9, uſed as a Participle for *eyeing*, i. e. in the preſent inſtance with the "jealous leer malign, *eyeing aſkance*," as *Milton* expreſſes it. So the Vulg. non rectis oculis aſpiciebat, and LXX (according to the *Alexandrian* MS.) excellently, *ὑποβλεπομενος*.

VI. As a N. in a paſſive ſenſe, עין *Reflected light*, *colour*, *appearance*. Lev. xiii. 55. Num. xi. 7. Ezek. i. 4, 7, & al. Prov. xxiii. 31.—*when it* (*the wine*) giveth its colour *in the cup*. So Juvenal, ſat. x. lin. 27, *Cum—lato ſetinum* ardebit *in auro*.

VII. As a N. עין, plur. עינות, *A fountain* or *ſpring*, ſo called either from it's reſemblance to an eye, or becauſe it *returns* to the ſurface of the earth, that water which, both at the original formation (Gen. i. 7, 9), and reformation thereof (Gen. vii. 18—20), was ſpread over it; or becauſe it keeps up a conſtant *return* of water to and from the great deep. (Comp. Eccleſ. i. 7. Gen. xvi. 7. Exod. xv. 27, & al. freq. As a N. מעין, plur. מעינים and מעינת, Nearly the ſame, *a place* or *opening where water ſprings*. Lev. xi. 36. Gen. viii. 2. 2 K. iii. 19. Or, *The ſpring of water itſelf*. Pſ. civ. 10. עין denotes figuratively *A race* of people, Deut. xxxiii. 28. Comp. Pſ. lxviii. 27. Iſa. xlviii. 1.

VIII. As a N. יען *The oſtrich*, ſo called from their *loud crying to each other*. "In the loneſome part of the night (ſays Dr. *Shaw*, ſpeaking of theſe creatures, Travels, p. 455.) they frequently made a very doleful and hideous *noiſe*, which would ſometimes be like the roaring of a lion; at other times it would bear a near reſemblance to the hoarſer voices of other quadrupeds, particularly of the bull and the ox. I have often heard them groan as if in the greateſt agonies." (Comp. Mic. i. 8.) occ. Lam. iv. 3; where not only the *Keri* and *Complutenſian* edition, but more than fifty of Dr. *Kennicott*'s Codices read כיענים, and this reading (not the common printed one כי ענים which ſeems to make no ſenſe) is, no doubt, the true one. Comp. under אשר V. Thus the LXX render it *ὡς ϛρȣθιον as the oſtrich*, ſo Vulg. quaſi *ſtruthio*, and *Symmachus ὡς ϛρȣθοκαμηλοι*) *as the oſtriches*. Eng. Tranſl. *The daughter of my people* (*is*) *become cruel* like the oſtriches *in the wilderneſs*, namely, by neglecting her young. See Job xxxix. 16. The Arabs frequently find the neſts of the *oſtrich* forſaken, ſometimes with eggs in them, ſometimes with young ones of different growths; but "they oftener meet a few of the *little ones* no bigger than well grown pullets, *half-ſtarved*; *ſtraggling and moaning about like ſo many diſtreſſed orphans for their mother*." *Shaw*, p. 452.

בת יענה, and in plur. בנות יענה, *The daughter of vociferation*, is another name of the *oſtrich*, for the reaſon above aſſigned. Lev. xi. 16. Job xxx. 29, & al. So the LXX generally render it by ϛρȣθος or ϛρȣθιος, the other Greek verſions of *Aquila*, *Symmachus*, and *Theodotion* conſtantly, by ϛρȣθοκαμηλος, and Vulg.

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* Comp. under חן I. and Note; to which it may not be amiſs here to add the words of *Pliny*, Nat. Hiſt. lib. ii. cap. 37, concerning the eyes: "*Neque ullâ ex parte majora animi indicia cunctis animalibus*, *ſed homini maximè*, *id eſt moderationis*, clementiæ, miſericordiæ, odii, amoris, *triſtitiæ*, *lætitiæ*—Profecto in oculis mens inhabitat. Neither does any other part in all animals, but principally in men, yield ſtronger indications of the mind, that is, of compoſure, *clemency*, *pity*, *hatred*, *love*, ſorrow, joy—*Indeed the mind dwells in the eyes*."

by ſtruthio. See this interpretation defended at large by *Bochart*, vol. iii. 218, and ſeq.

IX. As a Particle יען denotes the *reſpect, relation, anſwering* or *correſpondency* of that to which it is prefixed to ſomewhat elſe, and is rendered before a V. *Becauſe*, Num. xx. 12. 1 K. xx. 42.—before a N. *Becauſe of*, Ezek. v. 9. Hag. i. 9. יען כי *Becauſe that*. Num. xi. 20. 1 K. xiii. 21. יען וביען Emphatical, *Becauſe, even becauſe*. Lev. xxvi. 43. Ezek. xiii. 10. So יען ביען. Ezek. xxxvi. 3.

X. מען occurs not by itſelf, but, with ל prefixed, למען is uſed as a Particle, denoting *relation, correſpondency*, &c.

1. Before a N. *Becauſe of, for the ſake of*. 1 K. viii. 41. 2 K. viii. 19.
2. Before a V. *That, to the end that*. Gen. xxvii. 25. Exod. iv. 5.
3. *Therefore, to that end* or *purpoſe*. Neh. vi. 13. Jer. xliv. 8. Hoſ. viii. 4.
4. *So that*, or *ſo as*, denoting the event, as *ἵνα* is often uſed in the N. T. Deut. xxix. 18, or 19. 2 K. xxii. 17. Pſ. li. 6. Jer. xxvii. 15. xxxii. 29. Amos ii. 7, & al.

XI. In Kal, *To act upon, affect* in a *bad* ſenſe, *to afflict, oppreſs, depreſs, humble*. Gen. xv. 13. xvi. 6. xxxi. 50. Alſo, *To be afflicted, oppreſſed, humbled*. Pſal. cxvi. 10; (where LXX εταπεινωθην *I was humbled*) Exod. x. 3. In Niph. *To be afflicted*. Pſ. cxix. 107. Iſa. liii. 7. lviii. 10. In Hith. *To afflict oneſelf* or *be afflicted, to humble oneſelf*. Gen. xvi. 9. 1 K. ii. 26. Ezra viii. 21. Dan. x. 12. As a N. עני *Afflicted, diſtreſſed, poor*. Deut. xxiv. 12, 14, 15, & al. freq. Alſo, *affliction, diſtreſs, oppreſſion*. Gen. xvi. 11. xxxi. 42. Exod. iii. 7, 17, & al. As a N. fem. ענות *Affliction, diſtreſs*. Pſal. xxii. 25. As a N. תענית *Affliction, humiliation*. occ. Ezra ix. 5. As a N. ענו *Humble, lowly*, πτωχος τῳ πνευματι, *poor in ſpirit*. Num. xii. 3. Pſ. xxii. 27. As a N. fem. ענוה *Humility*. Prov. xv. 33. Pſ. xlv. 5.

Hence perhaps Latin *onus—eris*, a burden, whence Eng. *onerous, onerate, exonerate*, &c.

ענן I. As a N. *A cloud* which riſes from the earth or ſea in vapour, and *returns back again* from the air or heavens in rain, hail, ſnow, &c. The reduplication of the נ points out the *repeated returns* of the watery exhalations to and from the earth. Gen. ix. 13, & al. freq. Hence as a V. ענן *To cloud over, obnubilate*. occ. Gen. ix. 14.

As *darkneſs* in general is a natural emblem of *ſorrow* and *calamity* (comp. under חשך II.) ſo after that great deſtruction which was brought upon the earth by the deluge, there was a particular reaſon why *cloud* ſhould be uſed in deſcribing *miſery, deſtruction*, and the like (comp. Gen. ix. 13. Job xxxviii. 9.), as it frequently is in the Prophets. See Ezek. xxx. 3, 18. xxxii. 7. xxxiv. 12. Joel ii. 2. Zeph. i. 15. So *Homer*, Odyſſ. xxiv. lin. 314. Il. xviii. lin. 22,

> Τον δ' αχεος νεφελη εκαλυψε μελαινα.
>
> *A darkſome cloud of grief* o'erſpread his ſoul.

Jehovah came to Moſes on mount Sinai in a thick *cloud*, Exod. xix. 9. 16. Comp. ch. xxiv. 15, 18; and at the ſame place he ſpake to the Iſraelites out of the darkneſs, *cloud* and thick darkneſs, Deut. iv. 11. v. 22. He alſo led them through the wilderneſs in the pillar of a *cloud*, Exod. xiii. 21, in which he occaſionally manifeſted himſelf, Exod. xiv. 24. xvi. 10. He likewiſe appeared in the *cloud* above the mercy-ſeat in the Holy of Holies, Lev. xvi. 2[*]. Comp. Ezek. i. 4. And by theſe ſeveral ſupernatural phenomena he proved himſelf to be the *God of the Heavens* (the true Νεφεληγερετα Ζευς, *Cloud-compelling Jove*), and that they were his ſervants and miniſters.

And from the real manifeſtations of Jehovah in a *cloud*, we have ſimilar appearances aſcribed by the heathen to their falſe Gods. Thus in *Homer*, Il. xv. lin. 153, *Jupiter* is deſcribed on mount Gargarus,

> ——Αμφι δε μιν θυοεν νεφος εστεφανωτο.
>
> Veil'd in a fragrant *cloud*——

And Il. xvii. lin. 551, *Minerva* enters the Grecian army,

> ——Πορφυρεη νεφελη πυκασασα εαυτην.
>
> Clad in a purple *cloud*——

So *Apollo*, Il. xv. lin. 308, attends *Hector*,

> Ειμενος ωμοιϊν νεφελην——
>
> A veil of *clouds* involv'd his radiant head.
>
> POPE.

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[*] See Mr. *Merrick*'s Annot. on Pſ. xxiv. 6.

Or as *Horace* expreſſes it, Carm. lib. i. ode ii. lin. 31,

> Nube *candentes humeros amictus.*

Mars likewiſe having been wounded by *Diomed*, aſcends (like *a black vapour*, αηρ ερεβεννη) in the *clouds* to heaven, Il. v. lin. 866,

> ——————ὁμου νεφεεσσιν ιων εις ουρανον ευρυν.

And in Il. v. lin. 186, *Homer* mentions this as a *general* circumſtance in the appearance of a Deity,

> ——————Αλλα ΤΙΣ αγχι
> Ἑστηκ' αθανατων, νεφελη ειλυμενος ωμους.

Again, *Homer* repreſents *Neptune*, and the other deities who were on the Grecian ſide, namely, *Juno*, *Minerva*, *Vulcan*, and *Mercury*, as veiled in like manner with *clouds*, Il. xx. lin. 150,

> Αμφι δ' αρ αρρηκτον νεφελην ωμοισιν ἑσαντο.

In like manner *Ovid* of *Juno*, Metam. lib. iii. fab. iii. lin. 273,

> ——————*fulvâque recondita* nube.

And in *Virgil*, Æn. x. lin. 634, *Juno* is deſcribed as clad in a *cloud*—*ſuccincta* nimbo. So *Venus*, Æn. xii. lin. 415,

> ——————*obſcuro faciem circumdata* nimbo.
> Her beauteous face veil'd in a ſable *cloud*.

And *Minerva*, Æn. ii. lin. 616, is repreſented as ſhining forth from a *cloud*—nimbo *effulgens*.

II. As a V. עונן *To be a cloud-monger*, *to augur*, *augurate*, or *divine by looking up to the clouds*. occ. Lev. xix. 26. 2 K. xxi. 6. 2 Chron. xxxiii. 6. As a N. ענן *An augur* or *diviner by looking up to the clouds*. occ. Iſa. ii. 6. Jer. xxvii. 9. Fem. עננה. occ. Iſa. lvii. 3; where the Vulg. after *Symmachus*, Auguratricis *the augureſs*. מעונן The ſame. occ. Deut. xviii. 10, 14. Mic. v. 11. As I do not find that either the eaſtern or weſtern heathen divined by the *clouds*, *ſtrictly ſpeaking*, עונן ſeems to denote *looking up to the clouds*, in order to obſerve thoſe phenomena or ſigns of the heavens (Jer. x. 2.), by which the Egyptian and Chaldean aſtrologers pretended to foretell futurities; ſuch as the eclipſes of the ſun and moon, the conjunctions and various aſpects of the planets with regard to each other, and to the fixed ſtars (ſee Iſa. xliv. 25. xlvii. 13.); and to theſe we may add meteors, thunder, lightning, and perhaps the flight of birds (comp. under נחש III.); for the LXX render the V. by ορνιθοσκοπεω, Lev. xix. 26, and the N. οιωνισμα, Jer. xxvii. 9.

III. As a N. ענין

1. *What affects* or *acts ſtrongly on* one's mind or imagination, or, according to the Hebrew phraſe, on one's heart, *Care*, *travail*, *application*, ſtudium, French Tranſlat. *occupation*. Eccleſ. ii. 23, 26. iii. 10, *I have ſeen* את הענין the travail or buſineſs *which God hath given to the ſons of men*, לענות בו to affect (them) *therewith*. Eccleſ. v. 2, or 3, *A dream cometh* ברב ענין *from the multitude of* buſineſs, or of what affects us, when waking. This is well illuſtrated by *Lucretius*, lib. iv. lin. 959, &c.

> *Et* quoi quiſque fere ſtudio devinctus adhæret,
> *Aut quibus in rebus* multùm ſumus ante morati,
> *Atque in quâ ratione fuit* contenta magis mens,
> In ſomnis *eadem plerumque videmur obire:*
> *Cauſidici cauſas agere et componere leges:*
> *Induperatores pugnare, ac prælia obire:*
> *Nautæ contractum cum ventis cernere bellum*, &c.
> " *Whatever ſtudies moſt engage our hearts*,
> On whatſoe'er we have been *moſt employ'd*,
> And the *attention of our minds moſt fix'd*,"
> The ſame, *in dreams*, engage our chief concern:
> The lawyers plead, and argue what is law:
> The ſoldiers fight, and thro' the battle rage:
> The ſailors work, and ſtrive againſt the winds.
> DRYDEN altered.

2. Joined with רע *evil*, *Afflictive buſineſs*, *care* or *travail*. See Eccleſ. i. 13. iv. 8. v. 13. In the firſt of theſe paſſages the LXX, *Aquila*, and *Theodotion* render ענין רע by περισπασμον πονηρον, *evil diſtraction*.

ענף

To ſhoot, *ſend forth ſhoots* or *branches*, as a vine. It occurs in the form of a Participle fem. Benoni in Kal, Ezek. xix. 10. As a N. ענף *A ſhoot*, *bough*, *branch*. Lev. xxiii. 40. Pſ. lxxx. 11, & al. freq.

Hence *An imp*, anciently a ſhoot or ſprig. See *Junius*'s Etymol. Anglican.

ענק

I. *To encompaſs*, *ſurround*. It occurs not as a V. ſimply in this ſenſe, but as a N. ענק, plur. ענקים and ענקות *An ornament encompaſſing* the neck, *a chain* for the neck, *a collar*. occ. Jud. viii. 26. Prov. i. 9. Cant. iv. 9, *Thou haſt raviſhed my* *heart with* one chain (ſo *Symmachus ορμισκω*) *of thy neck*; for probably the eaſtern ladies in Solomon's time wore ſeveral of theſe together, as they ſtill do. Comp. under חרז. So *Niebuhr*, Voyage, tom. i. p. 242, Note, deſcribes a woman of *Lobeia*, with "*quelques tours* de perles fauſſes au cou, *ſeveral rows* or *ſtrings* of falſe pearls about her neck." Hence

II. In Kal, Applied with ſtriking propriety to pride, *To ſurround*, as a collar. occ. Pſ. lxxiii. 6.

III. In Hiph. *To ſurround, encompaſs*, as with gifts. occ. Deut. xv. 14, twice.

Der. Latin *vincio* to bind, bind round. Runic *Hank* a chain, whence Eng. *a hank* of ſilk, alſo to have a *hank* on any one, i. e. to have him *bound* or *obliged* to oneſelf.

ענש

To mulct, fine, puniſh by fine or *forfeiture.* Exod. xxi. 22. Deut. xxii. 19. Amos ii. 8. As a N. ענש *A mulct, a fine.* 2 K. xxiii. 33. Prov. xix. 19.

ענת Chald. (From the Heb. עת,)

Time, opportunity, occaſion. It occurs with ו and כ prefixed וכענת *And according* or *agreeably to the occaſion.* It ſeems to be a form of ſpeech denoting that ſomething well known and underſtood *on the occaſion* is omitted, like our *&c.* or *and ſo forth*, in Engliſh. See Ezra iv. 10, 11. vii. 12.

עס

To tread down, trample down or *under feet.* So the LXX καταπατησετε, and Vulg. calcabitis. occ. Mal. iii. 21, or iv. 3, ועסותם *And* ye ſhall trample; where the word however is grammatically formed from the reduplicate Verb עסס, ו being ſubſtituted for the latter ס.

עסס As a N. עסים *Wine, the juice preſſed from the grape by treading.* occ. Iſa. xlix. 26. Joel i. 5. iii, or iv. 18. Amos ix. 13. On Cant. viii. 1, or 2, comp. under רמה VII.

Treading is well known to have been the ancient method of *preſſing grapes.* Thus *Anacreon*, ode lii. lin. 5, 6, Αρσενες πατουσι σταφυλην, The lads *tread* the grapes. This appears likewiſe from the following texts, Job xxiv. 11. Iſa. xvi. 10. lxiii. 2, 3. Comp. under דרך V.

עער

In Kal, Tranſitively, *To roar, roar out*; for, like the Greek ωρυομαι, and Eng. *roar*, it ſeems a word formed from the ſound. Once, Iſa. xv. 5; where however *Aquila* renders it εξανεγερουσιν *they ſhall raiſe up*, ſo Vulg. levabunt, as if it were from the V. ער *to raiſe.*

עף

To vibrate, move with a vibratory or *tremulous motion, to flutter.*

I. *To flutter, fly, fly away*, as a bird. Deut. iv. 17. Pſ. lv. 7. Prov. xxvi. 2. As a N. עוף *A bird, a fowl*, ſo called in Heb. from its flying, juſt as *fowl* in Eng. is from the Saxon ꝼleon *to fly.* Gen. i. 20, 22. & al. freq.

Hence Latin *avis* a bird, whence Eng. *aviary.* Alſo, perhaps, *apis* a bee, whence *apiary.*

II. As a V. it is applied to Jehovah's flying on a cherub, namely the ſpirit or air, Pſ. xviii. 11.—to a dream, Job xx. 8.—to an arrow, Pſ. xci. 5.—to a roll or volume, Zech. v. 1, 2. (So LXX πετομενον, and Vulg. volans)—to the quick motion or glance of the eye, Prov. xxiii. 5, התעוף Wilt thou glance *thine eyes upon it?* ואיננו *and it is no more.* i. e. Wilt thou turn thy regard and affection upon that which diſappears in the *twinkling* of an eye? Comp. under עפעף I. below.

III. Spoken of the light. As a N. fem. תעפה *Vibration, coruſcation.* occ. Job xi. 17, תעפה כבקר תהיה The coruſcation *ſhall be as the morning.* (Comp. Iſa. lviii. 8.) So עיפה. occ. Amos iv. 13, עשה שחר עיפה *Making the morning gloom* brightneſs, i. e. making it *ſhine more and more unto the perfect day.* Comp. Prov. iv. 18. As a N. fem. in Reg. עפת *The vibration* of light. occ. Job x. 22; where it is ſpoken of the ſtate of the dead, *A land* עפתה it's (i. e. whoſe) light (is) *as the thick darkneſs, the ſhadow of death without rays*, ותפע and it ſhines (reflects the light) *like darkneſs*—i. e. it has *no light at all.* So perhaps מעוף צוקה Splendour *of condenſation*, "not light, but *darkneſs viſible.*" occ. Iſa. viii. 22. Comp. under עפעף II. below.

IV. As a N. עיף. I have already placed this word under יעף; but perhaps it more properly belongs, agreeably to Mr. *Bate*'s opinion, to this Root עף, and denotes *palpitating* or *panting* as from fatigue, fear, thirſt. See Gen. xxv. 29. Jud.

viii. 4; 5. Jer. iv. 31. Iſa. xxix. 8. The **LXX**, according to* *Aldus*'s edition, render the V. יעף by *απεσκαρισεν palpitated, panted*, Jud. iv. 21; and *Montanus*, the V. עיף, by anhelante *panting*, Pſ. lxiii. 2. In Prov. xxiii. 5, not only the *Keri*, but twenty-two of Dr. *Kennicott*'s Codices (among which the *Complutenſian* edition) now read יעוף for ועיף, as three more did originally. As Ns. מעוף *A panting, palpitation.* (Qu? See under Senſe III.) occ. Iſa. viii. 22. מועף Nearly the ſame. occ. Iſa. viii. 23. ix. 1; if both theſe Nouns, and particularly the latter, ſhould not rather be rendered *faintneſs*, and referred to Root יעף, which ſee. The Vulg. renders מעוף by diſſolutio *diſſolution*.

V. Chald. As a N. maſc. plur. in Reg. עפי *The foliage, leaves*, or *ſmall branches* of a tree, which *wave to and fro* with the wind. occc. Dan. iv. 9, 11, 18, or 12, 14, 21.

עפף denotes the *repetition* or *intenſeneſs* of the action.

I. In Kal, Intranſitively, *To move with a ſwift vibratory motion, to fly ſwiftly, to flutter.* occ. Gen. i. 20. Iſa. vi. 2. In Hith. *To fly away ſwiftly.* occ. Hoſ. ix. 11.

In Iſa. xiv. 29. xxx. 6, mention is made of שרף מעופף *the fiery* flying *ſerpent*, and if we might depend on the teſtimony of the ancients, a † cloud of witneſſes might be produced who ſpeak of theſe *flying* or *winged ſerpents*; but I do not find that any of them affirm they actually ſaw ſuch *alive* and *flying*. The learned *Michaelis* however was ſo far influenced by theſe teſtimonies, that in the 83d queſtion of his *Recueil* he recommended it to the gentlemen who lately travelled into *Arabia* at the expence of the king of Denmark, to enquire after the exiſtence and nature of *flying ſerpents*; and accordingly Mr. *Niebuhr*, one of theſe learned travellers, in his *Deſcription de l'Arabie*, p. 156, ſpeaks thus: "There is at *Báſra* a ſort of *ſerpents* which they call *Heie ſurſurie* or *Heie thiâre*. They commonly keep upon the date-trees; and, as it would be laborious for them to come down from a very high tree in order to aſcend another, they twiſt themſelves by the tail to a branch of the former, which making a ſpring by the motion they give it, throws them to the branches of the ſecond. Hence it is that the modern Arabs call them *flying ſerpents*, Heie thiâre. I know not whether the ancient Arabs, of whom Mr. Michaelis ſpeaks in his 83d queſtion, ſaw any other *flying ſerpents*.— Admiral *Anſon* alſo ſpeaks of the *flying ſerpents* that ‡ he met with at the iſland of *Quibo*, but which were *without wings*." Thus Mr. *Niebuhr*; and, on the whole, I apprehend that the שרף מעופף mentioned in Iſa. was of that ſpecies of *ſerpents*, which, from their *ſwift*, *darting motion*, the Greeks called *Acontias*, and the Romans *Jaculus*, of which ſee more in *Bochart*, vol. iii. 411, 412; and to theſe the term מעופף ſeems as properly applicable in Hebrew, as *Volucer*, which *Lucan*, lib. ix. applies to them in Latin—Jaculique volucres.

II. In Kal, Tranſitively, *To* ‖ *brandiſh, vibrate, ſhake to and fro.* occ. Ezek. xxxii. 10.

עפעף occurs not as a V. in this reduplicate form, but

I. As a N. maſc. plur. in Reg. עפעפי *The eye-lids*, from their *quick vibrating motion* or *twinkling*. Prov. vi. 25, & al. Comp. Prov. xxiii. 5. The expreſſion in Jer. ix. 18, is very agreeable to the ſtyle of *Homer*. See Il. xvii. lin. 437, 8; Odyſſ. viii. lin. 522. xiv. lin. 129. xvii. lin. 490. So the expreſſion in Pſal. cxxxii. 4, to Il. x. lin. 26. xiv. lin. 164, 5; Odyſſ. i. lin. 364. ii. lin. 398. xii. lin. 338, & al.

II. עפעפי שחר *The vibratory rays* or *beams* of *light*, which penetrate the *gloom* or

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* Comp. *Montfaucon*'s Hexapla in Jud. iv. 21.

† See inter al. *Herodotus*, lib. ii. cap. 75, 76. lib. iii. cap. 107, 108, 109; *Ælian*, Hiſt. Animal. lib. ii. cap. 38; *Joſephus*, Ant. lib. ii. cap. 10, § 2; *Cicero* De Nat. Deor. lib. i. cap. 36; *Mela*, lib. iii. cap. 9; *Lucan*, lib. vi.; *Solinus*, cap. xxxii.; *Ammianus Marcellinus*, lib. xxii.

‡ The words in *Anſon*'s Voyage, by *Walter*, p. 308, 8vo edit. 1748, are theſe: "The *Spaniards* too *informed* us, that there was often found in the woods a moſt miſchievous ſerpent, called the *flying ſnake*, which, *they ſaid, darted itſelf* from the boughs of trees on either man or beaſt that came within it's reach, and whoſe ſting *they believed* to be inevitable death."

‖ This Verb ſeems a derivative from *brand*, a burning ſtick, on account of the *vibratory motion* or *flaſhing* of it's light.

darkneſs at day-break. occ. Job iii. 9. xli. 9, or 18.

Der. *Hop, buff, whip, wipe, wave, waft.* Qu?

עפא

Occurs not as a V. in Heb. but appears to be nearly related to the preceding עף, as בוא to בֹּו, חגא to חג, &c. As a N. maſc. plur. עפאים *Foliage, leaves,* or *branches,* which are *waved to* and *fro* by the wind. So Targ ואויא. Once, Pſ. civ. 12. Comp. under עף V.

עפל

I. *To be elevated, raiſed up.* It occurs not as a V. ſimply in this ſenſe, but hence as a N. עפל *An eminence, riſing ground.* Iſa. xxxii. 14. Mic. iv. 8, & al.

II. As a N. maſc. plur. עפלים *Painful ſwellings* in the *hæmorrhoidal* veſſels, *hæmorrhoids, emrods,* or *piles,* which the Romans, from their *fig-like form,* call mariſcæ, and ficus. occ. Deut. xxviii. 27. 1 Sam. v. 6, 9, 12. vi. 4, 5. But comp. under טחר.

From what *Herodotus* relates, lib. i. cap. 105, concerning the *Scythians* who invaded Aſia (about 633 years before Chriſt, in the 8th year of king Joſiah's reign), that, in their return through the land of the *Philiſtines,* ſome of the ſtragglers plundered the temple of *Venus* at *Aſcalon,* and that for the puniſhment of this ſacrilege they and their poſterity were afflicted with ϑηλειαν νȣσον, the *bleeding piles,* or ſome diſeaſe of that kind, for a long while after—From this ſtory of *Herodotus* it appears, that, till the time of the *Scythian invaſion* at leaſt, the *Philiſtines* had retained a tradition of what they had themſelves ſuffered for ſeizing the ark of God*.

III. *To be elevated* or *elated mentally, to be proud, arrogant, preſumptuous.* occ. Num. xiv. 44, (where Eng. Tranſl. *they preſumed*) Hab. ii. 4, (where Eng. Tranſl. *is lifted up.*)

עפר

To comminute, reduce to duſt or *powder.* It occurs not however as a V. ſimply in this ſenſe, but hence

I. As a N. עפר, plur. עפרות *Duſt,* i. e. *earth* or *other matter, comminuted into ſmall particles.* See Gen. ii. 7. iii. 14. Job xxviii. 6. In Job xli. 24, or 33, על עפר is equivalent to *upon* the earth. But in Job xix. 25, *At laſt* על עפר יקום *upon* or *over* the duſt *ſhall he ariſe* or *ſtand,* ſeems an expreſſion of Job's faith that at the laſt day the Redeemer ſhould come to raiſe the dead in general, and himſelf in particular, from their *duſt,* and be their Judge. Comp. Job vii 21. xvii. 12—16. Pſ. xxii. 16. xxx. 10. See *Schultens* and *Scott* on Job xix. and *Scott*'s Appendix, No. III. Prov. viii. 26, ראש עפרות *The beginning* of the duſt, i. e. *the original* duſt or *primitive* atoms of the earth. Comp. Eccleſ. iii 20. Iſa. xl. 12; and ſee *Greek* and *Eng.* Lexicon in ʽΥΛΗ.

Hence perhaps Lat. and Eng. *Vapor.* See *Lucretius,* lib. ii. lin. 149, 152, where, as in other paſſages of *Lucretius,* it is uſed for the *particles of light.*

Hence as a V. *To duſt, throw duſt,* in contempt. occ. 2 Sam. xvi. 13. Putting *duſt* upon their heads (as Joſh. vii. 6. Job ii. 12. xvi. 15. Lam. ii. 10. Ezek. xxvii. 30. comp. 1 Sam. iv. 12. 2 Sam. i. 2.), ſitting in the *duſt* (Iſa. xlvii. 1. Job xlii. 6.), rolling themſelves in duſt (Mic. i. 10.), were, among believers, emblematic acknowledgements of the *vileneſs* of their *mortal bodies,* that *they were but duſt, and to duſt they muſt return.* Comp. Gen. iii. 19. xviii. 27. Job xlii. 6. Eccleſ. iii. 20. xii. 7. Hence theſe cuſtoms were uſed by believers in token of *humiliation* and *ſorrow*; and from them we find the like practiſed on ſimilar occaſions by the Heathen, as by the *Greeks* and *Trojans* (ſee *Homer,* Il. xviii. lin. 26. Il. xxii. lin 414. Il. xxiv. lin. 164, 540; *Ovid.* Metam. lib. viii. lin. 528.); and by the *Etruſcans,* ſee *Virgil,* Æn. x. lin. 844. Comp. under שק II.

II. As a N. fem. עופרת and עפרת *Lead.* It is mentioned with the five other ſpecies of metal, Num. xxxi. 22; and there is no doubt but this is the meaning of the word; ſo the LXX throughout μολιϐδος or μολιϐος. But why was it called in Heb. עפרת or עופרת? The anſwer to this queſtion I chooſe to give in the words of a learned † phyſician and chemiſt: "A quan-

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* See *Prideaux* Connect. part i. book i. an. 623, and comp. under דנ IV.; *Longinus* De Sublim. ſect. 28, ad fin.; and *Jortin*'s Remarks on Eccleſ. Hiſt. vol. ii. p. 299, 2d edit.

† Dr. *Shaw* on *Boerhaave*'s Chemiſtry, vol. i. p. 84.

“ A quantity of *lead* being ſet over the fire in an iron ladle, no ſooner begins to run, than it's ſurface appears exceedingly bright, and ſhines like mercury; but it's face ſoon alters, and you diſcern a cloud thereon, which gradually increaſes, till the whole ſurface appears darkened with a *duſty* ſcoria; *this duſt being blown away with bellows, there ſtraight ariſes a new ſupply, and ſo on, till the whole lead is converted into* ſcoriæ, which are only the *matter of the lead* gently calcined. A more violent fire vitrifies them, that is, converts them into a heavy, brittle, pellucid, elaſtic, ſonorous matter called glaſs, into which other metals are indeed convertible, but *lead* the eaſieſt, and which is of ſuch a *penetrating nature, that it runs through all the common crucibles almoſt as water through a ſieve.*" “ It vitrifies (ſays *Boerhaave*, Chemiſtry by *Shaw*, vol. i. p. 84.) with the baſer metals, and, having ſo done, *carries them along with it* from the cavity of the teſt, thus leaving only gold and ſilver ſeparated from the reſt." “ It *diſſipates* (adds Dr. *Shaw*, in Note *x*, p. 85.) all metals teſted with it on the cupel, except gold and ſilver, which is a property that had we been unacquainted with, all our treaſures of gold and ſilver had lain in little compaſs; *this being of principal uſe in obtaining thoſe metals*."

“ The foundation of the proceſs is this: any maſs of what kind ſoever, whether metal or ſtone, ſalt or ſulphur, gold and ſilver only excepted, being mixed with *lead*, and expoſed to the fire, *ſeparates and flies off*."

“ Upon the whole, there are three ways whereby all the matters mixed with gold and ſilver are deſtroyed and loſt, when cupelled with *lead*. 1. *By volatilizing* and *evaporation*. 2. By turning to ſcoriæ, and retiring to the ſides of the teſt. 3. *By penetrating the pores of the cupel*, which only happens to ſuch bodies as can neither fly off in fumes, nor work to the ſides in the way of ſcoriæ." Thus we ſee with what propriety *lead* is called in Heb. עפרת and עופרת, the former moſt properly importing the *duſty*, or even the *atomical* metal; from it's being ſo eaſily reduced (probably) to it's *conſtituent atoms*; and the latter ſignifying that it has the like effect upon other matters in reducing them alſo to an *atomical ſtate*. (Comp. Prov. viii. 26, above.) We may further obſerve of what great uſe *lead* is in ſeparating and refining gold and ſilver (of which ſee more in *Boerhaave*'s Chemiſtry by *Shaw*, p. 70, &c.), particularly the latter, to which purpoſe the ancients alſo applied it. Thus *Pliny*, Nat. Hiſt. lib. xxxiii. cap. 6, ſays of the ſilver ore, *excoqui non poteſt niſi cum* plumbo nigro *aut cum* venâ plumbi. It cannot be refined or ſeparated but with *lead*, or with *lead ore*." And long before him *Theognis* (who was born about the middle of the 6th century before Chriſt, and conſequently lived in the time of *Cyrus* the Great) in his Γνωμαι, lin. 1101, mentions it as then uſed in the *refining* of gold,

Εις βασανον δ' ελθων, παρατριβομενος τε ΜΟΛΙΒΔΩι,
Χρυσος απεφθος εων, καλος απασιν εση.

But coming to the teſt or furnace, and ground with *lead*, (and then being refined gold, you will be approved by all."

We may now explain Jer. vi. 28, 29, 30. —*They are all—copper and iron*; *they are corrupt*. מפח *The bellows are burned, being conſumed by the fire* (באש תם in two words, as, beſide the *Keri*, twenty-four of Dr. *Kennicott*'s Codices read, and to this purpoſe the LXX tranſlate εξελιπε φυσητηρ απο πυρος, ſo Targ.); the lead (uſed to purify the ore) *is vaniſhed* (לשוא, ſee Iſa. xxx. 28.); *the refiner melteth, but* רעים *the wicked*, or perhaps *the bad heterogeneous matters*, *are not ſeparated*; and this being the caſe, *reprobate* or *refuſe ſilver ſhall they be called, for Jehovah hath reprobated* or *rejected them*. Comp. Ezek. xxii. 18—22. in Heb.

Job xix. 23, 24, *O that my words were engraved* בספר *in a memorial* (which might be hieroglyphically, comp. Exod. xvii. 14, 15, 16; and under ספר IV. 1.) *with an iron pen* and lead, i. e. “ to grave upon with the iron pen or ſtyle. *Pliny* * informs us that writing on *lead* (plumbeis voluminibus *rolls of lead*) was of high antiquity, and came in practice next

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p. 84, Note (*u*). Comp *Jones*'s Phyſiological Diſquiſitions, p. 113, 4.

* Nat. Hiſt. lib. xiii. cap. 11.

after writing on the barks and leaves of trees, and was uſed in recording public tranſactions." *Scott*'s Note, whom ſee. And I apprehend *the cutting* or *ſculpturing in the rock for ever*, to be here mentioned as a different and more durable method than even the engraving on *lead*.

III. As a N. עפר *A young ſtag* or *antelope*, *a fawn* of thoſe ſpecies, ſo called, perhaps, becauſe in the eaſtern countries it's ſkin is *duſted* or *powdered over* (as it were) *with white ſpots*. So *Virgil* of wild kids, or rather fawns, Eclog. ii. lin. 41,

> Capreoli, *ſparſis* etiam nunc pellibus albo.
> Fawns, with their ſkins ſtill *ſprinkled* o'er with white.

Comp. under שלא II. and נמר II. But Qu? It occurs only Cant. ii. 9, 17. iv. 5. vii. 3. viii. 14.

עצב

Denotes *labour*, or *travail*.

I. In Kal, *To work, elaborate, form by labour* or *travail*. occ. Job x. 8. Pſ. lvi. 6, *All the day* יעצבו *they* laboriouſly form, i. e. wreſt or diſtort, *my words*. In Hiph. *To ſerve with labour and pains*, as an idol. occ. Jer. xliv. 19; where Vulg. ad colendum *to worſhip*. And obſerve that thirty-four of Dr. *Kennicott*'s Codices expreſs the Hiphil form more fully by reading להעציבה. As Ns. עצב *Labour, travail*, in general. Prov. xiv. 23. —as of a woman in bringing forth, Gen. iii. 16. עצבון *Labour, toil*, as of the hands, Gen. iii. 17. v. 29. *Travail*, as of a woman in bringing forth. Gen. iii. 16. The plain traditionary traces of the *change* which was occaſioned in the ſtate of man by the fall, may be found in the fable of *Pandora*, the *firſt woman*, and in the deſcription given by the Greek and Roman poets of the *golden* and *ſucceeding* ages of the world. See *Heſiod*, Εργ. και Ἡμ. lin. 59—199; *Ovid*, Metam. lib. i. lin. 89, &c.; *Virgil*, Georg. i. lin. 121, &c.

II. It denotes *labour* or *travail of mind*. In Kal and Hiph. *To grieve, afflict, affect with grief* or *concern*. 1 K. i. 6. 1 Chron. iv. 10. Pſ. lxxviii. 40. In Niph. *To grieve* or *be grieved*. 1 Sam. xx. 34. 2 Sam. xix. 2. In Hith. *To vex oneſelf, be grieved*. Gen. xxxiv. 7. It is ſpoken ανθρωποπαθως of God, Gen. vi. 6. So *Homer* of *Apollo*, Il. i. lin. 44, Χωομενος κηρ *Grieved at his heart*. As Ns. עצב *Labour of mind, grief*. See Pſ. cxxxix. 24. Prov. x. 22. xv. 13. Pſ. xvi. 4. Fem. מעצבה *Sorrow*. occ. Iſa. l. 11.

III. As a N. עצב plur. עצבים, *An idol* or *idolatrous image*, ſo named from the *pains* taken by their deluded worſhippers in *forming* and decorating them; of which ſee Iſa. xliv. 12, &c. Jer. x. 3. Wiſd. xiii. 10, &c. That the word means the *images* themſelves is manifeſt from 2 Sam. v. 21. Pſ. cxv. 4. cxxxv. 15. Iſa. xlvi. 1. xlviii. 5. Jer. xxii. 28. Hoſ. viii. 4. xiii. 2.

עצד

The idea ſeems to be *To cut, cut off*. So in Arabic the V. עצוד is uſed for *cutting*, or *cutting down* a tree with an inſtrument called מעצד, "reſecuit, cecidit arborem, inſtrumentum מעצד dictum." *Caſtell*. In Heb. as a Participle Hiph. occ. Iſa. xliv. 12, "*The ſmith* cutteth off *a portion of iron*." Bp. *Lowth*, whom ſee. As a N. מעצד *A cutting inſtrument, an axe, a hatchet*. So Vulg. Aſcia. occ. Jer. x. 3.

Hence *An adze*, a kind of axe, *a hatchet*, and perhaps *edge*.

עצה

With a radical, but mutable or omiſſible, ה.

I. *To fix, make firm* or *ſteady*. occ. Prov. xvi. 30, עצה One fixing, or he who fixeth, *his eyes*, לחשב (*is wont* or *does it in order*) *to deviſe froward things*. Comp. under ל, 21. So the LXX ϛηριζων, and *Aquila* and *Theodotion* ϛερεων, *fixing*. To the ſame purpoſe the Vulg. *attonitis* oculis, *with* aſtoniſhed (ſtaring) *eyes*. *Fixing* the eyes upon ſome certain object is a ſign of deep meditation, as well as *ſhutting* them; and in this place I prefer the former interpretation of the word to the latter, not only becauſe it is favoured by the ancient verſions, but alſo becauſe it is moſt agreeable to the analogy of the word; for

II. As a N. עץ *A tree* from it's *fixedneſs, ſtability*, or *firmneſs*, in contradiſtinction from herbage or plants, which are of a texture more ſoft and looſe. See Gen. i. 11, 12, 29. Exod. x. 15. Alſo, *Wood cut down*. Exod. xxxi. 5. Lev. xiv. 4, 6. *Somewhat made of wood, a gibbet*, Eſth. v. 14, & al. Plur. עצים *Pieces of wood, timber*,

timber, *billets*. See Gen. vi. 14. Exod. xxv. 5. Gen. xxii. 3, 6. *Veſſels of wood*, Exod. vii. 19. As a collective N. fem. עצה *Wood*, *trees*. occ. Deut. xx. 19. Jer. vi. 6.

עץ פרי *A tree of fruit*, *a fruit tree*, Gen. i. 11. From theſe two Hebrew words the famous gardens of the *Heſperides* ſeem to have had their name. And from what paſſed in Paradiſe, concerning the *fruit of a tree* (פרי העץ Gen. iii. 3.) between the *ſerpent*, the *woman*, and the *man*, and from the promiſe that the *woman*'s ſeed ſhould bruiſe the *ſerpent's* head, the Heathen appear to have derived thoſe diſtorted traditionary ſtories of *Hercules* carrying off the *golden apples* of the *Heſperides*, though guarded by a tremendous *ſerpent*, or *dragon*, whom he vanquiſhed; and of the Maſſylian *prieſteſs* in the *Temple* of the *Heſperides*, who fed the *dragon*, and preſerved on the tree the *ſacred* boughs. Concerning theſe particulars the learned reader will do well to conſult, at firſt hand, *Lucretius*, lib. v. lin. 33, &c.; *Virgil*, Æn. iv. lin. 483, &c.; and *Lucan*, lib. ix. lin. 367, &c. And in *Spence*'s Polymetis, plate xviii. fig. 8, he may behold *Hercules*, as repreſented in an antique, ſtanding with an *apple* in his hand before the tree, and the *ſerpent* twiſted round it, as deſcribed by *Lucretius* and *Lucan*. See alſo *Holloway*'s Originals, vol. i. p. 77, 111.

Frequent mention is made in Scripture of the idolaters ſacrificing or ſerving their falſe gods *under every green tree*. See Deut. xii. 2. 1 K. xiv. 23. 2 K. xvi. 4. Jer. ii. 20. We have a ſcene of this kind in *Homer*, Il. ii. lin. 305, &c.

> Ἡμεις δ' αμφι περι κρηνην, ἱερους κατα βωμους
> Ερδομεν αθανατοισι τεληεσσας ἑκατομβας,
> ΚΑΛΗι ὙΠΟ ΠΛΑΤΑΝΙΣΤΩι, ὁθεν ῥεεν αγλαον ὑδωρ.
>
> Beſide a fountain's ſacred brink we rais'd
> Our verdant altars, and the victims blaz'd;
> ('Twas where *a plane-tree ſpread it's ſhades around.*)
>
> Pope.

Comp. *Virgil*, Æn. ii. lin. 513.

Hence Greek Οζος *a branch*.

III. As a N. עצה *The backbone* (ſo *Montanus*, ſpinæ dorſi), from it's *ſtrength* and *firmneſs*; or more properly perhaps *The extremity of the backbone*, called the os ſacrum, "*craſſitie inter alia & robore* ſpectatiſſimum, which is very *remarkable* for it's thickneſs and *ſtrength*," ſays *Blancard*, Anatom. p. 723. occ. Lev. iii. 9.

IV. As a N. fem. עצה *Counſel*. See under יעץ.

Der. *To gaze*.

עצל

To be ſlothful, *idle*, *to loiter*. occ. Jud. xviii. 9. As Ns. עצל *Slothful*, *ſluggiſh*, *a ſluggard*. Prov. vi. 6, 9. Fem. עצלה, plur. עצלות and עצלתים *Sloth*, *ſlothfulneſs*. occ. Prov. xix. 15. xxxi. 27. Eccleſ. x. 18.

Hence perhaps, by tranſpoſing the ע to the end of the word, Eng. *ſlow*, whence *ſloth*, &c. Alſo, *ſlug*, *ſluggiſh*, &c.

עצם

Denotes *Strength*, *ſubſtance*, *ſolidity*, *firmneſs*.

I. *To be* or *become ſtrong*, *mighty*, *powerful*, in quantity or quality. See Gen. xxvi. 16. Exod. i. 7, 9. Pſ. xl. 6, 13.—in number, Jer. xv 8; where LXX επληθυνθησαν, Vulg. multiplicatæ ſunt, *are multiplied*. Alſo, in a Hiph. ſenſe, *To make ſtrong*, *ſtrengthen*. occ. Pſ. cv. 24. As a N. עצם, and fem. עצמה *Strength*, *might*. Deut. viii. 17. Job xxx. 21. Iſa. xli. 21, where *Vitringa* underſtands it, as our tranſlators, of *ſtrong reaſons*; but Bp. *Lowth* after *Jerome* in his Comment. of their pretendedly *mighty* or *ſtrong idols*. As a N. fem. plur. תעצמות *ſtrength*, *firmneſs*. Pſ. lxviii. 36.

II. As a N. עצם *Bodily ſubſtance*, *body*, *matter*. Pſ. cxxxix. 15. Lam. iv. 7. Job xxx. 17, 30. Exod. xxiv. 10, *And* כעצם *like* the ſubſtance *of the heavens for clearneſs* or *tranſparency*. עצם היום The ſubſtance *of a day*, *the day* itſelf, but not ſo as to exclude the night. freq. occ. See Exod. xii. 17, 41, 42, 51. *Day* and *night* too are *real ſubſtances*. See Gen. i. 5.

III. As a N. עצם, plur. עצמים and עצמות *A bone*, from it's *ſtrength* and *ſolidity*. Gen. ii. 23. Ezek. xxiv. 4. xxxvii. 1, &c. Job iv. 14, ורב עצמתי הפחיד *And made the multitude of* (i. e. *all*) my bones *to ſhake*. Comp. Jer xxiii. 9. So *Virgil* of perſons in terrour, Æn. ii. lin. 120, 1,

> ——gelidusque per ima cucurrit
> Oſſa tremor——
>
> *Through all their bones a ſhivering tremour ran.*

Comp. Æn. vi. lin. 54, 5.

Job vii. 15, *So that my ſoul chooſes ſtrangling*,

gling, ומות מעצמותי *and death* rather than my bones, i. e. than life in ſuch a *ſkeleton*-like body, ſo *emaciated* by my diſtemper. See *Schultens* and *Scott*. עצמתי *Bones* denote the *remains of a dead body*, Gen. l. 25. And we may obſerve that *Virgil* with his uſual propriety makes the *Tyrian* Dido ſpeak in the ſame oriental ſtyle, Æn. iv. lin. 625,

Exoriare aliquis noſtris ex oſſibus *ultor*.
May ſome avenger *from our bones* ariſe.

Job xl. 13, or 18, עצמיו His (ſmaller) bones (*are*) *compact bars of braſs*, גרמיו *his* (*larger*, *projecting*) *bones like a forged bar of iron.* No doubt theſe words are intended to expreſs the extraordinary *hardneſs* of the *behemoth*'s bones; but it does not appear that the bones of the *elephant* are in this reſpect different from, or harder than thoſe of other animals *; whereas the *bones* of the *hippopotamus* are probably much harder than thoſe of the *elephant*, if we may judge by the ſuperior hardneſs of his *tuſks* (ſee under שנן I.), of which *Buffon*, Hiſt. Nat. tom. x. p, 207, 12mo. ſays, they are très-fortes, et *d'une ſubſtance ſi dure qu'elle fait feu contre le fer*, very ſtrong, and *of a ſubſtance ſo hard as to ſtrike fire with ſteel*." And again, p. 208. "This ſubſtance is ſo white, ſo clean, and ſo *hard* as to be *far preferable* to *ivory* for making artificial or falſe teeth." And in the Note, Monſ. *Deſmarchais* is quoted as ſaying expreſsly in his *Voyage*, tom. ii. p. 148, "That the tuſks of the *hippopotamus* are *much harder* (*beaucoup plus dures*) *than ivory*."

Hence as a V. in a privative ſenſe, like לבב, בסם, שרש, ערף, &c. *To break the bones*, q. d. *to bone*. So Vulg. exoſſavit. occ. Jer. l, 17.

IV. In Kal, Tranſitively, joined with עינים *the eyes*, it means, *To ſhut them ſtrongly and cloſely*, fermer les yeux. So LXX καμμύω, and Vulg. claudo, *to ſhut, cloſe*. occ. Iſa. xxix. 10. xxxiii. 15.

עצר

In Kal, *To reſtrain, retain, ſtop, detain*. See Gen. xvi. 2. xx. 18. Deut xi. 17. Jud. xiii. 15. In Niph. *To be reſtrained, ſtopped, detained*. Num. xvi. 48, 50. 1 Sam. xxi. 7. As a N. עצר *Reſtraint*. occ. Pſal. cvii. 39, עצר רעה *Severe* or *rigorous reſtraint, tyranny*. Alſo, *Reſtriction, conſtriction*, as of the womb from conceiving. occ. Prov. xxx. 16. So *Aquila*, Εποχη μητρας, and *Symmachus* Συνοχη μητρας. Comp. Gen. xvi. 2. xx. 18. Iſa. lxvi. 9. As a N. מעצר *Reſtraint, reſtriction*. occ. 1 Sam. xiv. 6. Prov. xxv. 28.

II. *To retain, hold, poſſeſs*, joined with כח *ſtrength, ability*. 1 Chron. xxix. 14. 2 Chron. ii. 6. xiii. 20. xxii. 9. Dan. x. 8, 16. xi. 6. Hence כח being underſtood, 2 Chron. xx. 37, לא עצרו ללכת *they did not* retain (ſtrength), *they were not* able, *to go*, as Eng. Tranſl. So perhaps 2 Chron. xiv. 10, or 11, אל יעצר עמך אנוש *Let not man* prevail againſt *thee*. Eng. Tranſl. So LXX κατισχυσατω προς—and Vulg. prævaleat contra.

III. With ב following, *To put a reſtraint upon, to reſtrain* or *check*, as a magiſtrate. occ. 1 Sam. ix. 17. As a N. עצר *Civil reſtraint* or *authority, magiſtracy*. occ. Jud. xviii. 7. Iſa. liii. 8, *He was taken off* מעצר (not from priſon, for עצר is not ſo applied; and in what *priſon* was Chriſt ever put? but) by the magiſtracy, *and by a judicial trial*. And our Lord was, I think, the firſt prophet who ſuffered in this manner †, the circumſtances of which are ſo particularly related by the Evangeliſts. See *Spearman*'s Letters on the LXX, p. 187, &c.

IV. As a N. fem. עצרה *A ſolemn aſſembly* or *meeting*, q. d. *A detention* or *retention* of men on ſome ſolemn occaſion. occ. 2 K. x. 20. Iſa. i. 13. Joel i. 14. Amos v. 21. Comp. Jer. ix. 2.

V. As a N. fem. עצרת *A ſolemn feaſt-day*, in which men were *reſtrained* from labour: that the word in this form relates to *this ſort of reſtraint* is apparent from Lev. xxiii. 36. Num. xxix. 35. Deut. xvi. 8.

עק

To confine, ſtraiten, contract, compreſs, arctare, coarctare.

I. In Niph. *To compreſs, preſs, ſqueeze*. occ. Amos ii. 13, *Behold* אנכי מעיק תחתיכם

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* See *Brooke*'s Nat. Hiſt. vol. i. p. 104.

† Yet there was ſomething like this in the caſe of the Prophet Jeremiah. See Jer. xxxviii. 4, 5, 6, 16, and *Stillingfleet*'s Orig. Sac. book ii. ch. v. § 3.

I will preſs *your place* (and conſequently *yourſelves*) *as a loaded corn-wain full of ſheaves* תעיק preſſeth. Comp. under עגל IV. and Eng. margin. As a N. fem. in Reg. עקת *Compreſſion, oppreſſion.* So LXX θλιψεως. occ. Pſ. lv. 4. As a participial N. fem. מועקה *Oppreſſion.* So LXX θλιψεις. occ. Pſ. lxvi. 11. Hence Gr. Αχος, and Eng. *Ache.*

II. As a N. fem. מעקה *A battlement* round the roof of a houſe to *confine* people from falling off. The houſes in *Paleſtine* being flat-roofed (comp. under גג.), as they are in thoſe eaſtern countries to this day, and the inhabitants ſpending a conſiderable part of their time upon them, ſuch a precaution was the more neceſſary; and for want of it on the roof of Circe's palace, Elpenor broke his neck. *Homer*, Odyſſ. x. lin. 554. occ. Deut. xxii. 8. See *Shaw*'s Travels, p. 210.

Der. *Oak*, from the compactneſs of it's wood. Alſo, perhaps, *A yoke.*

עקב

I. As a N. עקב *The end, extremity, extreme* or *utmoſt parts.* Joſh. viii. 13. Thus the LXX (according to *Aldus*'s and the *Oxford* edition) and a verſion quoted in the Hexapla τα εσχατα, and Vulg. noviſſimi. So Pſ. cxix. 33, 112; in which latter paſſage the Targum עד סופא *Even to the end.* Comp. Gen. xlix. 19.

II. As a N. עקב *The end, event* or *conſequence.* Prov. xxii. 4, עקב ענוה The end, conſequence, *of humility.* So Vulg. *finis* modeſtiæ. LXX γενεα *the offspring.* Pſal. xix. 12, *In keeping of them* עקב רב *there is an excellent* event or end. Thus τελος is uſed in the N. T. 1 Pet. i. 9, *Receiving* τελος the end *of your faith, even the ſalvation of your ſouls.* על עקב *In conſequence,* or *as the event, of.* occ. Pſal. xl. 16. lxx. 4. Hence

III. עקב is uſed as a Particle denoting the *end, event,* or *conſequence* of ſomewhat preceding. It may be rendered

1. Before a V. *Becauſe, inaſmuch as.* Num. xiv. 24, עקב היתה Becauſe *there was another ſpirit*, q. d. the event or conſequence *of there being another ſpirit in him*, ſhall be that *I will bring him into the land*, &c. Comp. Deut. vii. 12. viii. 20.

2. Before a N. *Becauſe of, on account of, in conſequence of.* Iſa. v. 23.

3. עקב אשר (the *conſequence* of this that—) and עקב כי (the *conſequence* that or becauſe—) are uſed nearly in the ſame ſenſe, *Becauſe that*—Gen. xxii. 18. 2 Sam. xii. 10, & al.

IV. As a N. עקב *The extremity, ſole* or *heel* of a man's foot. Gen. iii. 15. xxv. 26. Alſo, *The extremity, hoof,* or *heel* of a horſe's foot. Gen. xlix. 17. Jud. v. 22. (comp. under פרס II.) Plur. in Reg. עקבי *Heels, foot-ſteps.* Pſal. lvi. 7. Cant. i. 8. Comp. Pſ. lxxvii. 20. lxxxix. 52. Hence

V. As a V. *To lay hold on the heel,* q. d. *To heel.* Hoſ. xii. 4. Whence the name יעקב *Jacob,* q. d. *The heeler.* See Gen. xxv. 26. xxvii. 36. Hoſ. xii. 4.

VI. *To retard.* occ. Job xxxvii. 4.

VII. *To ſupplant, trip up the heels, throw down by tripping up the heels,* ſupplantare. It occurs in the form of a Participle Benoni in Kal, Iſa. xl. 4, עקב *Tripping up, rough, uneven.* Fem. Hoſ. vi. 8, עקבה מדם Tripping up the heels (ſlippery) *with blood.* So one of the Greek verſions in the Hexapla ὑποσκελιζεσα, Vulg. ſupplantata; or rather, perhaps, marked with footſteps *of blood.* Comp. 1 K. ii. 5, and Mr. *Lowth*'s and Bp. *Newcome*'s Notes on Hoſ.

VIII. *To ſupplant,* "*diſplace by ſtratagem**;" *defraud, deceive.* occ. Gen. xxvii. 36. Jer. ix. 4. xvii. 9. So LXX πτερνιζω. Pſal. xlix. 6, עון עקבי *the wickedneſs* of *my* ſupplanters, or of thoſe "who endeavour to ſupplant *me.*—Compare this verſe and the next with ver. 17." Bp. *Lowth*, in Mr. *Merrick*'s Annotation. See alſo Dr. *George Horne*'s (the late Lord Bp. of *Norwich*) Note on this verſe, in his excellent *Commentary on the Pſalms,* which I am glad of this opportunity of earneſtly recommending to the peruſal of all ſuch as are deſirous of comprehending the ſublime ſenſe, and of being warmed with the genuine piety, of thoſe divine poems. Comp. Joſh. viii. 13. As a N. עקב *Supplantation, deceit.* occ. Pſ. xli. 10,—*hath magnified* ſupplantation *towards me* (ſo LXX and Vulg.) i. e. hath behaved very *treacherouſly* towards me. The Tranſlation in John xiii. 18, επηρεν επ' εμε την πτερναν αυτε—*hath lifted up* his heel

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* *Johnſon.*

againſt me, i. e. deceitfully *to trip* me *up*, comes to the ſame ſenſe. Comp. *Suicer.* Theſaur. in ϖτερνιζω. So fem. עקבה *Supplantation, deceit.* occ. 2 K x. 19; where LXX render בעקבה by εν ϖτερνισμω in or for *ſupplanting*, and Vulg. by inſidioſè *deceitfully*.

עקד

I. *To bind, bind about.* occ. Gen. xxii. 9.

II. As a participial N. עקד *Ring-ſtreaked, bound round* as it were *with ſtripes* or *ſtreaks* of a different colour. Gen. xxx. 35, 40, & al.

III. בית עקד, occ. 2 K. x. 12, 14, according to *Jerome* from *Euſebius* in Loc. Heb. it is *the name of a town*, belonging to Samaria, and ſituated in the Great Plain *. So the LXX retain the words as a proper name Βαιθακαθ or Βαιθακαδ. But whence was this town ſo called? Probably from it's being much frequented by *ſhepherds*, for *ſhearing* their ſheep. Thus the Eng. Tranſlation renders בית עקד הרעים ver. 12, by *the ſhearing houſe*, and the marg. more literally, *the houſe of ſhepherds binding* ſheep (i. e. for ſhearing.)

עקל

To be crooked, perverted, diſtorted. As a Participle in Huph. *Perverted, perverſe.* occ. Hab. i. 4. So the LXX διεϛραμμενον, and Vulg. perverſum. As a N. עקלתון *Crooked, ſinuous, tortuous.* occ. Iſa. xxvii. 1. So LXX σκολιον, and Vulg. tortuoſum. What is meant by the נחש עקלתון cannot be better illuſtrated than by the admirable deſcription *Virgil* has given in Æn. ii. lin. 202—220, of the two *ſerpents* which *infolded* and deſtroyed *Laocoon* and his ſons. Comp. alſo Æn. v. lin. 84, 85. Æn. xi. lin. 754.

עקלקל Occurs not as a V. but as a N. *Very crooked* or *tortuous.* So LXX διεστραμμενας, Vulg. devios *devious.* occ. Jud. v. 6 †. As a N. fem. plur. עקלקלות *Great obliquities* or *deviations*, *very crooked ways.* So *Symmachus* σκολιοτητας, and *Theodotion* διεστραμμενα. occ. Pſal. cxxv. 5.

DER. Greek Αγκαλη the arm when bent, αγκυλος crooked, Eng. *Ankle*, Latin *Angulus* a corner, Eng. *Angle*. Alſo, *Knuckle*.

עקר

In Arabic ſignifies *To cut, cut off, wound*, and the like. See *Caſtell.*

I. " *To lop*, as trees, *cut* them *cloſe to the ſtock* or *ſtem.*" *Bate.* occ. Eccleſ. iii. 2.

II. *To raze* or *level* as a wall *to the foundation.* occ. Gen. xlix. 6; if עקרו שור in this paſſage does not rather mean they lopped *a prince*, i. e. *a princely family*, by killing not only Hamor but Shechem *his ſon.* Comp. Gen. xxxiv. 26. In Niph. *To be razed*, as a city. occ. Zeph. ii. 4.

III. *To hough* or *hamſtring*, as horſes. Joſh. xi. 6, 9.

IV. *To render* chariots *uſeleſs*, as *by breaking their wheels, axle-trees*, &c. 2 Sam. viii. 4. 1 Chron. xviii. 4. And obſerve that the ו prefixed to יותר ſhould in both texts be rendered *but*, or *but yet*. See under וו II. 5.

V. Chald. In Ith. *To be cut* or *lopped off*, as horns. occ. Dan. vii. 8.

VI. As a N. עקר *A cutting, a branch cut off.* Applied figuratively to a perſon. occ. Lev. xxv. 47; where a diſtinction is made between גר תושב *a ſtranger who dwelt* among them, and עקר משפחת גר *a branch of the ſtranger's family*, i. e. one who had *ſeparated himſelf* from a foreign nation, and joined himſelf entirely to the Iſraelites, as for inſtance, *Heber* the Kenite did, Jud. iv. 11.

VII. As a N. עקר and עקרה *Barren, ſterile, unfruitful*, q. d. *a mere ſtock* or *ſtem without branches, a dry tree.* Deut. vii. 14, & al. freq. Comp. Iſa. lvi. 3.

VIII. Chald. *The ſtump* or *bole* of a tree. occ. Dan. iv. 12, 20, 23, or 15, 23, 26.

עקש

In Kal, *To pervert, diſtort, make crooked.* occ. Iſa. lix. 8. Mic. iii. 9. Alſo, *To make, prove,* or *ſhew to be, perverſe.* occ. Job ix. 20. In Niph. *To be perverſe.* occ. Prov. xxviii. 18. As a participial N. עקש *Perverſe.* Deut. xxxii. 5. Pſ. ci. 4, & al. As a Participle or participial N. maſc. plur. מעקשים *Crooked*, as oppoſed to מישור *Straight.* occ. Iſa. xlii. 16, which gives the idea. As a N. fem. plur. עקשות *Perverſeneſſes.* Prov. iv. 24. vi. 12.

ער

I. In Kal. *To raiſe, lift up oneſelf*, or *be raiſed*, as a ſword. occ. Zech. xiii. 7.—as a bow. occ. Hab. iii. 9, עריה תעור קשתך

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* See Note in *Montfaucon*'s Hexapla.

† See *Harmer*'s Obſervations, vol. i. p. 452.

Thou haſt lifted up *thy bow naked*, i. e. as it were, without the caſe*, in which the eaſtern nations ſtill uſe to carry their bows. And many of the human figures on the walls of the ancient palace at *Perſepolis* are repreſented carrying *bow-caſes* †. I apprehend that in Hab. עריה and תעור belong to different Roots; comp. under ערה I. The LXX however render the words by εντεινων ενετεινας *ſtretching thou haſt ſtretched*, the Vulg. by ſuſcitans ſuſcitabis, *raiſing thou wilt raiſe up*. Comp. ערר I. below.

Hence plainly Greek ορω to raiſe, excite, Lat. *orior* to ariſe, whence *oriens* the Eaſt, and Eng. *orient*, *oriental*. Alſo, Lat. *origo*, whence Eng. *origin*, *originate*, &c.

II. *To raiſe*, *rouſe*, *ſtir up*, as a crocodile. occ. Job xli. 1, or 10. Comp. ch. iii. 8.

III. In Hiph. *To ſtir up*, *excite*, as an eagle does her neſtlings to fly. occ. Deut. xxxii. 11. So Vulg. *provocans ad volandum* pullos ſuos—as dough, or perhaps the fire. occ. Hoſ. vii. 4.

IV. In Kal, *To rouſe oneſelf*, *ariſe*, from inactivity or inattention. See Jud. v. 12. Pſ. vii. 7. cviii. 3. Cant. iv. 16. Iſa. li. 9. Jer. vi. 22. xxv. 32. In Niph. *To be rouſed*, Zech. ii. 13. So LXX ηγεγερται. Alſo in a Niph. ſenſe, *To be rouſed* from ſleep. Job xiv. 12. In Hiph. *To rouſe* from ſleep, Zech. iv. 1. As a participial N. ער *Waking*. occ. Cant. v. 2.

Hence Greek ωρα care, ωρεω to care; and Eng. *ware*, *aware*, *wary*. Alſo, *to hare*, fright, *the hare* from it's timidity; *hurry*. Lat. *horreo* to ſtand on end as the hair, whence Eng. *horrour*, *horrid*; and in compoſition, *abhor*, *abhorrent*.

V. In Hiph. *To raiſe up*, *rouſe*, *excite*. See Iſa. xli. 2, 25. 1 Chron. xxxvi. 22. Hag. i. 14. Particularly, as an enemy. 1 Chron. v. 26. 2 Chron. xxi. 16. Iſa. xiii. 17. Ezek. xxiii. 22. Hence

VI. As a N. ער *An enemy*, *one rouſed up in enmity* againſt another. 1 Sam. xxviii. 16. Pſ. cxxxix. 20. Comp. Iſa. xiv. 21; where the edition of the LXX cited in *Kircher*'s Concordance has πολεμιων *enemies*.

VII. As a N. ער *One who excites* others, *a maſter*. occ. Mal. ii. 12.

VIII. As a N. עיר *A ſtir*, *buſtle*, *commotion*. Jer. xv. 8; where LXX τρομον *a trembling*.

IX. As a N. עיר, plur. עירים, but generally ערים, *A city*, from the *ſtir* and *buſtle* therein comparatively with the country. Gen. iv. 17. x. 12. xiii. 12. Num. xxxii. 16. Jud. x. 4, & al. freq. On Num. xxiv. 19, comp. Pſ. lx. 11. cviii. 11, and ſee Bp. *Newton* on Prophecies, vol. i. p. 134, 1ſt edit.

X. As a N. עיר, plur. עירים and עירם *A young aſs*, *an aſs-colt*, "from being more *ſprightly* (excitatior, *plus émeu*, *plus éveillé*) than it's parents," ſays *Bochart*, vol. ii. 60. Gen. xxxii. 15. xlix. 11. Comp. Zech. ix. 9. The plur. is once, Iſa. xxx. 6, printed עורים with ו inſtead of י, in many editions, but not in the *Complutenſian*, which reads עירים, as likewiſe do more than thirty of Dr. *Kennicott*'s Codices.

XI. As a N. מער *Exertion*, *diſplay*. occ. 1 K. vii. 36, *He graved cherubim*, lions, *and palm-trees*, כמער איש *according to* the exertion *of each*, " or in the condition they are when they *exert themſelves*; the bull as *in rage*, the lion *rampant*, and the palm-tree *in bloom*, as before (1 K. vi. 29.), *with opened flowers* on it ‡."

XII. עור *Blind*. See Root עור.

XIII. Chald. As a N. עיר, plur. עירין, *A watcher*. occ. Dan. iv. 10, 14, 20, or 13, 17, 23. Comp. above Senſe IV. What can עירין *the watchers* ſignify in the ſecond of theſe texts, but the *Divine Perſons watching* and *preſiding over* the kingdoms of the earth, and the affairs of men? And this paſſage explains the other two. Comp. אלהין קדישין, ver. 5, 6, 15, or 8, 9, 18; ch. ii. 11; and עליונין *the high ones*, ch. vii. 18, 22.

XIV. Chald. As a N. עור *Chaff* or *ſmall duſt raiſed* and blown away from the threſhing-floor. occ. Dan. ii. 35; where *Theodotion* κονιορτος, which from κονις *duſt* and ορτος *raiſed*. Comp. under גרה V. and דש I.

ערר I. *To raiſe* or *lift up repeatedly*, as a ſpear. occ. 2 Sam. xxiii. 8. 1 Chron. xi. 11, 20.

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* See *Harmer*'s Obſervations, vol. ii. p. 513; and *Homer*, Il. iv. lin. 105; and *Didymus*'s and *Clarke*'s Notes.

† See *Niebuhr*, Voyage, tom. ii. p. 104, and tab. 21, 23, 29.

‡ *Bate*'s Enquiry into the Similitudes, p. 137.

II. *To raiſe up, rouſe, excite.* See Pſ. lxxx. 3. Prov. x. 12. Cant. viii. 5. Iſa. xiv. 9. Zech. ix. 13. In Hith. *To raiſe* or *rouſe up oneſelf.* occ. Job xvii. 8. xxxi. 29. Iſa. li. 17, twice. lxiv. 6.

ערב

I. *To mix, mingle.* It occurs not in this ſenſe as a V. in Kal, but in Hith. *To mix, mingle oneſelf, be mingled.* occ. Ezra ix. 2. Pſ. cvi. 35. Prov. xiv. 10. xx. 19. xxiv. 21. As a N ערב *A mixture, mixed multitude, rabble* (which Eng. word may, by the way, be derived from Heb. רב *great,* and בל *mixture*) of men. Exod. xii. 38. Neh. xiii. 3. comp. Jer. xxv. 24.—of flies or inſects. Exod. viii. 17, or 21, &c. So *Aquila* *ϖαμμυιαν*, and *Jerome* and the Vulg. omne genus muſcarum *all kind of flies*; but if ערב in theſe paſſages ſignifies *a mixture* or *colluvies*, it is ſtrange that the Heb. ſhould not expreſsly inform us of what this mixture conſiſted. The LXX have rendered the word, when ſpoken of the Egyptian plague, conſtantly by *κυνομυια* *the dog-fly*, whence it is plain thoſe tranſlators thought it meant ſome *particular ſpecies of inſect*; and their opinion is clearly confirmed by Exod. viii. 27, or 31, *And be removed the* ערב *from Pharaoh, and from his ſervants, and from his people; there was not one,* ערב namely, *left.* (Comp. Exod. x. 18.) What the particular ſpecies was, it may be difficult, if not impoſſible, abſolutely to determine, but probably it was ſo denominated from it's *colour*; and *Bochart* in his learned illuſtration of this word, vol. iii. 551, &c. (whom ſee), mentions from *Damir* a *ſharp-biting inſect* (comp. Pſ. lxxviii. 45.), called by the Arabs "*Alchurkous*, and deſcribed as being not larger than a flea, and marked with *red* and *yellow* in ſuch a manner that the *dark colour prevails.*"

As a N. fem. plur. ערבות *The mixers,* or *mixed ones,* i. e. *The light* and *ſpirit mixed together, The heavens* or *celeſtial fluid* conſiſting of this *mixture.* occ. Pſal. lxviii. 5. Comp. ver. 34. Deut. xxxiii. 26. 2 Sam. xxii. 11. "But Bp. *Lowth*, Mr. *Merrick*, and Dr. *Chandler* render סלו לרכב בערבות, [in Pſ. lxviii. 5.] *Prepare the way for him who rideth through* the deſerts, i. e. who rode upon the cherubim through the wilderneſs; alluding to the paſſage of the ark. This conſtruction ſeems moſt agreeable to the common uſage of the words employed in the original. Either way the idea is truly great and ſublime." Dr. *Horne's* Note. Comp. Senſe VII. *Symmachus* renders the word according to the latter interpretation, *καταϛρωσατε ὁδον τῳ εποχȣμενῳ εν τῳ αοικητῳ*; and *Jerome* præparate viam aſcendenti per *deſerta.*

II. As a N. ערב *The evening,* or, more properly, *all the time from mid-day to night,* ſo called, becauſe as ſoon as the ſun has paſſed the meridian, the evening air from the weſtern or darkened part of the heavens begins to *mix* with the day, which *mixture* continues till night; when the day is overpowered, the darkneſs prevails, and the *mixture* of daylight ceaſes. Gen. i. 5. xxiv. 11. Deut. xxiii. 11. Prov. vii. 9, & al. freq. Hence ערב is once uſed as a V. *To be darkened, duſkily obſcured.* Iſa. xxiv. 11, *All joy* ערבה is darkened. So *Montanus, obtenebrata eſt.* Comp. under חשך II.

בין הערבים *Between the evenings,* or more literally, *Between the mixtures.* occ. Exod. xii. 6. xvi. 12. xxix. 39, 41. xxx. 8. Lev. xxiii. 5. Num. ix. 3, 5, 11. xxviii. 4. The former of theſe ערבים commenced at noon, when the weſtern or evening air begins to *mix* with the day; the latter at ſun-ſet, when the cool dark air or night *mixes* with it. So בין הערבים will denote *Between mid-day and ſun-ſet.* By a compariſon of Exod. xii. 6. Num. ix. 3, 5, with Deut. xvi. 6, it appears that the expreſſion is equivalent to בערב כבוא השמש *In the evening, when the ſun is going down,* i. e. not ſetting, but *declining towards the weſt*; and it is not improperly rendered by the LXX *ϖρος ἑσπεραν* *towards the evening,* Exod. xii. 6. xvi. 2. Num. ix. 3, 11. Accordingly *Joſephus* obſerves, Ant. lib. vi. cap. 9, § 3, that the Jews were employed in ſacrificing the paſchal lambs *απο εννατης ὡρας μεχρι ἑνδεκατης* *from the ninth to the eleventh hour*, or, according to our way of reckoning, *from about two to four o'clock in the afternoon.*

Both the paſchal lamb and the perpetual evening burnt-ſacrifice of a lamb were commanded to be offered בין הערבים,

Exod. xii. 6. xxix. 39; and *about the ninth hour* Jeſus, the great antitype of both, expired. Mat. xxvii. 46, 50. Mark xv. 34, 37.[*]

If it be aſked, why ערב never ſignifies the *morning mixture* of light and darkneſs, as well as the *evening* one; the true anſwer ſeems to be, becauſe the firſt *mixture* of darkneſs and light was, by God's ſupernatural agency, made at the *evening* or weſtern edge of the earth, as is intimated to us by the evening being mentioned before the morning, Gen. i. 5, *And there was* ערב evening, *and there was morning the firſt day*. At the *evening* or weſtern edge then was the firſt *mixture* or puſh of the ſpirit or darkneſs into the light; which obſervation alſo clears another conſiderable difficulty, namely, why the *earth* revolves from *weſt* to *eaſt*, rather than from *eaſt to weſt*. Comp. under לל II.

Hence the name of the Carthaginian Deity, *Herebus*, "mentioned by *Silius* and *Polybius*.—All we know of him is, that he was invoked as the god of *Hell*, and repreſented under an human ſhape with long looſe hair[†]." Hence alſo the Greeks had their Ερεβος *Erebus*, and ερεβεννος, ερεμνος,. ορφνος, duſky, dark, and ορφνη darkneſs. *Heſiod*, by a corrupt tradition from the truth, Gen. i. 2, 4, makes *Erebus* and *Night* the offspring of *Chaos*, Θεογον. lin. 123,

> Εκ Χαεος δ' ΕΡΕΒΟΣ τε, μελαινα τε Νυξ εγενοντο.

He likewiſe makes the *night* or *darkneſs* prior to the *light* or *day*,

> Νυκτος δ'αυτ' Αιθηρ τε και Ἡμερα εξεγενοντο,
> Ους τεκε κυσσαμενη, Ερεβει φιλοτητι μιγεισα.

Ariſtophanes, in Av. as cited by *Lucian* in Philopatr. tom. ii. p. 999, edit. *Bened.* ſays,

> Χαος ην και Νυξ, ΕΡΕΒΟΣ τε μελαν πρωτον και Ταρταρος ἐυρυς.
>
> Chaos was firſt, and Night, and gloomy *Erebus*,
> And vaſty Tartarus————

III. As a N. מערב, and fem. מערבה, *The evening* or *weſtern* part of the heavens or earth, where the groſs air or darkneſs puſhes into and *mixes* with the light, *the weſt*. It is oppoſed to מזרח *the eaſt*, the part whence or on which the ſolar light is firſt *diffuſed* or *ſpread*, Pſ. ciii. 12. cvii. 3. Iſa. xliii. 5. xlv. 6. (comp. under זרח II.); and to מוצא the part whence or on which it (the light) *comes forth*, Pſ. lxxv. 7. Comp. under יצא.

IV. As a N. ערב *A crow* or *raven* from it's *dark* colour. See Cant. v. 11. *Bochart* has well obſerved, that the colour of a crow or raven is not a dead but a *gloſſy ſhining* black, like ſilk, and ſo is properly a *mixture* of darkneſs and ſplendour. See *Bochart*, vol. iii. 199.

Hence perhaps Lat. *corvus* a crow.

V. As a N. ערב, plur. ערבים A ſpecies of *willow*, whoſe leaves are green on one ſide, and whitiſh on the other, ſo of a *mixt* colour. Lev. xxiii. 40. Job xl. 17, or 22. Iſa. xliv. 4, & al.

VI. As a N. ערב, Properly, *The woof* in weaving, i. e. *the threads which the weaver ſhoots acroſs*, and ſo *intermixes* with the שתי or *warp* (i. e. the threads which are *ſet* lengthways in the loom, and are alternately raiſed and depreſſed) by means of his ſhuttle. Lev. xiii. 48, & al. freq.

VII. As a N. fem. ערבה *A wilderneſs, a deſert, uncultivated country*, affording a horrid *mixture* of rugged rocks, dangerous precipices and impaſſable vallies[*]. See Iſa. xxxiii. 9. xxxv. 1, 6. li. 3. Jer. ii. 6. xvii. 6. When king Zedekiah fled after the taking of Jeruſalem, *he went by the way* ערבה of the deſert, towards the plains of Jericho, 2 K. xxv. 4. Jer. xxxix. 4, 5. This deſert is deſcribed by *Maundrell*, Journey, Mar. 29, as "a moſt miſerable dry, barren place, conſiſting of high rocky mountains, *ſo torn* and *diſordered, as if the earth had here ſuffered ſome great convulſion, by which it's very bowels had been turned outward.*"

VIII. In Kal, *To mix, engage* with another *in trade*. occ. Ezek. xxvii. 9. As a participial N. maſc. plur. in Reg. ערבי *Merchants* who *mix* or *are engaged* with each other in the *intercourſes* of trade. occ. Ezek. xxvii. 27. As a N. מערב *A place* for ſuch *intercourſe, a market*, or *market-place*. Ezek. xxvii. 9, 13, 17, 19. Alſo, *Merchandize*. Ezek. xxvii. 27, 33, 34.

IX. In Kal, Tranſitively, *To mix, join, be*

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[*] See Bp. *Patrick*'s Note on Exod. xii. 6, and Bp. *Kidder*'s Meſſias, part i. p. 75, &c.

[†] *Guthrie*'s General Hiſt. vol. iii. p. 134.

[*] See *Harmer*'s Obſervations, vol. iv. p. 352.

joined or *interwoven* with another in *contracts, to be ſurety, bondſman*, or *engaged* for him. Gen. xliii. 9. xliv. 32. Pſal. cxix. 122. So with ל following, Prov. vi. 1. Alſo, Tranſitively, *To pledge, engage*, or *mortgage*, lands or houſes, q. d. *to mix* them with oneſelf in a contract. Neh. v. 3. Comp. Prov. xvii. 18. Jer. xxx. 21. In Hith. *To engage oneſelf, enter into contract with* another, *to give ſecurity to* him. 2 K. xviii. 23. Iſa. xxxvi. 8. As a N. ערב *A pledge* or *ſurety*. Job xvii. 3, *Appoint now* my pledge or ſurety *with thee*, namely, that I will ſtand trial with thee, or thou with me. See *Scott*. Comp. Prov. xxii. 26. Fem. ערבה *Sponſion, ſecurity*. Prov. xvii. 18. As a N. ערבון *A pledge, ſecurity*. occ. Gen. xxxviii. 17, 18, 20; in all which paſſages the LXX render it by the Greek derivative Αῤῥαϐων, which ſee in *Greek* and *Engliſh* Lexicon. As a N. fem. plur. תערבות *Pledges*. So בני תערבות *Perſons given in pledge, hoſtages*. occ. 2 K. xiv. 14. 2 Chron. xxv. 24.

X. Followed by על *with*, To *mix with* in love, *μιγνυναι εν φιλοτητι*, as the Greek Poets ſpeak. Ezek. xvi. 37. So LXX επεμιγης, and Vulg. commiſta eſt.

XI. From the ready *commixtion* of *agreeing* or *homogeneous ſubſtances* or *principles*, it denotes in Kal, *To ſuit, be agreeable, to mix readily with*, as it were. In this ſenſe it is uſed abſolutely. Pſ. civ. 34, *My meditation* עליו *concerning him* יערב ſhall be agreeable (*to me*) ſhall not be rejected, but *readily mix with* my mind, and *mingle with* every thought. Prov. iii. 24, *And thou ſhalt lie down, and thy ſleep* ערבה ſhall be ſweet, ſhall readily lay hold on, and as it were *mix with* the powers of thy mind and body. Comp. Jer. xxxi. 26. Cant. ii. 14. Mal. iii. 4.

With ל following, *To be agreeable to*. See Prov. xiii. 19. xx. 17. Jer. vi. 20. Hoſ. ix. 4.

ערג

The radical idea of this word ſeems to be the ſame as that of the Greek ορεγω—ομαι, derived from it, *To ſtretch, ſtretch out, extend*; and when applied to the mind, *to deſire eagerly, to long after*.

I. *To ſtretch out, extend*. It occurs not as a V. in this ſenſe, but as a participial N. ſem. in Reg. ערוגת and ערגת *An extent* of ground, *a bed* or *plat* wherein ſpices or vines grow. occ. Cant. v. 13. vi. 1. Ezek. xvii. 7, 10. So *Aquila* and *Symmachus* Πρασιαι, and Vulg. Areæ, and Areolæ.

II. *To deſire eagerly, long after*. occ. Pſ. xlii. 2, twice (where the LXX επιποθει, and Vulg. deſiderat), Joel i. 20 (where the Targ. מסברא *expect, wait*, LXX ανεϐλεψαν, and Vulg. ſuſpexerunt *looked up*.) It is obvious to remark, how the idea of *reaching after*, or *extending oneſelf towards*, is preſerved in both the laſt cited texts.

Hence Greek *οργαω* to deſire eagerly, to luſt after.

ערד

Occurs not as a V. in Heb. but as a N. ערוד, Chald. plur. emphat. ערדיא, *The wild aſs*, ſo called by an onomatopœia from his *harſh, diſagreeable braying*, expreſſed in Latin by *Ruditus*, a word likewiſe formed from the ſound. See *Bochart*, vol. ii. 869. occ. Job xxxix. 5. Dan. v. 21. Comp. under פרא II.

ערה

With a radical, but mutable or omiſſible, ה.

In general, *To bare, make bare, uncover, ſtrip, make naked*, or *empty*.

I. In Kal, *To bare, uncover, ſtrip*. occ. Iſa. iii. 17. xxii. 6. Zeph. ii. 14. Alſo, *To be bare, uncovered, ſtripped*. occ. Iſa. xxxii. 11. As a participial N. ſem. עריה *Naked*, occ. Ezek. xvi. 7, 22, 39. xxiii. 29. Mic. i. 11. Hab. iii. 9. In Hith. *To uncover oneſelf, be uncovered*. occ. Lam. iv. 21. Comp. Hab. ii. 15, 16. As a N. ערוה in Reg. ערות *Nakedneſs*, of human perſons, Exod. xxviii. 42. Lev. xviii. 6, 7, & al. freq.—of a country, Gen. xlii. 9, 12. ערות דבר *Nakedneſs of a thing* means *Any thing unſeemly* or *indecent*. occ. Deut. xxiii. 14. xxiv. 1. In the former text the LXX render it by *ασχημοσυνη πραγματος unſeemlineſs of a thing*; in the latter by *ασχημον πραγμα an unſeemly* or *indecent thing*; but here it ſeems rather to denote, or at leaſt include, ſome *perſonal infirmity*, which was not diſcovered till after marriage, but ſuch as a truly good man might bear with. And therefore our Lord, Mat. xix. 8, alluding to this text in Deut. ſays that Moſes *permitted* them to put away their wives, *becauſe of the hardneſs of their hearts*, i. e. leſt from a want of charity they ſhould ill-treat ſuch diſagreeable wives. See Dr. *Doddridge*'s Note on Mat. xix. 3. As a N. מער *Nakedneſs*. occ. Nah. iii. 5; where ſee Bp. *Lowth*'s Note on Iſa. iii. 17. So as a N. maſc. plur. in Reg. מעורי. occ. Hab. ii. 15. For 1 K. vii. 36, ſee under ער XI.

II. *To empty, pour out* or *forth*. It is applied both to the veſſel, whence any thing, whether liquid or ſolid, is *emptied* or poured, occ. Gen. xxiv. 20. 2 Chron. xxiv. 11; and to what is *emptied* or *poured out*, as the vital blood, occ. Pſ. cxli. 8. Iſa. liii. 12. Spoken of the Holy Spirit, occ. Iſa. xxxii. 15.

III. *To empty* or *pour out*, as a tree it's ſap in leaves, ſhoots, &c. or as the earth it's vegetable moiſture for the ſupply of plants. It occurs not as a V. in Kal in this ſenſe, but in Hith. of a tree, *To pour out, diffuſe itſelf*; ſo *Montanus* excellently, diffundentem ſe. occ. Pſ. xxxvii. 35. As a N. fem. plur. ערות *Flouriſhing plants*. To this purpoſe the LXX το αχι το χλωρον, and *Avenarius*, diffuſiones herbarum virentium, herbæ virentes, *diffuſions of green herbs, green herbs*. occ. Iſa. xix. 7. As a N. מערה *A meadow, meadow-ground*. occ. Jud. xx. 33.

As a N. יער *A wood*, or rather *a marſh*, i.e. *a moiſt marſhy piece* of ground, where *trees* and *plants flouriſh*, and ſuch as lions, Jer. v. 6. (comp. under נאה I.) and wild boars delight in. See 2 Sam. xviii. 6, 8. Pſ. lxxx. 14, and *Harmer*'s Obſervations, vol. ii. p. 215, &c. To which I add, that, in the *Præneſtine* Table, publiſhed by Dr. *Shaw*, Travels, p. 423, we meet with χοιροποταμȣς *river-hogs* on the reedy and *marſhy* banks of the *Nile*. So *Niebuhr*, Voyage, tom. ii. p. 201, 2, obſerves, "The bank of the *Euphrates* is extremely *low* in the country called *Um el chanzer*, where one finds an extraordinary quantity of *bulruſhes*, and in the ſame place *a great number of wild boars*." And long ago *Ovid* has aſſigned a *marſh* for the haunt of his Calydonian *boar*, Metam. lib. viii. lin. 335, &c.

On 1 Sam. xxiii. 15—18, ſee *Harmer*'s Obſervations, vol. iii. p. 63, &c.

IV. As a N. יער, fem. יערת, *A honey-comb, emptying* or *pouring out honey*. occ. Cant. v. 1. 1 Sam. xiv. 27; where LXX κηριον τȣ μελιτος, and Vulg. favum mellis, *a honey-comb*.

V. As a N. עור, and ſometimes in Reg. ער, plur. עורות, ערות, and ערת, *The ſkin* of man or animals, probably ſo called from it's continually *pouring out* the perſpirable matter through it's many *excretory* pores. freq. occ. In Gen. iii. 21, *The coats of ſkin*, which God made for Adam and his wife, were, no doubt, of thoſe animals which had been by divine appointment *ſlain in ſacrifice*, as *types* of the ſufferings and death of the promiſed ſeed; and ſo God's *clothing* them in theſe repreſented and aſſured to them that *garment of ſalvation* and *thoſe robes of righteouſneſs* with which they ſhould be inveſted in conſequence of the *ſacrifice* of the *Lamb of God*, and further confirmed to them that joyful hope, that though they muſt endure labour and ſorrow, *till they returned unto the duſt*, yet *that this corruptible ſhould* (one day) put on, ενδυσασθαι, *incorruption, this mortal ſhould* put on, ενδυσασθαι, *immortality*. Comp. Iſa. lxi. 10. Gal. iii. 27. Rom. xiii. 13, 14. 1 Cor. xv. 53. Rev. vii. 9, 13, 14, &c. xix. 8. And to inſtruct believers to whom they were to apply for theſe glorious privileges, even to Him who was both *Prieſt* and *Sacrifice*, it was ordained in the law, Lev. vii. 8, that the offering *prieſt ſhould have* the ſkin *of the burnt-offering for himſelf*. And of this, doubtleſs, patriarchal rite, we find evident traces among the Heathen. Thus in *Virgil*, Æn. viii. lin. 282, we find the *prieſts* of *Hercules* pellibus *in morem cincti*—clad in ſkins after their cuſtom. And in *Lucian* De Deâ Syr. tom. ii. p. 913, edit. *Bened.* we meet with a remarkable rite of the *offerer himſelf* ſquatting on his knees upon the *ſkin* of the ſacrificed ſheep, and *putting the head and feet of the victim upon his own head*. Το δε νακος χαμαι θεμενος, επι τȣτο ες γονυ ἕζεται· ποδας δε και κεφαλην επι την ἑαυτȣ κεφαλην αναλαμβανει.

Job ii. 4, עור בעד עור Skin after ſkin, *and all that a man hath will he give* בעד נפשו *for his vital frame* or *life*. ver. 5, *But put forth thy hand now, and touch his bone and his fleſh*. The former expreſſion evidently alludes to the well-known fact of the *renovation of the ſkin* on any part of the body that has been *excoriated*, and is plainly proverbial, importing that a man may bear to part with all that he has, and even *to have his ſkin*, as it were, *ſtripped off*, *again and again*, provided only that his life be ſafe. All other loſſes and calamities may be well borne as external and ſuperficial, and not coming home to the man's *ſelf*.

VI. *To pour forth*, *empty out*, *make bare*. Spoken of demoliſhing buildings. occ. Pſ. cxxxvii. 7, ערו ערו עד היסוד בה Pour forth, pour forth, or make bare, make bare, *in her* (*Jeruſalem*) *even to the foundation*. LXX εκκενουτε, εκκενουτε, and Vulg. exinanite, exinanite, *empty out*, *empty out*.

VII. As a N. fem. מערה, in Reg. מערת *A cave*, *a place hollowed* or *emptied out*. Gen. xix. 30. xxiii. 9. Jud. vi. 2.

ערר I. *To ſtrip* or *deprive entirely*, *to make quite bare*. It occurs not as a V. in this ſenſe, but as a N. ערירי *Stripped bare*, *deſtitute*. In Gen. xv. 2, it refers to being without children, but is by no means confined to this ſenſe; for in Jer. xxii. 30, it is applied to *Coniah*, called alſo *Jeconiah* and *Jehoiachin*, whoſe *ſeed* is mentioned in the ſame verſe, and who, we are certain from 1 Chron. iii. 17, 18, had at leaſt *ſeven ſons*, ſuppoſing אסר in ver. 17, to be only a kind of ſurname given to Jeconiah, q. d. *the captive*. In Jer. the LXX and *Theodotion* explain ערירי by εκκηρυκτον *renounced*, *rejected*. ערירי occurs alſo Lev. xx. 20, 21.

II. *To empty out*, as the foundation of a building. It occurs, with ו ſubſtituted for the ſecond ר, Hab. iii. 13, ערות Thou didſt empty out *the foundation to the neck*, q. d. *neck-high*. Comp. Iſa. viii. 8, and Pſ. cxxxvii. 7, under ערה VI.

ערער I. In Kal and Hith. *To be entirely poured forth*, *to be laid in ruins* or *rubbiſh*, as a wall. occ. Jer. li. 58; where the LXX κατασκαπτομενον κατασκαφησεται *ſhall be entirely digged down*; ſo Vulg. ſuffoſione ſuffodietur. Comp. ערה VI. and ערר II.

II. As a participial N. ערער *Entirely ſtript* or *deſtitute*. occ. Pſ. cii. 18.

III. As a N. ערער and ערוער "*A blaſted tree quite naked* or *ſtripped of it's foliage*." *Taylor*'s Concordance from *Hiller*, Hierophyt. pars i. p. 86. occ. Jer. xvii. 6. xlviii. 6. In the former paſſage the LXX render it by αγριομυρικη *wild tamariſk*, and the Vulg. in both by myrica *tamariſk*. If it be the name of any particular plant, the *tamariſk* ſeems as likely as any, for "theſe trees, as Mr. *Miller* has obſerved in his Gardener's Dictionary, have not much beauty to recommend them, for their branches are produced in ſo ſtraggling a manner, as not, by any art, to be trained up regularly, and *their leaves are commonly thin upon their branches*, and fall away in winter, ſo that there is nothing to recommend them but their oddneſs." In Jer. xvii. 6, *Symmachus* renders it by ξυλον ακαρπον *an unfruitful tree*.

ערך

I. *To ſet in order* or *array*, *to order*, *diſpoſe*. See inter al. Gen. xiv. 8. xxii. 9. Exod. xxvii. 21. Num. xxiii. 4. Job xxxii. 14. Pſ. xxiii. 5. As a N. ערך *A ſetting in order*, *diſpoſition*. Exod. xl. 4, 23. It ſeems to denote *diſpoſition*, *temper*, or *turn of mind*, Pſ. lv. 14. So *Symmachus* explains כערכי *according to my diſpoſition*, by ὁμοιοτροπος μοι, LXX by ισοψυχε, and Vulg. by unanimis. ערך בגדים *A ſuit of clothes*, *array*. Jud. xvii. 10. As a N. fem. מערכה *An ordering*, *order*, *row*. Exod. xxxix. 37. Lev. xxiv. 6, 7. Alſo, *An army in battle array*. 1 Sam. xvii. 21, 22, 23. As a N. maſc. plur. in Reg. מערכי *Diſpoſitions*, *arrangements*. occ. Prov. xvi. 1, *The* arrangements, or ſchemes *of the heart* (*are*) *man's*, *but the anſwer of the tongue* (*is*) *from Jehovah*. Comp. ver. 9. ch. xix. 21. Jer. x. 23.

Hence Lat. *grex* a flock.

II. *To ſet* one thing *with* or *againſt* another, *to compare*, *value*. See Pſ. xl. 6. Iſa. xl. 18. (Comp. Senſe III.) In Niph. *To be ſet againſt* in this ſenſe, *to be compared with*. Job xxviii. 17, 19.

III. In Hiph. *To make an orderly* or *proportionable eſtimation*, *to rate at a certain price*, *to eſtimate*, *value*. Lev. xxvii. 8, 12. As a N. ערך *An eſtimation*, *valuation*. Lev. xxvii. 3, 4, & al. freq.

IV. In Hiph. *To tax*, *aſſeſs*, *charge with a certain proportionable tax*. 2 K. xxiii. 35. As a N. ערך *An aſſeſſment*, *tax*. 2 K. xxiii. 35.

ערכך, with the laſt radical doubled, as a N. *An eſtimate*, *eſtimation*. So LXX τιμη, and συντιμησις, and Vulg. æſtimatio. Lev. xxvii. 2, 3, &c.

Der. *Work, wrought, wright.* Qu? Lat. *rectus*, whence *rectitude, rectify*, and Eng. *right, righteous*, &c. Alſo, perhaps, Lat. *arca* a cheſt, whence Eng. *ark*. Greek *οργανον*, whence Eng. *organ*, &c. Alſo, by tranſpoſition, Eng. *rank, range*, whence *arrange*, &c.

ערל

To be ſuperfluous, exuberant, needleſs or *uſeleſs in quantity.* It occurs not as a V. ſimply in this ſenſe, but

I. As a N. ערל *Superfluous, exuberant.* occ. Exod. vi. 12, 30, ערל שפתים Superfluous, exuberant, *in lips, having the lips* too large or thick.

II. As a N. ערל *Having the ſuperfluous foreſkin uncircumciſed.* Gen. xvii. 14. Exod. xii. 48, & al. freq. As a N. fem. ערלה *The ſuperfluous foreſkin* or *prepuce.* Gen. xvii. 11. xxxiv. 14. Hence

As a V. In Kal, *To take off and caſt away*, as *uncircumciſed* or *unclean.* occ. Lev. xix. 23, וערלתם ערלתו *Then ye ſhall* caſt away it's uncircumciſion, *it's fruit, three years* (every tree) *ſhall be* ערלים uncircumciſed *unto you.* So the Vulg. auferetis præputia eorum.

In Niph. or Hiph. *To ſhew his foreſkin, appear uncircumciſed*, i. e. vile and abominable. occ. Hab. ii. 16. The two laſt cited are the only paſſages wherein ערל is uſed as a V.

From the *ſpiritual* deſign of *circumciſion*, the word is transferred to the heart and ear, to denote thoſe evil *luſts* and *affections* which are *impediments* or *hindrances* to men's receiving, believing, and obeying the will of God. See Lev. xxvi. 41. Deut. x. 16 Jer. vi. 10. ix. 26. Acts vii. 51. Ezek. xliv. 7, 9. Comp. Rom. ii. 29. Col. ii. 11. Jam. i. 21; in which laſt text the Περισσειαν κακιας ſuperfluity *of naughtineſs*, ſeems to allude to the proper import of the N. ערלה.

Hence Lat. *garrulus*, and Eng. *garrulous, garrulity.*

ערם

To be naked. It occurs not as a V. ſimply in this ſenſe, but

I. As Ns. ערום, עירם, and ערם *Naked, uncovered.* Gen. ii. 25. iii. 7. 1 Sam. xix. 24. Job xxvi. 6. Alſo, עירם *Nakedneſs.* Deut. xviii. 48.

ערם ſometimes means no more than *ſtripped of one's uſual dreſs, armour,* or the like. See 1 Sam. xix. 24. Iſa. xx. 2. Mic. i. 8. Amos ii. 16; where Targum ערטילא דלא זין *naked, without armour. Ill-clad.* Job xxii. 6.[*]

Hence Greek ερημος deſolate, deſert, whence Eng. *Eremite*, and by corruption *Hermit.* Old Eng. [†] *earm* poor, and *yrmth* poverty. Lat. *vermis*, Eng. *vermin, worm.*

II. As a N. fem. ערמה, plur. ערמות and ערמים *A heap of naked corn*, i. e. *ſtript* of the huſks and ſtraw; for the Eaſterns do not put up their corn in ſtacks, as we do, but threſh it out in the field, and then lay the *bare grain* in heaps in their repoſitories. See under גרש I. רש I. מגר III. Ruth iii. 7. 2 Chron. xxxi. 6, 7, 8, 9. Hag. ii. 16. Jer. l. 26, *as* heaps, i. e. of bare corn after it has been *threſhed.* A moſt ſtriking image to an eaſtern reader! So in Neh. iii. 34, or iv. 2, ערמות is applied to *duſt* or *rubbiſh*; but in this paſſage *Sanballat* is the ſpeaker, who being a *Horonite* or *Moabite*, may be ſuppoſed to uſe the word in a dialectical ſenſe. On Neh. xiii. 15, ſee *Harmer*'s Obſervations, vol. iv. p. 118.

It is once uſed as a V. in Niph. *To be heaped up.* Exod. xv. 8. So *Aquila, Symmachus*, and *Theodotion* εσωρευθη, and Vulg. congregatæ ſunt, *were gathered together.* Comp. under נד X.

III. As a N. ערמון, plur. ערמנים, *The plane-tree*, ſo called from the bark's *naturally peeling off*, and leaving the trunk *naked*, which I have had frequent opportunities of obſerving. occ. Gen. xxx. 37. Ezek. xxxi. 8; in the former of which paſſages the LXX render it by πλαλανος, and the Vulg. in both by platanus, *the plane-tree.* Both the Greek and Latin names are evidently derived from πλατυς *broad*, on account of it's *broad ſpreading* branches, for which the *plane-tree* is further remarkable. So we find the Grecian army in *Homer*, Il. ii. lin. 307, ſacrificing καλῃ ὑπο πλαλανιςῳ under a beautiful *plane-tree. Virgil*, Georg. iv. lin. 146, mentions

———*miniſtrantem* platanum *potantibus* umbras.
The *plane-tree* yielding the convivial *ſhade.*

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[*] See Dr. *Chandler*'s Life of King David, vol. i. p. 93, &c. and *Vitringa* on Iſa. xx. 2, and *Greek* and *Eng.* Lexic. in Γυμνος.

[†] See *Junius*, Etymol. Anglican.

And *Petronius Arbiter* in Satyr.

Nobilis æſtivas platanus diffuderat umbras.
The noble *plane* had *ſpread* it's ſummer *ſhade.*

And how fond the Romans were of this tree for the agreeable *ſhade* it affords, the learned reader may ſee in *Pliny*, Nat. Hiſt. lib. xii. cap. 1, where he will alſo meet with a deſcription of ſome *very wide-ſpreading planes.* Compare alſo *Miller*'s Gardener's Dictionary in *Platanus*, and *Gentleman*'s *Magaz.* for March 1787, p. 202.

IV. Since perſons who want to *exert an extraordinary degree of bodily activity*, ſometimes *ſtrip* themſelves *naked*, or *throw off* the greateſt part of their *garments.* See Amos ii. 16. Mark xiv. 52. John xxi. 7; hence ערם applied to the mind, denotes *quickneſs, readineſs of mind* or *underſtanding*, and that both in a good and bad ſenſe. As a N. ערום *Wiſe, prudent, ready-witted,* qui animo eſt γυμναζομενω, or as St. *Paul* ſpeaks, Heb. v. 14, τα αισθητηρια ΓΕΓΥΜΝΑΣΜΕΝΑ εχων. It is oppoſed to אויל *fooliſh*, Prov. xii. 16.—to כסילים *ſtupid*, ver. 23.—to פתיים *ſimple, ſilly*, Prov. xxii. 3.—to פתאים *raſh, precipitate,* Prov. xxvii. 12. As a N. fem. ערמה *Wiſdom, prudence.* Prov. i. 4. viii. 5, 12. As a V. in a Niph. ſenſe, *To be* or *become wiſe*, ΓΥΜΝΑΖΕΣΘΑΙ τον νȣν. Prov. xv. 5. xix. 25. In a bad ſenſe, ערום *Quick-witted, cunning, ſubtle, ſharp*, Job v. 12. xv. 5. Comp. Gen. iii. 1. As a N. ערם, and fem. ערמה *Subtilty, cunning.* Exod. xxi. 14. Joſh. ix. 4. Job v. 13. In Kal, *To act cunningly* or *ſubtly.* 1 Sam. xxiii. 22. In Hiph. *To make cunning* or *ſubtle.* occ. Pſ. lxxxiii. 4, יערימו סוד *They have taken crafty or ſubtle counſel.*

ערס

To knead. It occurs not as a V. in Heb. but ſeems nearly related to ערץ *to agitate.* As a N. fem. plur. in Reg. ערסתי and עריסתי *Maſſes of kneaded dough* or *paſte.* occ. Num. xv. 20, 21. Neh. x. 37. Ezek. xliv. 30.

ערף

I. *To diſtil, fall down in drops.* occ. Deut. xxxii. 2. xxxiii. 28.

II. As a N. maſc. plur. in Reg. עריפי *Defluxions*, as of the light *flowing down* from the ſun to the earth, not in *atoms*, as they leave his body, but, as it were, in *drops*, which are continually increaſing in ſize as they recede from him*. occ. Iſa. v. 30, *And the light is darkened* or ſtarkened בעריפיה in it's defluxions; ſo *Montanus*, Et lux obtenebrata eſt *in defluxionibus ſuis*; or ſince the ſuffix ה is fem. in flowing down *upon it*, i. e. the earth.

III. Tranſitively, *To cauſe to fall down by beating to pieces, to batter down*, diruere. occ. Hoſ. x. 2.

IV. As a N. ערף *The neck*, properly *the hinder part*, cervix, ſo called perhaps from the *indented form* of the *vertebræ* hanging, as it were, from each other, like a ſucceſſion of *drops.* freq. occ. So in Greek *the neck* is denominated "τραχηλος from τραχυς *rough*, compounded perhaps with ἡλος *a nail*, on account of the *roughneſs* of it's ſeven *vertebral bones*, whoſe *projections* ſomewhat reſemble the heads of *nails* †." freq. occ.

To give the neck of enemies may ſignify *to give the victory and ſuperiority* over them, *to put* their *lives in our power*, as Pſ. xviii. 41, literally, (*As to*) *my enemies* thou haſt given *me* the neck (*of them* namely). Exod. xxiii. 27, *And I have given all your enemies to thee* (by) the neck. Comp. Gen. xlix. 8. Joſh. x. 24. Or rather the phraſe may mean no more than, as our tranſlators render it, *To make them turn their back*, as יתנו ערף plainly ſignifies, *they turned their own back*, 2 Chron. xxix. 6. So הפך ערף, and פנות ערף, Joſh. vii. 8, 12. Jer. ii. 27.

קשה ערף *Stiff in neck, ſtiff-necked*, is an expreſſion often occurring in Scripture (as Exod. xxxii. 9. xxxiii. 3. Deut. ix. 6. x. 16, & al. freq. comp. Iſa. xlviii. 4.) for *ſtubbornneſs*, or *refractorineſs*, and is taken from unbroken or unruly beeves, who will *not ſubmit their necks* to the yoke. Comp. Jer. xxvii. 8. Hoſ. iv. 16. Hence,

IV. As a V. in Kal, *To break the neck*, or rather *to cut off the neck, to decollate*, q. d. *to neck.* occ. Exod. xiii. 13. xxxiv. 20. Deut. xxi. 4, 6. Iſa. lxvi. 3.

ערץ

I. *To agitate, ſhake violently.* Job xiii. 25. (ſo *Schultens* violenter agitabis) Iſa. ii.

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* See *Lucretius*, lib. ii. lin. 149—155.

† See *Greek* and *Eng.* Lexicon in Τραχηλος.

19, 21. As a N. fem. מערצה *violent agitation*. Iſa. x. 33.
Hence Greek *αρασσω* to ſtrike, beat, or daſh againſt. Lat. *urgeo*, and Eng. *to urge*. French *orage* a ſtorm.

II. In a tranſitive ſenſe, *To terrify, to ſhake* or *agitate* others *with fear*. Iſa. xlvii. 12. Comp. Pſ. x. 18. Alſo, *To dread, be terrified at*. Job xxxi. 34, אם *If* I have done ſo and ſo, as in the preceding verſes, כי *Then* (comp. ch. viii. 6. xxxvii. 20.) אערוץ let me fear or be terrified at *the great aſſembly*, of the Arab clan namely, to puniſh me. See *Scott*'s Note. In a Niph. ſenſe, *To be agitated with fear, terrified*. Deut. i. 29. Joſ. i. 9, & al. In Hiph. The ſame. occ. Iſa. viii. 12. Alſo, Tranſitively, *To fear, revere*. occ. Iſa. xxix. 23. As a participial N. or Participle Niph. נערץ *To be feared*, or revered, *awful*, formidandus. occ. Pſ. lxxxix. 8. As a participial N. ערוץ *Terrour, terrible place*. בערוץ נחלים *In* the terrible place or gullies *of the torrents*. Job xxx. 6. Comp. Job xxiv. 8. As Ns. עריץ *Terrible, formidable*. Job vi. 23. Pſ. xxxvii. 35. liv. 5, & al. freq. מעריץ *Dread, the object of dread* or *awe*, occ. Iſa. viii. 13.

Hence Αρης, and, with מ prefixed, *Mars*, and *Mavors*, the Greek and Latin names of the God of *War*.

ערק

This word in Chaldee ſignifies *To flee*, in Arabic, *To gnaw*, as, for inſtance, a bone. It occurs but in two paſſages of the Bible, namely, Job xxx. 3, 17. In the former text the ſenſe of *gnawing* ſeems evidently preferable; *In want, and hard, ſevere, hunger* הערקים ציה gnawing *the deſert*. So Vulg. *rodebant* in ſolitudine, they gnawed *in the deſert*. In the latter paſſage ערקי ſeems to denote *gnawing, corroding pains*. "The ancients, ſays Mr. *Michaelis*, Recueil de Queſtions, p. 74, ſometimes ſpeak of the violent pains that attend the progreſs of the [Elephantiaſis, Job's] diſtemper." See *Schultens* and *Scott* on the above paſſages.

ערש

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. ערש, plur. in Reg. ערשת, is rendered *a couch, bed, bedſtead*; but as Mr. *Harmer* has remarked in Obſervations, vol. ii. p. 65, &c. it ſeems more agreeably to the oriental cuſtoms, to denote the *furniture of an oriental* מטה or *divan*, that is a *carpet* or *mattreſs*, of which latter I ſuppoſe the eaſtern beds conſiſted anciently, as they do in our times. (Comp. under נטה XIV. 1. 2.)

ערש is plainly applied to *the bedding* or *bed-furniture*, Job vii. 13. Pſ. vi. 7. xli. 4. cxxxii. 3. Prov. vii. 16, מרבדים רבדתי ערשי *With tapeſtry* or *carpets I have ſpread* my bed, i. e. the mattreſs; and this text I think clearly ſhews what ערש preciſely ſignifies. So Deut. iii. 11, *The mattreſs* of Og was *a mattreſs of iron*, i. e. "full of ſmall pieces of iron, like a coat of mail, which may ſurely impreſs the mind with as ſtrong an idea of the martial roughneſs of that gigantic prince, as having a *bedſtead made of iron*, inſtead of wood, of ivory, or of ſilver." So in the following paſſages ערש relates to the *mattreſſes* ſpread on their *divans* or *ſophas*. Amos iii. 12, *As the ſhepherd taketh out of the mouth of the lion two legs or the piece of an ear; ſo ſhall the children of Iſrael be taken out* or *delivered*, הישבים בשמרון בפאת מטה ובדמשק ערש *who dwell* or *ſit in Samaria in the corner of the divan* (the place of honour; ſee under נטה XIV. 2.) *and* (*who ſit*) *in Damaſcus* on a mattreſs, i. e. who are now in high honour in their own, or indulging in foreign luxuries in other countries. *Damaſcus* * was a moſt delightful place; and as Amos delivered this prophecy in the days of Jeroboam the ſon of Joaſh king of Iſrael (ſee ch. i. 1.), *who recovered Damaſcus for Iſrael* (ſee 2 K. xiv. 28.), it is probable that many of the richer Iſraelites might chooſe to dwell there.

Amos vi. 4, *Lying* על מטות שן *upon divans of ivory*, i. e. adorned with ivory (comp. under שנה V. 2.), *and ſtretching themſelves out* על ערשתם on their mattreſſes.

Cant. i. 16, ערשנו *Our* mattreſs (i. e. what ſerved for a mattreſs) *is green*; the royal bride being then encamped near ſome fountain or rill of water, as uſual in the Eaſt, where *verdure* is exquiſitely pleaſing. But ſee more in *Harmer*'s excellent *Outlines of a Commentary on Solomon's Song*, p. 226, &c.

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* See *Maundrell*'s Journey, April 27, and *Complete Syſtem of Geography*, vol. ii. p. 107.

The above cited are all the paſſages of the Bible where ערש occurs; and, on the whole, I think it evident that it's proper ſignification is a *mat* or *mattreſs*; and I ſuſpect the radical idea of the word to be *to inweave, interweave*, or the like, as the Chaldaizing Jews apply the cognate Verb ערם ("commiſcuit, implicavit, implexit." *Caſtell*), and the Arabic ערש ſignifies *to conſtruct a trellis* or *lattice-work*, "tale (i. e. pergulare) opus ſtruxit *vineæ aut putei ergo*." *Caſtell*.

עש

To conſume, deſtroy. It occurs not however as a V. in the ſimple form, but comp. below עשש, and hence

I. As a N. עש *A moth*, Job iv. 19; or more ſtrictly *a moth-worm* (for the moth itſelf is called סס, which is joined with עש, Iſa. li 8), as it proceeds from the egg before it is changed into the *Chryſalis, Aurelia* or *Nymph* *, ſo called from it's *corroding* and *deſtroying* the texture of cloth, &c. Iſa. l. 9. li. 8. Job xiii. 28. xxvii. 18, *He buildeth* כעש *as* the moth-worm *his houſe*, "which, by eating into the garment wherein it makes it's habitation, deſtroys it's own dwelling." *Scott*'s Note. "The *young* moth (i. e. *the moth*-worm), upon leaving the egg, which a papilio has lodged upon a piece of ſtuff, or a ſkin well dreſſed, and commodious for her purpoſe, immediately finds a *habitation* and food in the nap of the ſtuff or hair of the ſkin. It *gnaws* and lives upon the nap, and likewiſe *builds* with it it's *apartment*—accommodated both with a fore-door and a back one. The whole is well faſtened to the ground of the ſtuff, with ſeveral cords and a little glue. The *moth* (*worm*) ſometimes thruſts her head out of one opening, and ſometimes out of the other, and perpetually *devours* and *demoliſhes* all about her;—and when ſhe has cleared the place about her, ſhe draws out all the ſtakes of this tent, after which ſhe carries it to ſome little diſtance, and then fixes it with her ſlender cords in a new ſituation. In this manner ſhe continues to live at our expence till ſhe is ſatiated with her food, at which period ſhe is firſt transformed into a nymph, and then changes into a papilio (or moth.)" *Nature Diſplayed*, vol. i. p. 35, 6, Engliſh edit. 12mo.

From עש *a moth*, Mr. *Bate*, in Crit. Heb. and Note on Gen. xxv. 25, in his New and Literal Tranſlation, &c. derives the name עשו *Eſau*, q. d. *moth-like*, being like a *hairy-moth*, an emblem of the *weakneſs* and *tranſitorineſs* of the *natural* man. See Job iv. 19. xxvii. 18.

II. As a N. עש *The blight*, i. e. *the blighting, blaſting, corroſive air*. occ. Job ix. 9. עיש The ſame. occ. Job xxxviii. 32, *And canſt thou lead along* or *direct* עיש על בניה "the blighting, waſting, corroding air *with it's ſons*, i. e. with the numberleſs inſects which a blighting air brings with it?" *Bate*'s Crit. Heb. which ſee.

עשש *To be conſumed, conſume*, or *waſte away*, as the eye in grief. occ. Pſal. vi. 8. xxxi. 10.—as the bones. occ. Pſal. xxxi. 11.

From this Root perhaps the Gauliſh idol *Heſus* had his name. † The mythologiſts ſay he anſwered to the Roman *Mars*, the god of war; but probably the appellation anciently imported *the blaſting, deſtructive power of the heavens*. However, in after times they uſed to ſacrifice to him the captives taken in war; whence *Lucan*, lib. i. lin. 445, calls him,

> ——*Horrenſque feris altaribus* Heſus!
>
> *Heſus* with cruel altars, horrid God!

עשב

Occurs not as a V. and the ideal meaning is uncertain, but as a N. עשב, plur. עשבות, *An herb, herbage*, as contradiſtinguiſhed from a tree. Gen. i. 11, 12, 30, & al. freq.

עשה

With a radical, but mutable or omiſſible, ה. This is a very general word, like *do* and *make* in Engliſh. The following are it's principal applications.

I. *To make*, out of pre-exiſtent matter, *to form, faſhion*. Gen. i. 7. vi. 15, 16. Pſal. cxix. 73. Job x. 9. Obſerve that in Gen. vi. 7, the Samaritan Pentateuch and thirty of Dr. *Kennicott*'s Codices have עשיתים; and that in Exod. xxv. 31, for תיעשה of the common printed editions, the *Samaritan* Pentateuch, and very many of the Doctor's Codices, read תעשה without the י. As a N. fem. מעשה *Work, form, faſhion.* Gen. xl. 17. Exod. xxiv. 10. Num. viii. 4. 1 K. vii. 8, 17, & al.

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* See *Nature Diſplayed*, vol. i. p. 18, 19, &c. Engliſh edit. 12mo.

† See *Voſſius* De Orig. & Prog. Idol. lib. ii. cap. 33.

II. *To do, perform, act.* Gen. iii. 13, 14. vii. 5. Joſh. xxii. 26. Ezek. xvii. 17, & al. freq. Comp. 1 K. xx. 40. On Gen. ii. 3, ſee under שבת. Abſolutely, *To work, act.* Exod. v. 9. Ruth ii. 19. Prov. xxi. 25. And in this ſenſe of *doing, acting, working,* or the like, I apprehend we may underſtand this Verb in that controverted text, Gen. xi. 4, *And they ſaid, Come, let us build us a city and a tower with it's top* (*high*) *in the heavens,* ונעשה לנו שם *and* let us do, act, provide *for ourſelves there, leſt we be,* or *that we be not, ſcattered over the face of the whole earth. Bochart,* vol. i. 48, explains the Heb. words, as in our Tranſlation, "We will make *us a name,* which, ſays he, plainly ſignifies that they erected their prodigious fabric, that they might gain an immortal name with poſterity." And to confirm this interpretation are cited 2 Sam. viii. 13. Iſa. lxiii. 12, 14. Jer. xxxii. 20. Dan. ix. 15. And it is granted that in theſe paſſages עשה שם means *to make* or *gain a name.* But ſtill, how could the builders of Babel's *gaining an immortal name with poſterity,* hinder their *immediate diſperſion,* as the text in Geneſis on this interpretation expreſſes? The *Chaldee* Targums of *Jonathan Ben Uziel,* and of *Jeruſalem,* and a *Samaritan* Targum produced by *Kircher* (Obeliſc. Pamphil. lib. ii. cap. 10.) explain שם in that paſſage by *an image* or *idol*; but there is no other inſtance in Scripture of שם having this meaning. Equally deſtitute of proof from Scripture is the ſenſe of σημα, σημειον *a ſignal* or *landmark,* which ſome learned men have here given to שם. I recur therefore to the interpretation firſt propoſed, and in confirmation of it obſerve, that שם is plainly uſed as a particle of *place* in no leſs than four other paſſages of this ſtory, namely, at ver. 2, 7, 8, and 9. See this explanation further illuſtrated and defended in Dr. *Gregory Sharp*'s Origin of Languages, p. 29, &c. It ſhould, however, be added, that the learned *Vitringa,* Obſervat. Sacr. lib. i. cap. 1, § 6, note †, defends *Bochart*'s interpretation by remarking that thoſe words, *leſt we be ſcattered abroad upon the face of the whole earth,* belong principally to the former part of the preceding ſentence, not to the latter. Read therefore the text thus, and all will be clear: *Come, let us build for us a city, and a lofty tower* (*and let us make us a name*), *leſt we be ſcattered,* &c.

As a N. מעשה *An action, deed, fact.* Gen. xliv. 15. Exod. xviii. 20, & al. Hence Lat. *Mos* Manner, cuſtom.

III. *To form, bear, produce* fruit, as vegetables. Gen. i. 11. Pſ. i. 3. Hoſ. viii. 7, & al.—as the earth. Lev. xxv. 21. As a N. מעשה *Produce.* Hab. iii. 17.

IV. *To prepare.* Ezek. xii. 3.

V. *To prepare* or *dreſs,* as fleſh or vegetables for food. Gen. xviii. 6, 7. Jud. xiii. 15. Neh. v. 18.

VI. *To dreſs, prepare,* or *offer* for ſacrifice. Exod. x. 25. Lev. ix. 7, 22. Num. xv. 8, 14. 1 K. xviii. 23, 25. Ezek. xlv. 17. So the Greek ῥεζω, and Latin facio, which in their primary ſenſe ſignify *to make* or *do,* are alſo uſed for *ſacrificing.*

VII. *To prepare, ordain, conſtitute.* Iſa. xxii. 11. xxxvii. 26.

VIII. *To keep, obſerve, celebrate,* as the ſabbath. Exod. xxxi. 16. Deut. v. 15.—the paſſover. Exod. xii. 47, 48. Num. ix. 6, 14. 2 K. xxiii. 21, 22, & al.

IX. *To dreſs* or *trim.* Spoken of the habit of the body. Deut. xxi. 12. 2 Sam. xix. 24. Perhaps in the former of theſe texts it denotes not only *paring* the nails, but *tingeing* them *with henna,* after the cuſtom of the Eaſt. See *Harmer*'s Obſervations, vol. ii. p. 361.

X. Of ſubſtance or riches, *To procure, acquire.* Gen. xii. 5. xxxi. 1. So we ſay in Eng. *To make* a fortune. As a N. fem. מעשה *Poſſeſſion, ſubſtance.* So Vulg. Poſſeſſio. 1 Sam. xxv. 2.

XI. *To form,* as an army does. Joel iii. 16, עושו *Form, ſet yourſelves in array.* LXX συναθροιζεσθε *aſſemble yourſelves,* which Greek word is alſo uſed as a *military* term.

XII. *To ordain, appoint,* or *conſtitute* to ſome office, *to make*, as we alſo ſay in this ſenſe. 1 K. xii 31, 32. 2 Chron. xiii. 9. Comp. 1 Sam. xii. 6, 8.

XIII. *To conſecrate, dedicate.* 2 Chron. xxiv. 7. Hoſ. ii. 8.

XIV. Tranſitively, *To deal with, have to do with*, as with familiar ſpirits and wizards. 2 K. xxi. 6. 2 Chron. xxiii. 6. —with the breaſts of a woman. Ezek. xxiii. 3, 8, 21.

XV. *To deal with, do for*, in a bad ſenſe. Zeph. iii. 19. So *Montanus* conficiens. Comp. Ezek. xxii. 14.

XVI. *To inflict*, evil or ſuffering. Amos iii. 6.

עשן

I. *To ſmoke.* As a N. עשן *Smoke.* Exod. xix. 18, & al. freq. Comp. Iſa. vi. 4.

II. It imports *violent anger* or *rage, To fume.* Pſal. lxxx. 5. In this ſenſe it is ſometimes joined with אף *the noſe*, as Deut. xxix. 20, *Becauſe then* יעשן אף יהוה *the noſe of Jehovah* ſhall ſmoke, i. e. *emit a ſmoke* or *ſteam*, as thoſe of men in violent rage are apt to do; ſpoken ανθρωποπαθως. So Pſal. lxxiv. 1. Comp. under אפה V.

DER. Saxon ƿaſend, and Eng. *weaſand*, through which the *ſteaming breath* is emitted.

עשק

I. *To oppreſs, preſs*, or *ruſh upon.* Job xl. 18, or 23, *Behold the ſtream* יעשק may preſs (*upon him*) *he will not be terrified.* So *Bochart* excellently renders this paſſage, vol. iii. 765; where the reader may find this expoſition defended at large. I add from Monſ. *Buffon*, Hiſt. Nat. tom. x. p. 212, 12mo. ſpeaking of the *Hippopotamus*, "He is pleaſed with being in the water, and ſtays there as willingly as upon the land.—He remains a long time at the bottom of the water, and *walks there as in the open air.*" To the ſame purpoſe Mr. *Watſon*, in his Animal World Diſplayed, p. 92. "The *hippopotamus* ſpends part of it's life under water; it comes out of the water in an evening to ſleep; and when it goes in again, it *walks very deliberately in over head*, and purſues it's courſe along the bottom as *eaſy* and *unconcerned* as if it were in the open air. The rivers it frequents are very deep, and where they are alſo clear, this affords a *moſt aſtoniſhing ſight.*" Comp. under גה I.

II. *To oppreſs, do violence to*, in a moral ſenſe. Lev. vi. 2, 4. Ezek. xxii. 29. As a Participle paoul עשק, or, as twenty-five of Dr. *Kennicott*'s Codices read, fully with the ו, עשוק *Oppreſſed*, in conſcience. occ. Prov. xxviii. 17, *A man* oppreſſed *with the guilt of murder* (comp. Gen. ix. 4, 5.) *will flee* to *the pit* (of deſtruction) *let none lay hold on him*; there is no occaſion for it; he is already his own tormentor, and will probably either be his own executioner, or deliver himſelf up to juſtice. See *Schultens*. As a N. עשק *Oppreſſion, violence, extortion.* Lev. vi. 4. Pſ. lxii. 11. cxix. 134. So Fem. עשקה occ. Iſa. xxxviii. 14.

III. In Hith. *To contend, ſtrive, ſtruggle*, q. d. *to preſs* or *ruſh upon each other*, Vim ſibi invicem inferre. occ. Gen. xxvi. 20. As a N. עשק *Violence, ſtrife.* occ. Gen. xxvi. 20.

עשר

I. In Kal, *To be* or *become rich* or *opulent*: occ. Job xv. 29. Hoſ. xii. 9. Zech. xi. 5. In 1 K. xxii. 48, or 49, for עשר of the common printed editions, not only the *Keri*, but ſixteen of Dr. *Kennicott*'s Codices now read עשה *made*, as eight more did originally, and ſo likewiſe the Targum, rendering it עבד, the LXX (*Alex.*) by εποιησεν, and Vulg. by fecerat, appear to have read. In Hiph. The ſame. Prov. xxi. 17. xxiii. 4. xxviii. 20. Alſo, *To make rich, enrich.* Gen. xiv. 23. 1 Sam. ii. 7. Ezek. xxvii. 33. In Hith. *To make oneſelf rich, enrich oneſelf*, occ. Prov. xiii. 7. As Ns. עשר *Riches, opulence.* Gen. xxxi. 16. 1 Sam. xvii. 15. Eſth. i. 4, & al. freq. עשיר *Rich, opulent.* Exod. xxx. 15. Ruth iii. 10, & al. freq.

II. As Ns. עשר, fem. עשרה *Ten*, the *rich* number *, *including* all units under it. Gen. v. 8, 10, 14, & al. freq. Plur. עשרים *Twenty.* Gen. xviii. 31. xxxi. 38, & al. freq. Alſo, *Twentieth.* 2 Kings xiii. 1. xv. 1, & al. עשירי and עשרי, fem. עשירית, עשרית and עשיריה *The tenth.* See Gen. viii. 5. Ezek. xxix. 1. Jer. xxxii. 1.

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* In like manner the Etymologiſts derive the Gr. δεκα *ten* (whence the Latin *decem*, and Eng. *decimate*, *decimation*) from the V. δεχεσθαι (Ionic δεκεσθαι), becauſe it *contains* all numbers. And are not the Lat. *teneo* and the Fr. *tenir* to hold (whence *contenir* and Eng. *contain*) and the Eng. *ten*, all derived from ſome common origin?

Iſa. vi. 13. עשרון *A meaſure of capacity, a tenth, a tenth part*, i. e. of the *Ephah*. (See Exod. xvi. 36.) Num. xv. 4, & al. freq. As a V. in Kal, *To tithe, decimate*, either *to take, receive the tenth* or *tithe*, as 1 Sam. viii. 15, 17. Neh. x. 38; or *to give, pay it*, Gen. xxviii. 22. Deut. xiv. 22. xxvi. 12. In Hiph. *To tithe, take tithe.* Neh. x. 37. As a N. מעשר *Tithe, tenth.* Gen. xiv. 20. Num. xviii. 21, 26, & al. freq.

It is certain from the inſtances of *Abraham*, Gen. xiv. 20, and of *Jacob*, Gen. xxviii. 22, that *Tithes* were conſecrated to God before the law; and from the well-known practices of the * Heathen in various and diſtant countries, of dedicating *tithes* to their gods, there is no room to doubt but this religious cuſtom was as ancient as the diſperſion of *Babel*, and even made a part of the patriarchal religion before the deluge. This payment of the particular quota of a *tenth* to God through his miniſters, was, I apprehend, enjoined to believers as an emblematical expreſſion of their renunciation of happineſs from the *Riches* of this fallen world (ſee Gen. iii. 17—19.), and their faith and hope of receiving the *True Riches* in heaven, through the ſufferings and interceſſion of Chriſt, the great *High Prieſt*.

By the Moſaic law "there were, ſays Mr. *Clark* in his Note on Deut. xiv. 22, *three* ſorts of tithes to be paid from the people (beſides thoſe from the Levites to the prieſts, Num. xviii. 26—28.): 1ſt, To the Levites for their maintenance, Lev. xxvii. 30—33. Deut. xviii. 1. Num. xviii. 21, which were to be eaten where they dwelt, ver. 31; (and therefore to be paid there too. Comp. Neh. x. 37.) 2dly, For the Lord's feaſts and ſacrifices; to be eaten by the offerers at Jeruſalem mentioned here, i. e. Deut. xiv. 22. 3dly, *Beſides theſe two*, there was to be every third year (reckoning from the ſeventh or ſabbatical year) *a tithe for the poor*, to be eaten at their own dwellings, ver. 28, 29." Thus Mr. *Clark*. But it may be juſtly queſtioned whether this laſt, which he makes a *third* kind of tithe, differed from the ſecond in any other reſpect, but that the owners were to conſume it at home every third year, together with the Levite and the poor; whereas in the two intermediate years it was to be carried to Jeruſalem and eaten there. *Ainſworth* on Deut. xiv. 22; *Godwin*, Moſes and Aaron, lib. vi. cap. 3; *Selden* on Tythes, ch. ii. § 2, 3; and Dr. *Prideaux* on Tithes, p. 76, 112, are all of opinion that there were, by the Moſaic law, *only two* kinds of tithes.

III. As a N. עשור *An inſtrument of muſic with ten ſtrings.* So the LXX δεκαχορδῳ, and Vulg. decacordo, and decem chordarum. occ. Pſ. xcii. 4. xxxiii. 2. cxliv. 9. But in the two laſt cited paſſages עשור ſeems properly an adjective. Comp. under נבל VII. "To this, with other inſtruments, ſays Mr. *Holloway*, Orig. vol. i. p. 353, they ſung divine hymns to renounce the *riches of this world*, and to aſſert and requeſt thoſe *of the world to come*. See Pſ. xxxiii. 2. xcii. 3. Both which exhort the people of God to ſeek and to celebrate thoſe heavenly *Riches*, the riches that are to be received in the kingdom of God." And I think we may add, that in Pſal. cxliv. likewiſe Jehovah is acknowledged to be the author of temporal ſtrength, ſalvation and *riches*, as typical of the correſpondent ſpiritual bleſſings.

From עשיר perhaps the Egyptian *Oſiris* had his name, q. d. *The enricher.* By *Oſiris* they primarily meant the *Sun*, ſometimes (if indeed it ought to be diſtinguiſhed) the *fructifying* power of univerſal nature, and ſometimes that eminently *fertilizing* and *enriching* river the *Nile* (divitis Nili, as *Juvenal* calls it, ſat. xiii. lin. 27), as owing it's increaſe to, and ſo being the gift of, the *ſun*. See *Voſſii* De Orig. & Prog. Idol. lib. ii. cap. 10, and *Jablonſki* Pantheon Egypt. pars i. lib. ii. cap. 1, and lib. iii. cap. i. § 7.

עשת

I. *To ſhine, look gloſſy.* occ. Jer. v. 28, *They are fat*, עשתו they ſhine, "as the ſkin of fat people does." *Bate.* As a Participle paoul, עשות *bright*, as poliſhed iron or ſteel. occ. Ezek. xxvii. 19.

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* See Sir *Henry Spelman*'s larger work of Tithes, ch. xxvi.; *Calmet*'s Dictionary in *Tythes*; *Selden* on Tythes, ch. iii.; *Leſley*'s Divine Right of Tythes, ſect. vii.; *Wetſtein* on Heb. vii. 2.

LXX ειϱγασμενος *wrought.* As a N. עשת *Gloſſineſs,* as of ivory. occ. Cant. v. 14; which paſſage refers to the *gloſſy, white tunic,* which covered the belly of the royal bridegroom (comp. Cant. vii. 2, or 3.), and was variegated with ſpots of *blue* and *gold.* (Comp. under כפר II.) *White* and *blue* were *royal* colours. Comp. Eſther viii. 15, and ſee Mr. *Harmer*'s Outlines, p. 114, &c.

Hence may be derived the Latin *Æſtas* ſummer, *Æſtus* heat, &c. French Eté, and perhaps Eng. *Eaſt.*

II. As a N. fem. plur. עשתות *Splendours, ſplendid proſperity,* or perhaps *gaiety.* occ. Job xii. 5, *A torch of contempt,* or *a contemptible link* (comp. Iſa. vii. 4. xlii. 3.), לעשתות to the ſplendours *of the proſperous (is he who is) ready* (נכון, comp. Job xv. 23. xviii. 12. Pſ. xxxviii. 17.) *to ſlip with his foot.* Comp. 2 Sam. xxii. 37. Pſ. xviii. 37. As a N. fem. plur. in Reg. עשתנתי rendered *thoughts*; but why not *ſplendours, glories,* which makes an excellent ſenſe? occ. Pſ. cxlvi. 4. Comp. Pſ. xlix. 18.

III. In Hith. with ל following, *To ſhine upon,* as God in favour and kindneſs. occ. Jonah i. 6; where Targ. יתרחים *there may be mercy* or *pity,* LXX διασωσῃ *may ſave, Pagninus,* placetur *may be placated.* Comp. אור פנים under אר III.

IV. Chald. *To think, deſign.* occ. Dan. vi. 3, or 4. And from this Chaldee ſenſe the word has been ſuppoſed to denote *thinking* in Heb. Job xii. 5. Pſal. cxlvi. 4. Jonah i. 6, above explained.

V. עשתי See among the Pluriliterals.

עת

I. As a N. עת, plur. עתים, and עתות *Time, ſeaſon, opportunity.* Gen. viii. 11. Job xxiv. 1. Pſ. ix. 10, & al. freq. It particularly denotes *the time of vengeance* or *puniſhment.* Jer. xxvii. 7. Ezek. vii. 7. xxx. 3. Comp. Luke xxi. 24. It is once uſed as a V. infin. with a *ſervile* ו inſerted, *To time,* "*adapt to the time, do at a proper time,*" *Johnſon.* occ. Iſa. l. 4, *To know how* לעות to time *a word to the weary.* To this purpoſe the LXX τȣ γνωναι ἡνικα (MS. Alex. εν καιρῳ ἡνικα) δει ειπειν λογον—*To know* the time when *it behoveth to ſpeak a word.* As a N. עתי *Opportune, ſeaſonable, one who happens to be preſent at the time,* occ. Lev. xvi. 21. Thus the crucifiers of our Lord *compelled one Simon a Cyrenian,* who paſſed by, coming out of the country, *to carry the croſs after him* (ſee Mark xv. 21. Luke xxiii. 26.), and ſo *to ſupport,* as it were, the great ſacrifice of atonement.

II. As Particles עת, Pſ. lxxiv. 6. Hoſ. xiii. 13, but more frequently עתה.

1. *At this time, now.* Gen. iii. 22. Joſh. xiv. 11, & al. freq.

2. *Now, now then, now therefore,* denoting a *conſequence* or *inference* from ſomething preceding. See Gen. xxxi. 28, 44. Exod. xviii. 19. 2 K. iv. 26. Iſa. v. 5. Ezek. xxvi. 18, ועתה at the beginning of epiſtles, 2 K. x. 2, & al.

3. With מ prefixed, מעתה, *From this time, henceforth.* LXX Απο τȣ νυν, *From now.* Iſa. ix. 7. Mic. iv. 7, & al. freq.

III. עות *To incline.* See Root עות.

Der. Latin *Ætas* time, age, whence *æternus, æternitas,* and Eng. *eternal, eternity.* Alſo, Lat. *Otium,* time, leiſure.

עתד

I. In Kal, *To prepare, make ready.* So LXX ϖαϱασκευαζȣ. occ. Prov. xxiv. 27. In Hith. *To be ready, prepared.* occ. Job xv. 28. As Ns. עתד and עתיד *Ready, prepared, about to*—, Deut. xxxii. 35, where the LXX ετοιμα *ready*; Eſth. iii. 14, where LXX ετοιμȣς, and Vulg. pararent; Job iii. 8, עתדים *They who are about to* or *who ſhall*—. So in Syriac עתד ל- with an infinitive following, is a periphraſis of the future tenſe, as ετοιμος *ready,* with an infinitive, is in Greek, 1 Pet. i. 5. And in 1 Pet. iv. 5, the Syriac Verſion has דעתיד למדן- for the Greek ετοιμως εχοντι κριναι—And the LXX in Job iii. 8, have ὁ μελλων *he who is about*—or *who ſhall*—. Comp. under לויתן.

II. As a participial N. maſc. plur. עתדים and עתודים *Rams,* or *He-goats,* Gen. xxxi. 10, 12; but, diſtinctively, the latter; when *full grown* and "*prepared* or *ready,* as the word means, ſays *Bochart,* for ſacrifice, for ſlaughter, for commerce, for going before the flock, for propagation, and, if one may be allowed the expreſſion, for all the offices of *he-goats*; accordingly you find עתדים applied to all theſe." See Pſ. lxvi. 15. Ezek. xxvii. 21. Prov. xxvii. 26. Gen. xxxi. 10. Jer. l. 8. Hence

III. עתודי ארץ *The he-goats of the earth,* Iſa. xiv. 9, means the *princes* or *rulers* of the earth, or, as the prophet adds exegetically, מלכי גוים *Kings of the nations.* Comp. Jer. l. 8. Zech. x. 3, and under אל XVI. above, and ſee *Bochart,* vol. ii. 646.

עתם

In Niph. *To be burnt up.* So the Targum חרוכת, and LXX συγκεκαυται. Once, Iſa. ix. 18, or 19.

עתק

I. In Kal, Intranſitively, *To remove, withdraw.* occ. Gen. xii. 8. xxvi. 22. In Niph. *To be removed.* occ. Job xiv. 18. xviii. 4. In Hiph. Tranſitively, *To transfer, remove.* occ. Job ix. 5. xxxii. 15. So the LXX, *Aquila,* and *Symmachus,* render the Verb by αφιστημι, απαιρω, μεταιρω, εξαιρω, αποσπαω, and the Vulg. by tranſgredior, transfero, and aufero. As a N. עתיק *Removed, withdrawn.* occ. Iſa. xxviii. 9. xxiii. 18, למכסה עתיק *for clothing* of change (ſo *Aquila* εις εσθησιν μεταρσεως), or, as we uſually expreſs it, *for* change of *clothing.*

II. *To tranſcribe, copy out.* occ. Prov. xxv. 1. So the LXX εξεγραψαν.

III. *To remove out* of it's proper place, *to ſink* or *be ſunk,* as the eye in grief. occ. Pſ. vi. 8. So *Dryden,* Palamon and Arcite,

> His eye-balls in their hollow ſockets *ſink.*

IV. *To diſtort, retort, turn back* or *on one ſide.* occ. Pſ. lxxv. 6, *Speak* not בצואר עתק *with a* retorted *neck,* collo *retorto*; a well-known geſture of *pride, contempt,* or *diſdain.*

V. As a N. applied to the ſpeech, עתק *Perverſe, deviating from the truth, iniquitous.* occ. 1 Sam. ii. 3. Pſ. xxxi. 19. xciv. 4.

VI. *To continue removing* or *going on in the ſame ſtate, to hold on.* occ. Job xxi. 7; where LXX πεπαλαιωνται *are grown old.* As a N. עתק *Holding, laſting, durable* (Eng. Tranſlat.) occ. Prov. viii. 18. Comp. Luke xii. 33. xvi. 11.

VII. Chald. As a N. עתיק *Ancient.* occ. Dan. vii. 9, 13, 22. So LXX and *Theodotion* παλαιος, and Vulg. antiquus. But does it not rather mean, *Permanent, laſting, durable,* according to *Vitringa* on Iſa. xlvi. 4?

The above cited are all the paſſages wherein the Root occurs, except 1 Chron. iv. 22, where והדברים עתיקים ſeems the proper name of a place or places from their *ancient ſettlement.*

עתר

In general, *To expand, dilate, diffuſe.*

I. *To expand, diffuſe,* as a cloud of incenſe. It occurs not as a V. in this ſenſe, but as a N. עתר *Such an expanſion.* occ. Ezek. viii. 11; where LXX ατμις, and Vulg. vapor, *vapour.*

II. Spoken of words. In Hiph. *To diffuſe.* It denotes both the abundance and futility of their talk; but I know not any one Engliſh word that will come up to it. We ſometimes ſay *to vapour* in a ſimilar ſenſe for *vain, empty boaſting* or *bragging.* occ. Ezek. xxxv. 13. In Niph. occ. Prov. xxvii. 6, נאמנים Steady, ſo faithful (*are*) *the wounds of a friend,* ונעתרות *but* deceitful, empty as a vapour (*are*) *the kiſſes of an enemy.* Vulg. fraudulenta. The antitheſis clears the ſenſe of the word.

III. As a N. fem. in Reg. עתרת *Diffuſion, expanſion,* as of an involving cloud. occ. Jer. xxxiii. 6.

IV. And moſt generally in Kal and Hiph. with אל or ל following, *To expand, open,* as a man his ſoul or heart *to* God in prayer. See Gen. xxv. 21. Exod. viii. 8, 9, 28, 29, 30. x. 17. Job xxii. 27.

V. In Kal and Niph. with ל following, *To expand, to be expanded* and *opened,* as the heart of God in mercy and kindneſs *to* his ſuppliants. See Gen. xxv. 21. 2 Sam. xxi. 14. 1 Chron. v. 20. 2 Chron. xxxiii. 13. Iſa. xix. 22.

See more in Mr. *Bate*'s Crit. Heb. to whom I am much indebted in the explanation of this Root.

DER. Perhaps Gr. Ὕδωρ, Eng. *Water,* Iſl. *Vedur,* the air, wind. Sax. *peder,* Eng. *Weather.* Perhaps Gr. Αιθηρ, Eng. *Ether, ethereal,* &c. Gr. Ητορ the heart. Gr. Ουθαρ, Eng. *Udder,* Lat. *Uter.*

PLURILITERALS in ע.

עבטיט

As a N. from עב *thick,* and טיט *mire* or *dirt, Thick dirt.* So Vulg. denſum lutum. Once, Hab. ii. 6. In the ſecond edition of this work I had under Root עבט explained this word, agreeably to the Targ. by *iniquity.* But *lading himſelf with iniquity,* though it be a figurative, can hardly be called an *enigmatical* expreſſion,

preſſion, as *thick dirt*, uſed for *a load of uſeleſs, defiling gold and ſilver*, certainly is. And it ſhould be obſerved, that this makes a part of the חידות or *enigmas* taken up againſt the king of Babylon.

עודינה See under ערן II.

עזאזל

As a N. from עז *a goat*, and אזל *to go away*, *A ſcape-goat*. To this purpoſe the LXX αποπομπαιῳ *ſent away*, *Aquila* τραγον απολελυμενον *the goat diſmiſſed*, and απερχομενος *going away*, ſo *Symmachus* τραγον απερχομενον, and another Hexaplar verſion τραγον αφιεμενον *the goat ſent away*. occ. Lev. xvi. 8, 10, 26. *The ſcape-goat* is a plain type of Chriſt raiſed from the dead, by the *ſtrength* of the divine Light, *the Glory of the Father* (comp. עז III. Rom. vi. 4. Eph. i. 19, 20.); for our *juſtification* (Rom. iv. 25. 1 Cor. xv. 17.), and ſo carrying our ſins into the land of ſeparation, never more to be remembered againſt us. Comp. Lev. xiv. 1—7.

עזניה See under עז VI.

עטלף

As a N. perhaps from עט *to fly*, and עלף *obſcurity, duſkineſs* (comp. גלמוד and ערפל), *A bat* which flies abroad only in the *duſk of the evening*, and in the *night*. So LXX νυκτερις, from νυξ *the night*, and Vulg. veſpertilio, from veſper *the evening*; according to that of *Ovid*, Metam. lib. iv. fab. 10, lin. 415,

> Nocte volant, ſeroque trahunt à veſpere nomen.

occ. Lev. xi. 19. Deut. xiv. 18. Iſa. ii. 20.

עכבר

As a N. *A mouſe*. So LXX μυς, and Vulg. mus. occ. Lev. xi. 29. 1 Sam. vi. 4, 5, 11, 18. Iſa. lxvi. 17. It ſeems a derivative from עך (Arab.) *to inflict, bend, curve*, or עכב (Arab.) *nimble, active* (ſee *Caſtell*), and כבר *frequent*. So עכבר will be a deſcriptive name of this little animal, from it's *quick and frequent motions or turnings*. On 1 Sam. vi. 4, ſee *Bochart*, Hieroz. lib. i. pars iii. cap. 34; *Scheuchzer*, Phyſ. Sacr. Bp. *Patrick*'s Note; but eſpecially *Harmer*'s Obſervations, vol. ii. p. 220, &c. who ſhews that in later days *mice* have been ſometimes deſtructive to *Paleſtine* in particular.

עכביש

As a N. עכביש from עך (Arab.) *to bend*, or עכב (Arab.) *nimble*, and כבש *to ſubdue*, *A ſpider*. So LXX αραχνη, and Vulg. aranea. occ. Job viii. 14. Iſa. lix. 5. Naturaliſts obſerve that theſe inſects are furniſhed with two *crooked* ſtings or branches, proceeding from the fore-part of the head, whence they emit a very violent poiſon, with which they *ſubdue* and *diſpatch* their enemies or prey, and that in an inſtant. See Abbé *Pluche*'s excellent deſcription of the ſpider, in *Nature Diſplayed*, vol. i. p. 57, & ſeq. Engliſh edit. 12mo.

עכשוב

As a N. from עך (Arab.) *to bend*, or עכס (Arab.) *to bend back*, and שוב *to return*, *The aſp* (ſo LXX and Vulg.), a ſpecies of ſerpent remarkable for *bending* and *returning upon* itſelf (as it were), i. e. for *coiling itſelf up*, or *rolling itſelf round and round in a ſpiral form*. Once, Pſ. cxl. 4. *Milton*'s deſcription of *the ſerpent*, Paradiſe Loſt, book ix. lin. 494, & ſeq. may illuſtrate my meaning.

> So ſpake the enemy of mankind, inclos'd
> In ſerpent, inmate bad, and toward *Eve*
> Addreſs'd his way, not with indented wave,
> Prone on the ground, as ſince, but on his rear,
> Circular baſe of *riſing folds*, that tow'r'd,
> *Fold above fold, a ſurging maze*, his head
> Creſted aloft, and carbuncle his eyes;
> With burniſh'd neck of verdant gold, erect
> Amidſt his *circling ſpires*———

Comp. lin. 183, 4. See alſo *Bochart*, vol. iii. 379, 380, and *Greek* and *Eng.* Lexicon in Ασπις.

עקרב

From עק *to preſs, ſqueeze*, and רב *much, greatly*, or קרב *near, cloſe*.

I. As a N. עקרב *The ſcorpion*, a kind of inſect, furniſhed at the end of it's tail with one, and ſometimes with two ſtings, whence it emits a dangerous poiſon. So LXX Σκορπιος, and Vulg. Scorpio. "It *fixes violently* with it's ſnout, and by it's * feet, on ſuch perſons as it ſeizes upon, *ſo that it cannot be plucked off without difficulty*." *Calmet*. Hence it's Heb. name. occ. Deut. viii. 15. Ezek. ii. 6, where ſee *Scheuchzer*, Phyſ. Sacr. Comp. Ecclus. xxvi. 7. xxxix. 30.

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[*] Or rather claws. For "*Habent* ſcorpii forfices ſeu furcas *tanquam brachia, quibus retinent quod apprehendunt, poſtquam caudæ aculeo punxerunt. Scorpions* have *pincers or nippers*, with which they keep hold of what they ſeize after they have wounded it with their ſting." *Martinii* Lex. Etymol. in *Nepa*.

II. As a N. maſc. plur. עקרבים A kind of "*rods* or *whips*, armed with *points* or *pointed thorns*, like the tail of a *ſcorpion*." *Calmet*. See alſo *Bochart*, vol. iii. 644. occ. 1 K. xii. 11, 14. 2 Chron. x. 11, 14.

ערער See under ערה

ערמון See under ערם III.

ערפל

As a N. from ערף *to flow down*, and אפל *thick darkneſs* (the א being dropped in the compoſition, as ע in עטלף, which ſee above, from עט and עלף), *Thick darkneſs*, as of the *dark* or *groſs air flowing down* from the extremity of the ſyſtem. Job xxii. 13, & al. freq. The LXX generally render it by *γνοφος thick darkneſs*; Bp. *Lowth* in Iſa. lx. 2, by *a thick vapour*.

עשתי

As a N. from עשה *to make*, and שת *a foundation*, *One*, *unity*, q. d. the *foundation-number*. * *Unity* is evidently the *foundation of number*, whence all other *numbers* ariſe, and below which *number* cannot deſcend. It is remarkable that עשתי never occurs in any other conſtruction, than as prefixed to עשר or עשרה *ten*, the latter word expreſſing *riches* or *abundance*, the former importing *beginning* or *ſmallneſs*. Exod. xxvi. 7. Num. vii. 72, & al. freq.

עשתרת

From עשה *to make*, and תר *a tour*, *compaſs*.

I. As an appellative N. fem. plur. עשתרת, always joined with צאן, *Flocks* of ſheep or goats, from their naturally *making a tour*, or *taking a round, in feeding*. LXX Ποιμνια, Vulg. Gregibus, *Flocks*. occ. Deut. vii. 13. xxviii. 4, 18, 51.

II. As a N. fem. ſing. עשתרת, and ſing. or plur. עשתרות, *Aſhtaroth*, an idol worſhipped by the *Philiſtines*, 1 Sam. xxxi. 10, and by the *Sidonians*, 1 K. xi. 5, and often by the apoſtate *Iſraelites*. The word is generally joined with בעל or בעלים, as Jud. ii. 13. x. 6. 1 Sam. vii. 3, 4, & al. And as בעל denoted the *Sun*, i. e. *the ſolar fire* or *orb*, ſo it is probable that עשתרת ſignified the other of *clariſſima mundi lumina*, the moſt reſplendent lights of heaven, namely, *the moon* or *lunar orb*, ſo called from the *tours* † *ſhe makes about* the earth. It muſt be further obſerved, that the LXX render this word by Ασταρτη (as 1 K. xi. 5, 33. 2 K. xxiii. 13.), or in the plur. by Ασταρται (as Jud. ii. 13.) and בית עשתרות by *Ασταρτειον the temple of Aſtarte*, 1 Sam. xxxi. 10; ſo *Aquila* tranſlates את העשתרת, 1 Sam. vii. 4, by *τα της Ασταρτης αγαλματα the images of Aſtarte*; and the Vulg. in 1 K. xi. 5, 33. 2 K. xxiii. 13, hath likewiſe Aſtarten. From theſe authorities it appears, that עשתרת is the ſame idol as was known to the Greeks and Romans under the name of *Aſtarte*. And this, I apprehend with ‡ many learned men, was anciently and phyſically *the moon*. Thus *Lucian*, himſelf a Syrian of Samoſata, relates (De Deâ Syrâ, tom. ii. p. 877, edit. *Bened.*) that in Phenicia there was a great temple belonging to the *Sidonians*, *ὡς μεν αυτοι λεγουσι Ασταρτης εστι· Ασταρτην δ' εγω δοκω Σεληναιην εμμεναι*, which they themſelves ſay was *Aſtarte*'s; now I think *Aſtarte* is *the moon* ||."

It is probable that the idol עשתרת or *Aſtarte* was in the form of a woman, with the *head and horns of a bull*. For *Sanchoniathon*, as cited from the tranſlation of *Philo Byblius*, in *Euſebius*'s Præparat. Evangel. lib. i. cap. 10, p. 38, ſays, according to the Phenician theology, that *Aſtarte*, who he had before informed us was the daughter of Ουρανος or *Heaven*, put upon her own head the head of a *bull* as an enſign of royalty." *Ασταρτη επεθηκε τῃ ιδιᾳ κεφαλῃ βασιλειας παρασημον, κεφαλην ταυρου.* And we meet with a place in Canaan called עשתרת קרנים, i. e. *Aſhtaroth with horns* or *the horned*, ſo early as Abraham's time, Gen. xiv. 5, which place was moſt likely denominated, as uſual, from the idol there worſhipped. So *Orpheus*, in his Hymn to the *Moon*, ſtyles her (lin. 2.) *Ταυροκερως Μηνη*, *Bull-horned Moon*. And are not the *horns* of this animal a very proper emblem of thoſe of the increaſing or waning planet? Thus *Horace*, Carm. Sæcul. lin. 35,

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* See *Martinii* Lexic. Etymol. in *Numerus*.

† See Mr. *Spearman*'s Enquiry after Philoſophy and Theology, chap. iii.

‡ See *Voſſius* De Orig. & Prog. Idol. lib. ii. cap. 21; *Selden* De Diis Syris, Syntag. ii. cap. 2; *Calmet*'s Dictionary, &c.

|| So *Herodian* (lib. v. § 15, edit. *Oxon.*) ſays that the Phenicians call the goddeſs *Ουρανια*, *Αστροαρχην*, which, no doubt, is a Greek miſnomer for *Ασταρτην*, *Σεληνην ειναι θελοντες*, maintaining that ſhe is the *Moon*."

calls the *moon*, *ſiderum regina* bicornis, the *two-horned* queen of the ſtars; and on the other hand, ſpeaking of a *bull-calf* or *ſteer*, Carm. lib. iv. ode ii. lin. 57,

> Fronte curvatos imitatus ignes
> *Tertium* Lunæ *referentis ortum.*
>
> *His horns like Luna's bending fires appear,*
> When the third night ſhe riſes to her ſphere.
> FRANCIS.

On the Philiſtines putting the armour of Saul into the temple of *Aſhtaroth*, 1 Sam. xxxi. 10, we may obſerve that *Hector*, in like manner, declares in *Homer*, Il. vii. lin. 82, 83, that in caſe he overcame the Grecian champion—

> Τευχεα συλησας, οισω ϖροτι Ιλιον ἱρην,
> Και κρεμοω ϖροτι νηον Απολλωνος ἑκατοιο.
>
> If mine the glory to deſpoil the foe,
> *On* Phœbus' *temple I'll his arms beſtow.*
> POPE.

Comp. *Virgil*, Æn. vii. lin. 183, &c. So *colours* or *banners* taken from a public enemy are ſtill hung up in our *churches*. Perhaps the German idol *Eoſtre* or *Eaſter*, was related to the oriental *Aſtarte*. To this goddeſs our *Saxon* anceſtors ſacrificed in April, which was therefore by them ſtyled *Eoſtur monath*, and thence our word *Eaſter*, which the Saxons retained after their converſion to Chriſtianity, and gave to the ſolemn feſtival obſerved at the ſame time of year, in commemoration of our Saviour's reſurrection. See *Bochart*, vol. i. 676, and *Ancient Univerſal Hiſtory*, vol. xix. p. 177.

פ

פאה פאה

פאה

With a radical, but mutable or omiſſible, ה.

I. As a N. fem. פאה, plur. פאת, and in Reg. פאתי *A ſide, extremity*, as of the tabernacle, Exod. xxvi. 18.—or of it's court. Exod. xxvii. 9.—of a city. Num. xxxv. 5.—of a field. Lev. xix. 9.—of a country. Joſh. xv. 5. xviii. 12, 14, 18, 20. Comp. Neh. ix. 22.—of the face, Lev. xiii. 41. It is frequently in our tranſlation rendered *a corner*, but does not appear ever to have ſtrictly this meaning, nor have the LXX once ſo tranſlated it, but generally by ſome word expreſſive of *a ſide, part, quarter, aſpect*, or *bound*, as κλιτος, μερος, οψις, ϖροσωπον, οριον.

Lev. xix. 27, *Ye ſhall not go round*, i. e. with a razor, פאת the ſides *of thy head, neither ſhalt thou ſpoil* פאת the ſides *of thy beard*. Ye ſhall not *ſhave off* the hair from your head or beard, as the heathen did, in token of *exceſſive mourning*; ye, as *children of God* (comp. Deut. xiv. 1.), and the prieſts in particular (Lev. xxi. 5, 6.), *ſhall not ſorrow as men without hope for thoſe that ſleep in Him*. But why not, if, as ſome vainly talk, they looked only to *tranſitory* promiſes? Do not then theſe and the like *commands* of God imply his *promiſe* of a reſurrection to life eternal? As to the cuſtom of the eaſtern idolaters in cutting or plucking off the hair of their head and beard in mourning, ſee Iſa. xv. 2. Jer. xvi. 6. xlviii. 37. Ezek. vii. 18. So the Greeks tore, cut off, and ſometimes ſhaved their hair in mourning for the dead*. And *Herodotus*, lib. ii. cap. 36, mentions it as a *general cuſtom* among all men, except the Egyp-

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* See *Homer*, Il. xxiii. lin. 46, 135, 6, 151, 2; Odyſſ. xxiv. lin. 46; Abp. *Potter's* Antiquities of Greece, book iv. ch. v.; Bp. *Lowth* on Iſa. xv. 2; and Bp. *Newcome* on Amos viii. 10.

tians, to have their heads ſhaved in mourning, τοισι αλλοισι ανθρωποισι νομος ἁμα κηδεϊ κεκαρθαι τας κεφαλας. And till very lately the widows of *Florida*, when their huſbands were ſlain, *cut their hair quite off*, and ſcattered it over their graves *.

קצוצי פאת *Trimmed on* the ſides, of the head namely. occ. Jer. ix. 26. xxv. 23. xlix. 32. So the LXX in the firſt paſſage ϖερικειρομενον τα κατα ϖροσωπον *trimmed round* towards the face, and to the ſame purpoſe in the other two texts, and the Eng. marg. in all, *having the corners* of their head *polled*. In theſe three paſſages it is ſpoken of the Edomites, Ammonites, Moabites, and other inhabitants of Arabia Deſerta. And thus *Herodotus*, lib. iii. cap. 8, informs us concerning the people he calls Arabians, των τριχων την κȣρην κειρεσθαι φασι, καταπερ αυτον τον Διονυσον κεκαρθαι· κειρονται δε ὑποτροχαλα, ϖεριξυροντες τȣς κροταφȣς: They ſay that they trim their own hair in the ſame circular form as *Dionyſus* did his, ſhaving round their temples." By *Dionyſus*, whom he ſays they called Ουροταλτ (perhaps from אור *the light*, and טל or טלטל *to caſt forth*), they probably meant the *ſun* or *ſolar orb*. And *Vitringa* on Iſaiah, tom. i. p. 463, col. 2, ſays, he looks upon this manner of trimming themſelves as "a ſymbol of the *ſun equably diffuſing his rays*, which the ancients called his *hair*."

It is once uſed as a V. with a י ſubſtituted for the radical ה, *To trim, cut off the ſides or extremities, cut ſhort*. occ. Deut. xxxii. 26, *I ſaid* אפאיהם I will trim *them*, cut *them* ſhort. Comp. 2 K. x. 32.

II. As a Particle, or rather a N. פא *Here, this ſide* or *place*. occ. Job xxxviii. 11, ופא ישית בגאון גליך *And* here or this place *ſhall ſet*, i. e. *ſtop, thy waves in* (*their*) *ſwelling*; or as *Schultens*, this (ſhore) *ſhall oppoſe itſelf to the ſwelling of thy waves*. "*Hoc* (*hæcce ora*) opponet ſe elationi fluctuum tuorum." Hence

III. As a Particle פוא,

1. Compounded with אי *where?* איפוא *where? in what part* or *place?* Jud. ix. 38. So אפוא Hoſ. xiii. 10, according to the common printed editions, but twenty-three of Dr. *Kennicott*'s Codices there read איפוא, and eight איפה.

2. With a ſervile א prefixed, אפוא, rendered as a Particle of time, *Now, at this time*. See Gen. xxvii. 33, 37. xliii. 10. Exod. xxxiii. 16. Iſa. xix. 12. Prov. vi. 3. But obſerve that in all theſe texts many of Dr. *Kennicott*'s Codices read איפוא, and that according to either reading the word may be conſidered as a Particle of place, and rendered either *where?* or *here, in this place, on the ſpot*.

פאר

I. In Kal, *To adorn, decorate, beautify*. Ezra vii. 27. Iſa. lx. 13. As a N. fem. תפארת *Ornament, decoration, beauty*. Exod. xxviii. 2. 2 Chron. iii. 6. Iſa. iii. 18.

II. As a N. פאר *A bonnet, tiara*, or *head-dreſs*. Ezek. xxiv. 17, 23. Iſa. iii. 20. lxi. 3, 10. Comp. Exod. xxxix. 28. This part of the dreſs was thus called by way of eminence, becauſe it was the *ornament* moſt highly eſteemed by the ancient, as it is by the modern orientals to this day†. On Iſa. lxi. 3, 10, ſee Bp. *Lowth*'s Note, and obſerve that in both thoſe texts the Vulg. renders פאר by corona *a crown*, and the LXX in the latter by μιτραν *a tiara*.

III. As a N. fem. פארה, plur. פארת, and in Reg. פארתי, *A bough* or *branch* of a tree; i. e. one of thoſe which ſend out the leaves, and conſtitute it's *ornament* and *beauty*. So *Virgil* of the *leaves*, Georg. ii. 404,

> *Frigidus et ſylvis Aquilo decuſſit* honorem.
>
> The north wind of their *glory* ſtrips the woods.

See Iſa. x. 33. Ezek. xvii. 6. xxxi. 6. Hence

As a V. *To go over and beat the boughs that bore the fruit*, q. d. *To bough*. occ. Deut. xxiv. 20.

IV. In Kal, *To glorify, make glorious*. Iſa. lv. 5. lx. 9. In Hith. *To glorify oneſelf, make oneſelf glorious, to glory*. Exod. viii. 9. Jud. vii. 2. Iſa. x. 15. lxi. 3. As a N. fem. תפארה *Glory, honour*, Deut. xxvi. 19. Jud. iv. 9, & al.

פארר occurs not as a V. but as a N. פארור *Beauty, ſhining*, as of the countenance in joy or pleaſure. occ. Nah. ii. 10, or 11. Joel ii. 6, *All faces* קבצו פארור *gather in*,

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* See *Picart*'s Ceremonies and Religious Cuſtoms of all Nations, vol. iii. p. 132.

† See *Vitringa* on Iſa. lv. 5. lxi. 3; *Niebuhr*, Voyage en Arabie, tom. i. p. 129.

withdraw, their ſhining; as it is ſaid, Joel ii. 10. iii. 15, of *the ſtars* by a like word, אספו they gather in, withdraw, *their ſhining*. See *Pococke* on Joel ii. 6.

Der. *Fair*, French *parer* to adorn, whence Fr. and Eng. *parade*. Alſo, perhaps, Eng. *pure*, *purity*, &c.

פג

I. *To fail*, *faint*. Gen. xlv. 26, ויפג לבו *And his heart* failed or fainted, *becauſe he did not believe them*. This is a juſt deſcription of a *ſyncope* or ſwoon, which is, ſays the great * *Boerhaave*, " when the *heart fails* to ſuch a degree that heat, motion, ſenſe, are almoſt deſtroyed, and cold ſweats ooze out :" among the cauſes hereof he reckons " firſt, the ideas of ſomewhat horrible," which was *Jacob*'s caſe. Comp. Pſ. lxxvii. 3. Hab. i. 4. In Niph. *To be faint*. Pſ. xxxviii. 9.

Hence Eng. *To fag*, *fag*-end.

II. *To fail*, *ceaſe*, *intermit*. Hence as a N. fem. פוגה, plur. פוגות, *Ceſſation*, *intermiſſion*. Vulg. requies *reſt*. occ. Lam. ii. 18. iii. 49.

III. As a N. maſc. plur. in Reg. פגי *The firſt young figs*, which ſhoot forth in the ſpring. occ. Cant. ii. 13. Vulg. groſſos, which, ſays the old Dictionary quoted by *Martinius* (Lex: Etymol. in *Groſſus*), are properly † *the early* or *firſt figs*, *which eaſily fall off* by the wind (comp. Iſa. xxxiv. 4. Rev. vi. 13.) And Dr. *Shaw*, Travels, p. 144, ſays, that the *kermouſe*, or latter figs, in general continue a long time upon the tree before they fall off: whereas the *boccôres*, or early figs, in the eaſtern countries, *drop* as ſoon as they are ripe. Their Heb. name פגי therefore ſeems to be taken from this circumſtance; and in like manner their Gr. name ολυνθες, by which the LXX here render פגי, is a plain derivative from ολλυμι *to fail*, *periſh*.

Hence Lat. *ficus*, and Eng. *a fig*.

The Root occurs only in the above cited paſſages.

פגל

To pollute, *defile*. Hence as a Participle paoul פגול *Polluted*, *defiled*, *abominable*. occ. Lev. vii. 18. xix. 7. Iſa. lxv. 4. Ezek. iv. 14. So the LXX in Iſa. lxv. 4, μεμολυσμενα *polluted*.

פגע

I. In Kal, with or without ב following, *To meet*, *meet with*, *light upon*. Gen. xxviii. 11. Exod. v. 3, 20, & al. freq. As a N. פגע *An occurrence*, *incident*. occ. 1 K. v. 4. Eccleſ. ix. 11. In Hiph. *To cauſe to meet* or *light upon*. Jer. xv. 11,—*Verily* I will cauſe (*good*) to meet *thee in the time of evil*, *and in the time of the enemy's diſtreſſing*. Comp. under שרת I.

II. As a N. מפגע, Eng. Tranſlat. " *A mark*," i. e. to ſhoot at and hit; *Schultens*, " Occurſaculum," *ſomewhat that is*, as it were, *in the way*, *and offenſive*. occ. Job vii. 20.

III. In Kal and Hiph. *To meet with* or *approach* another *in order to petition ſomewhat*, *to intercede with*, Εντυγχανειν τινι. Gen. xxiii. 8. Iſa. liii. 12. Jer. xxxvi. 25, & al. On Job xxxvi. 32, ſee under כסה I.

IV. As a Participle Hiph. or participial N. מפגיע *One who interpoſes*, *an interpoſer*, *defender*; LXX Αντιληψομενος *One to help*. occ. Iſa. lix. 16. Comp. Iſa. lxiii. 5.

V. *To meet*, *reach unto*, as the bounds or limits of a country. Joſh. xvi. 7. xix. 11, & al.

VI. In Kal, *To meet with* or *light upon* another, in a *bad* ſenſe, or *with force and violence*, *to ruſh* or *fall upon*. Exod. v. 3. 1 K. ii. 25, 29, 31, & al. In Hiph. *To cauſe to light* or *fall upon*. Iſa. liii. 6; where *Symmachus* καταντησαι εποιησεν, *hath cauſed to meet*. Hence Eng. *To fight*. Qu?

פגר

I. *To faint*, *loſe one's ſtrength* or *activity*. occ. 1 Sam. xxx. 10, 21. So *Aquila* renders it in both paſſages by ατονεω *to loſe the tone* or *proper tenſion*, i. e. of the muſcles or limbs, and the LXX (MS. Alex.) in the laſt by εκλυθεντας *diſſolved*, *relaxed*, *tired*. *Montanus*, preſerving the Latin derivatives from the Heb. in both paſſages, renders it *pigreſcebant*, *pigri* fuerant, *were ſlow*. Hence

II. As a N. פגר *A dead*, *inactive carcaſe*, whether of man or beaſt. Gen. xv. 11. Lev. xxvi. 30, & al. freq. Applied to

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* Συγκοπην, *ubi* cor *eo uſque* deficit, *ut calor*, *motus*, *ſenſus fere deleantur*, *ſudoreſque frigidi exprimantur*;—*Cauſæ*—*imprimis* ideæ rei horridæ. Inſtitut. Med. § 829, 4. edit. tert.

† Groſſi *ſunt* ficus immaturæ, *inhabiles ad comedendum* & *propriè* primitivæ, quæ ad pulſum venti facile cadunt. *Vet. Dict.* Comp. *Miller's* Gardener's Dictionary in Ficus.

dead, inactive idols. Lev. xxvi. 30. Ezek. xliii. 7, 9.

Der. *A badger,* from his idleneſs. Qu?

פנש

In Kal, "*To meet,* as one perſon meeteth another upon the road." *Taylor's* Concordance. Gen. xxxii. 17, & al. freq. Comp. Job v. 14. In Niph. *To meet together.* Pſ. lxxxv. 11. Prov. xxii. 2. xxix. 13.

פר

In Syriac ſignifies *To fail,* in Arabic *To die,* and in the 4th conjugation anſwering to Heb. Hiphil, *To deſtroy, put to death.* See *Caſtell.* Lex. under פרר, פור, and פיר. As a N. in Heb. פיר *Deſtruction, calamity.* occ. Job xxx. 24. xxxi. 29. Prov. xxiv. 22.

Hence French and Eng. *fade.*

פרה

With a radical, but mutable or omiſſible, ה.

I. *To ſeparate, ſever.* Iſa. xxix. 22. So LXX *αφωρισεν hath ſeparated.* Comp. Gen. xii. 1. Lev. xx. 24, 26. As a N. fem. פרת *A ſeparation, diviſion.* So LXX *διαστολην,* and Vulg. diviſionem. occ. Exod. viii. 23.

II. *To ſeparate, deliver,* or *reſcue from evil.* 1 Sam. xiv. 45. So Vulg. liberavit. Comp. Job v. 20. vi. 23. xxxiii. 28; in which paſſages the LXX render the word by *ρυομαι to deliver, σοω to ſave,* and ſo the Vulg. by eruo, libero. As a N. fem. פרות *Deliverance.* occ. Pſ. cxi. 9. cxxx. 7. Comp. Iſa. l. 2.

III. *To redeem, deliver from death* or *evil by paying a compenſation* or *price.* Exod. xiii. 13, & al. freq. In Niph. *To be redeemed.* Lev. xix. 20. In Hiph. *To cauſe or ſuffer to be redeemed.* Exod. xxi. 8. As a N. פריון or פרין *Price of deliverance* or *redemption, a ranſom.* occ. Exod. xxi. 30. Pſ. xlix. 9. So LXX *λυτρα, τιμην της λυτρωσεως,* and Vulg. pretium redemptionis. As a N. פריום *Redemption.* So LXX *τα λυτρα.* occ. Num. iii. 49.

IV. As a N. פרן. It occurs frequently, and is always, unleſs in Gen. xlviii. 7, followed by ארם *Aram**, the name of Shem's fifth ſon. (Gen. x. 23.) It ſeems ſtrictly to denote *a country ſeparated* from others in a remarkable manner: accordingly the LXX have conſtantly rendered it by Μεσοποταμια, and Vulg. by Meſopotamia, a large country in Aſia ſo called, becauſe ſituated *εν μεσω των ποταμων between the* two great *rivers,* Euphrates and Tigris, and *bounded* by them. It nearly anſwered to the modern *Diarbekr Proper.*

V. As a N. פיר. See under פר.

פרן See under פרה IV.

פרע

To deliver. So Vulg. libera. It is nearly related to פרה, as זרע to זרה, קצע to קצה, which ſee. Once, Job xxxiii. 24. Comp. ver. 28.

פרר

Occurs not as a V. but as a N. פרר *The fat.* So LXX Στεαρ, and Vulg. (in Lev. viii. 20.) Adipem. occ. Lev. i. 8, 12. viii. 20. See *Pole* Synopſ.

In Arabic the Verb ſignifies *to fail* or *faint through languor,* "languore defecit." *Caſtell.* If *failing* then be the idea of the Root, may not the *fat* be ſo called from it's continual *waſte*†, from the ſudden *conſumption* of it in many diſeaſes, and from it's vaſt *diminution* by exerciſe and labour?

פה

Occurs not as a V. in Heb. but the idea ſeems to be, *To obvert,* or *turn towards.*

I. As a N. פה *A mouth.* Exod. iv. 10, 11, & al. freq. פה אחד, ב being underſtood, *With one* mouth or conſent. Joſh. ix. 2.

In Reg. it is written פי (as שי for שה) Exod. iv. 12, 15; and applied to various things, as the *mouth* of a well. Gen. xxix. 3, 8.—of a ſack. Gen. xlii. 27. *The opening* or *hole* of a garment. Exod. xxviii. 32. *The entrance* or *beginning* of a way. Prov. xxii. 6. *The mouth, edge* of a ſword. Exod. xvii. 13. חרב פיות A ſword *with two* or *ſeveral edges.* Prov. v. 4. Comp. Jud. iii. 16. 1 Sam. xiii. 21; where פים occurs as the plur. maſc. of פי or פה.

פה אל פה *Mouth to mouth, face to face.* Num. xii. 8.

מפה אל פה *From one aſpect, ſide,* or *extremity to the other.* Ezra ix. 11. Comp. 2 K. x. 21. xxi. 16.

II. As a N. in Reg. פי *The mouth,* denotes the *command* or *order.* Gen. xlv. 21. Exod. xvii. 1. Eccleſ. viii. 2.

III. As a N. in Reg. פי *An opening,* as of the *mouth,* i. e. *Capacity* or *meaſure,* פי שנים *The meaſure, portion of two.* See

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* See *Bochart,* Phaleg, lib. ii, cap. 5.

† See *New and Complete Dictionary of Arts,* &c. *in* FAT; *Haller's* Phyſiology, lect. ii. § 21.

Deut. xxi. 17. 2 K. ii. 9. Zech. xiii. 8. Hence

1. על פי *According to the meaſure of, according to.* Lev. xxvii. 8, 18.
2. לפי Nearly the ſame. Lev. xxv. 16. So כפי Lev. xxv. 52. Num. vi. 21.
3. כפי *So that.* Zech. i. 24, or 2, 4.
4. כפי אשר *According as.* Mal. ii. 9.

IV. As a Particle, פה,

1. *Here.* Num. xxii. 8.
2. *Hither.* 1 Sam. xvi. 11.
3. With מ *at* prefixed, מפה—ומפה *On this ſide—and on that,* hinc et inde. Ezek. xl. 10.

V. As a Particle פו, with מ prefixed, מפו *On this ſide*; and when repeated it may be rendered, *On this ſide and on the other,* hinc et inde. Ezek. xl. 26, 34. Comp. ver. 39, and 41.

VI. As a Particle, with א, for אי *where?* prefixed, אפו *Where?* Job ix. 24. xvii. 15. xix. 23. xxiv. 25; in all which texts a number of Dr. *Kennicott*'s Codices read איפוא* and אפוא. Comp. under פאה III. Hence Gr. ὁπȣ *where?*

פפה occurs not as a V. but hence as a N. fem. plur. פיפיות *Several* or *many edges.* (Comp. under פה I.) occ. Pſ. cxlix. 6. Iſa. xli. 15; in which latter text it denotes the *ſtone-* or *iron-teeth* of a *tribula* or *threſhing-ſledge.* Comp. under חרץ III. and מרג.

Der. Greek φαω, φημι to ſpeak, φημη, Doric φαμα, whence Lat. *fama,* and Eng. *fame, famous,* &c.

פי See under פה V.

פז

Denotes *ſolidity, compactneſs, ſtrength.*

I. *To be conſolidated, corroborated, ſtrengthened.* occ. Gen. xlix. 24. In the form of a Participle Huph. מופז joined with זהב 1 K. x. 18, means *pure* gold, as is plain by comparing 2 Chron. ix. 17, where טהור is uſed for מופז. For as † gold is the moſt *ſolid* or *compact* of all metals, yea, of all known material ſubſtances, ſo the *purer* any maſs of it is, the more *ſolid* it muſt be. Hence,

II. As a N. פז *Pure gold* from it's great *ſolidity.* Job xxviii. 17. Pſ. xix. 11, & al. freq. On Cant. v. 10, 15, ſee Mrs. *Francis*'s Tranſlation and Notes.

פזז In Hiph. *To exert one's ſtrength very much.* occ. as a Participle, 2 Sam. vi. 16.

Der. *Faſt.* Qu?

פזר

I. In Kal and Hiph. *To diſperſe, diſſipate, ſcatter.* Pſ. lxxxix. 1. cxlvii. 16. Prov. xi. 24, & al. Jer. iii. 13, תפזרי Thou haſt ſcattered *thy ways* לזרים *to the ſtrangers,* i. e. Thou haſt run after *various* heathen nations in their *ſeveral* idolatries. Comp. Ezek. xvi. 15, 25, 26, 27, 29, &c.

II. *To break in pieces, diſſipate by breaking in pieces.* Pſ. liii. 6. In Niph. *To be* thus *broken* or *diſſipated.* Pſ. cxli. 7.

Der. Lat. *Spargo, ſparſum,* whence *aſperſe,* &c. *diſperſe,* &c.

פח

The idea of the word ſeems to be, *To expand, ſpread out, dilate.* So in Syriac it ſignifies *To dilate,* in Arabic, *To be diffuſed,* as a ſmell, &c. See *Caſtell* in פח.

I. As a N. maſc. plur. פחים *Thin plates* of metal *expanded* by beating. occ. Exod. xxxix. 3. Num. xvi. 38. So the LXX Πεταλα, and Λεπιδας ελαΐας, and Vulg. Bracteas, and Laminas.

II. As a N. פח *A net* or *ſnare expanded* to catch prey. Job xviii. 9. Pſ. cxl. 6. Hence, according to ſome, as a V. in Hiph. *To ſtretch* or *ſpread out a net.* occ. Pſ. xii. 6. Prov. xxix. 8; but theſe paſſages ſeem more properly to belong, the former to יפח, the latter to נפח, which ſee.

III. As a N. פח, פחה, and פחת, plur. פחות, and פחוות *A governour, viceroy, deputy, preſident.* It is a foreign word common to the Chaldeans, Arabians, Syrians, Aſſyrians, and Perſians, and is perhaps a derivative from the Heb. פח *to extend,* on account of their governing a certain *extent* or *diſtrict.* See inter al. Neh. v. 14. 1 K. xx. 24. 2 K. xviii. 24. Ezra viii. 36.

פחד

I. The LXX have given nearly the true idea of the word, Job iv. 14, where they render it by διασειω, or (MS. Alex.) συσσειω, *to ſhake.* Hence, as a N. פחד *The penis* or *yard* of the hippopotamus or river-horſe. occ. Job xl. 12, or 17. Comp. מפלצת under פלץ II.

II. In Kal, *To be agitated, pant, palpitate,* as the heart in joy or ſurpriſe. Iſa. lx. 5.

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* N. B. In the Various Readings on Job xix. 23, the firſt אפוא ſeems to be miſprinted for איפוא.

† "Gold is the *heavieſt* and *denſeſt* of all bodies." *Boerhaave*'s Chemiſtry by *Shaw*, vol. i. p. 70, where, in a Note, ſee more.

Comp. Pſ. cxix. 161. Jer. xxiii. 9. In Hiph. *To cauſe to ſhake* or *tremble* through fear. Job iv. 14.

III. And moſt generally, in Kal, *To tremble* or *ſhake for fear*. Deut. xxviii. 66, & al. freq. In Hiph. The ſame. Prov. xxviii. 14. As a N. פחד *Fear, trembling, tremour*. So the LXX render it ſeveral times by *τρομος*. Job iii. 25. Pſ. liii. 6, & al. freq. Alſo, *The object of fear* or *reverence*. Gen. xxxi. 42, 53. As a N. fem. in Reg. פחדת *Fear, reverence*. occ. Jer. ii. 19.

פחז

To overflow, as water doth it's banks. occ. Gen. xlix. 4. So the Vulg. effuſus es, and to the ſame purpoſe *Symmachus* *ὑπερζεσας boiling* or *flowing over*. LXX *ἐξυβρισας thou haſt been inſolently injurious*. See *Pole* Synopſ. in loc. As a Participle benoni maſc. plur. פחזים *Extravagant, diſſolute, licentious*. occ. Jud. ix. 4. Zeph. iii. 4; comp. Jer. xxiii. 14, 32. xxix. 23. As a N. fem. plur. פחזות *Extravagancies, debaucheries*. occ. Jerem. xxiii. 32.

Der. Lat. *Fuſum*, whence *fuſe, fuſion, diffuſe*, &c. Qu? ſee under פוש.

פחם See under נפח VI.

פחר Chald.

As a N. *A potter*. So Vulg. figuli. Once, Dan. ii. 41. The Chaldee Targums uſe the Noun in the ſame ſenſe, and in the Syriac the Verb denotes *to form, faſhion*.

פחת

Occurs not as a V. in Heb. but in Syriac ſignifies *To dig, dig up*, and in Arabic, *To cut, cut in*. See *Caſtell*.

I. As a N. פחת, plur. פחתים, *A pit, foſs*. 2 Sam. xvii. 9. xviii. 17.

II. As a N. fem. פחתת *The corroſion, eroſion*, or *inward fretting* of the leproſy. occ. Lev. xiii. 55.

Der. *Pit*, Latin *puteus*, and French *puits* a well.

פטד

Occurs not as a V. and the ideal meaning is uncertain, but as a N. fem. פטדה A kind of *gem, the topaz* of the ancients. So the LXX always *τοπαζιον*, and Vulg. topazius; and perhaps theſe names may be formed from the Heb. by tranſpoſing the two firſt letters, and changing d into z; thus *topad, topaz*. occ. Exod. xxviii. 17. xxxix. 10. Job xxviii. 19. Ezek. xxviii. 13. The *topaz* of the ancients, called by the moderns *chryſolite*, "is of various ſizes and figures. It's colour is a * pale dead green, with an admixture of yellow; but the moſt uſual tinge is that of an unripe olive, with ſomewhat of a braſſy yellow." See *New and Complete Dictionary of Arts* in Chrysolite.

פטר

I. *To open* (Comp. פתר) It occurs as a Participle or participial N. Exod. xiii. 2, 12, 13, 15, & al. freq. The LXX render it by *ανοιγον* and *διανοιγον opening*; ſo Vulg. quod aperit *what openeth*, and *Aquila* in Ezek. xx. 26, by *διανοιγον*. As a participial N. fem. פטרת *What openeth*. occ. Num. viii. 16; where LXX *διανοιγοντων opening*. In Hiph. *To make an opening*. occ. Pſ. xxii. 8, יפטירו בשפה *They make an* opening *with their lip*, i.e. they *open* and *diſtort* their lips, they make *mows* as in mocking. Comp. Job xvi. 10. Iſa. lvii. 4.

פטורי צצים *Openings of flowers*. occ. 1 K. vi. 18, 29, 32, 35. 1 K. vi. 29, *And he carved all the walls of the houſe round about with carved figures of cherubs, and palm-trees*, ופטורי צצים and open flowers—ſo ver. 35. "What flowers are theſe (aſks the learned Mr. *Bate*) that were *inlaid* (ver. 35.) with the palm-trees, and which once or twice are included in the mention of the palm-trees? Theſe flowers are no where diſtinguiſhed from thoſe which the palm-tree bears—*palm-trees and open flowers*—one would naturally underſtand it to mean *palm-trees in bloom*; as if it had been ſaid *palm-trees and opened flowers upon them*. Nothing is ſaid to the contrary, and the flowers are included in the trees, ver. 32." *Enquiry into the Similitudes*, &c. p. 131.

II. *To open, make an opening for, let looſe by opening*. So Vulg. dimittit. occ. Prov. xvii. 14.

III. *To let go, ſet free, diſmiſs*. So the LXX *κατελυσεν*, and Vulg. dimiſerat abire. occ. 2 Chron. xxiii. 8. Alſo, Intranſitively,

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* *Pliny*, Nat. Hiſt. lib. xxxvii. cap. 8, ſays, *Egregia etiamnum* topazio *gloria eſt, ſuo* virenti genere, & *cum reperta eſt, prælata omnibus. Id accidit in* Arabiæ *inſulâ quæ Chitis vocatur*. The *topaz* is ſtill highly eſteemed. It is of a peculiar *green colour*, and when it was diſcovered, was preferred to all. This happened in an iſland of *Arabia*, called *Chitis*."

tranſitively, *To get out, withdraw, "ſlip away."* Eng. Tranſl. LXX απεςη *he departed*, Vulg. declinavit *he declined.* occ. 1 Sam. xix. 10.

IV. As a N. maſc. plur. פטירים *Set free, freed, diſcharged,* i. e. from other ſervice to which their brethren were ſubject. occ. 1 Chron. ix. 33.

פטש

Occurs not as a V. in Heb. but the meaning appears to be nearly the ſame as that of the Greek verbs πτησσω, πτισσω, πατασσω, derived from it, namely, *To ſtrike, ſmite, pound*; for hence

I. As a N. פטיש *A hammer.* occ. Iſa. xli. 7. Jer. xxiii. 29. l. 23; ſo our K. Edward I. is on his tomb-ſtone called SCOTORUM MALLEUS [*].

II. Chald. As a N. maſc. plur. in Reg. פטשי A kind of *head-dreſs, turbands, tiaras.* So *Theodotion* τιαραις, and Vulg. tiaris. occ. Dan. iii. 21. Hence may perhaps be derived the Greek πινσσω *to fold* or *wrap up* (which may be the radical idea of the Chaldee), and πετασος *a kind of covering for the head.*

פי See under פה

פים

Occurs not as a V. in Heb. but in Arabic denotes *To be* or *grow fat.* See *Bochart*, vol. ii. 506. As a N. fem. פימה *Fat, ſuet.* Once, Job xv. 27. Hence the Greek πιμελη *ſuet*, by which *Symmachus* and another verſion in the Hexapla render the Heb. word, ſo the Vulg. arvina.

פך

The idea of this word is, I apprehend, *To diſſolve, disjoin, ſet looſe, pulverize*, or the like. The Syriac and Arabic Verbs from this Root are uſed in theſe ſenſes (ſee *Caſtell's* Lex. Heptaglott. under פכך) which alſo beſt agree with the following biblical words.

I. In Hiph. "*To run out*," (Eng. Tranſlat.) or *be diffuſed*, as waters, diffluere. occ. Ezek. xlvii. 2. Vulg. redundantes *overflowing.* As a N. פך *A vial*, or *ſmall veſſel*, whence oil was *poured* or *dropped* in anointing. occ. 1 Sam. x. 1. 2 Kings ix. 1, 3.

II. As a N. פוך *A mineral ſubſtance.* The LXX, *Aquila, Symmachus, Theodotion*, and Vulg. render it ςιμμη or ſtibium; but it is no eaſy matter to determine what theſe tranſlators meant by thoſe words. פוך is mentioned 2 K. ix. 30. (where LXX εςιμμισατο) Jer. iv. 30, as *what the women tinged their eyes with*; and it appears from the teſtimony of Dr. *Shaw*[†] and of Dr. *Ruſſell*[‡], that what the *Mooriſh* women in Barbary, and the Turkiſh about Aleppo, *now* uſe for this purpoſe, is the *powder of lead ore.* (Comp. under כחל) The laſt mentioned author has given ſo clear an account of the women's manner of uſing it, that the reader cannot be diſpleaſed with ſeeing it in this place. "Upon the principle of ſtrengthening the ſight, as well as an ornament, it is become a general practice among the women *to black the inſide of their eye-lids*, by applying a powder called *Iſmed*[‖]. Their method of doing it is by a cylindrical piece of ſilver, ſteel, or ivory, about two inches long, made very ſmooth, and about the ſize of a common probe. This they wet with water, in order that the powder may ſtick to it; *and applying the middle part horizontally to the eye, they ſhut the eye-lids upon it, and ſo drawing it through between them, it blacks the inſide, leaving a narrow black rim all round the edge.* This is ſometimes practiſed by the men, but is then regarded as foppiſh." And as this practice of *tingeing the eyes* or *eyelids with black* is in our time very common in the [§] Eaſt, ſo was it anciently in uſe, not only among the Jews (as is evident from the texts above cited), but other oriental nations, and even among the Greeks and Romans. Thus *Xenophon* (Cyropæd. lib. i. p. 15, edit. *Hutchinſon*, 8vo.) ſpeaks of *Aſtyages*, the king of *Media*, as adorned οφθαλμων ὑπογραφῃ *with paint-*

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[*] *Rapin's* Hiſtory of England by *Tindal*, vol. i. p. 359, fol. note 9.

[†] Travels, p. 229. Comp. p. 376.

[‡] Nat. Hiſt. of Aleppo, p. 102.

[‖] "This is made of a ſubſtance called alſo *Iſpahany*, from the place it is brought from. *It appears to be a rich lead ore*, and is prepared by roaſting it in a quince, apple, or truffle, then it is levigated with oil of ſweet almonds on a marble ſtone. If intended to ſtrengthen the eyes, they often add flowers of olibanum or amber."

[§] Beſides the authors above quoted, ſee *Sandys's* Travels, fol. p. 35; *Conformity of Cuſtoms between the* Eaſt Indians *and* Jews, art. xv.; *Hanway's* Travels, vol. i. p. 272; *Niebuhr*, Voyage, tom. i. p. 234; Lady *M. W. Montague's* Letters, vol. ii. p. 16, edit. 1767.

ing of his eyes; and *Clemens Alexand.* Pæd. lib. iii. cap. 2. (cited by Dr. *Shaw*) mentions *ὑπογραφας οφθαλμων the painting of the eyes*, as a practice of the Alexandrian women in his time, as it certainly was of the Roman in that of *Pliny* *, and of ſome infamous male characters at *Rome* in the days of *Juvenal*, who thus deſcribes it, Sat. ii. lin. 93, &c.

> *Ille ſupercilium madidâ* fuligine *tinctum*
> *Obliquâ producit* acu, pingitque *trementes*
> *Attollens* oculos.
>
> With *ſooty* moiſture one his eyebrows dyes,
> And with a *bodkin paints* his trembling *eyes*.

So a ſhort time before the ſiege of Jeruſalem by the Romans, we find ſuch abominable male-monſters abounding in that devoted city, who affected the manners and dreſs of *women*, *και προς ευπρεπειαν υπογραφοντες τȣς οφθαλμȣς*, and, to ſet themſelves off, *tingeing their eyes*. *Joſeph.* De Bel. lib. iv. cap. 9, § 10. And in later times *Herodian*, lib. v. cap. 16, ſays the Emperour *Heliogabalus*, Προηει—ὑπογραφομενος τȣς οφθαλμȣς—came into public *with his eyes tinged*."

Further, *Pliny*, in his Nat. Hiſt. lib. xxxiii. cap. 6, deſcribing the *ſtimmi* or *ſtibium*, which he ſays is found in *ſilver mines*, and which he diſtinguiſhes into two ſorts, called male and female, ſays the latter is moſt approved, is ſhining, (friabilis) *friable* or *crumbling*, ſeparating into flakes, not lumps (*fiſſuriſque, non globis, dehiſcens*); it's principal uſe is for the eyes; for on this account moſt people have called it *Platyophthalmum*, becauſe *in painting the eyelids of women* (in calliblepharis mulierum) it dilates their eyes †." By *ſtimmi* or *ſtibium* in the above paſſage it appears, that *Pliny* did not mean *lead ore*, becauſe at the beginning of this chapter he expreſsly mentions *lead ore*, by a different appellation, namely, Vena plumbi. But what then did he mean by it, and particularly by the *female ſtibium*? I muſt confeſs I know not. It is commonly ſaid that ‡ *antimony* is the *ſtimmi* or *ſtibium* of the ancients; but we are informed that *antimony ore* is a *very hard*, not a *friable* or *crumbling* ſubſtance. I ſhould gueſs therefore, that by the *female ſtibium Pliny* intended the || *plumbago* or *black lead*, which is a kind of *ochre* (a genus of earths *ſlightly coherent*) of very fine and looſe parts; and that as this was what the Roman women in his time uſed *to colour their eyes*, ſo the Hebrew פוך might denote the ſame ſubſtance, thus denominated from it's *looſe crumbling* texture. But this I very readily ſubmit to the judgement of thoſe who are better ſkilled in mineralogy than I can pretend to be. It is certain however that at different times and places *different ſubſtances* were uſed for *tingeing the eyes*. Thus as *Pliny* names *ſtibium*, *Juvenal*, as above cited, mentions *ſoot*; and Dr. *Chandler*, in his late *Travels in Greece*, ſays the Grecian girls, "for *colouring* the laſhes and *ſocket of the eye*, throw *incenſe* or *gum of labdanum* on ſome coals of fire, intercept the ſmoke, which aſcends, with a plate, and collect the *ſoot*." Comp. under כחל.

III. אבני פוך *Stones of ſtibium* or *black lead*. The words ſeem to mean a kind of *black marble*, ſo called from it's colour reſembling *ſtibium*, ſo Vulg. quaſi ſtibinos. Thus the *bloodſtone*, *porphyry*, and *chryſolite*, are denominated reſpectively from their *bloody*, *purple*, and *golden* colours. occ. 1 Chron. xxix. 2. Comp. Iſa. liv. 11, *Behold I lay thy ſtones* בפוך with black marble, i. e. thy ſtones ſhall be of *black marble*; but *Aquila* and *Symmachus* render פוך in this place by ϛιμμει *ſtibium*, and ſo *Theodotion* by ϛιμμη. Therefore Qu?

Der. Greek φυκος, and Lat. and Eng. *fucus*, whence *fucated*.

פלא

In Niph. *To be extraordinary*, *wonderful*,

exceeding

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* "Mulieribus *vero etiam* infectæ (palpebræ) quotidiano. *Tanta eſt decoris affectatio ut* tingantur oculi quoque." Nat. Hiſt. lib. xi. cap. 37.

† Comp. *Commodiani* Inſtructiones, lix. lin. 6, 7, where he thus reproaches a Chriſtian matron,

> *Nec non et inducis malis medicamina falſa*;
> In oculis puris ſtibium *perverſo decore.*

Commodianus was a Chriſtian writer (poet he can hardly be called) of the third century. His *Inſtructiones* were publiſhed by Dr. *Davies* at the end of *Minucius Felix*.

‡ See *Boerhaave*'s Chemiſtry by *Shaw*, vol. i. p. 132.

|| See *New and Complete Dictionary of Arts*, in Plumbago and Ochre.

exceeding or *beyond one's experience, capacity, power*, or *expectation*. See Gen. xviii. 14. Exod. iii. 20. Deut. xvii. 8. xxx. 11. 2 Sam. i. 26. Jer. xxxii. 17, 27. Prov. xxx. 18. 2 Sam. xiii. 2,—“ *he thought it* hard, difficult, impracticable *to do any thing to her*, i. e. to enjoy her company.” *Taylor*'s Concordance. *He thought it* out of his power *to do any thing with her*. *Bate*'s Tranſlat. In Kal, joined with נדר *a vow*, it ſignifies either *To make an extraordinary* vow, as Lev. xxvii. 2. comp. Num. vi. 2; or *To perform, accompliſh it*, as Lev. xxii. 21. Num. xv. 3, 8. In Hiph. *To make extraordinary* or *wonderful*. Deut xxviii. 59. Pſal. xxxi. 22. Alſo, *To do wonderfully*. Iſa. xxix. 14. Joel ii. 26. With ל and an infinitive V. following, *To do* what is expreſſed by the Verb *wonderfully*. See Jud. xiii. 19. 2 Chron. xxvi. 15. In Hith. *To ſhew oneſelf wonderful, act in an extraordinary manner*. occ. Job x. 16. As Ns. פלא *Wonderful*. Exod. xv. 11. Pſal. lxxvii. 15, & al freq. Comp. Pſal. cxxxix. 6, where nine of Dr. *Kennicott*'s Codices read פלאה, and another in the margin. Maſc. plur. פלאים Uſed as an Adverb, *Wonderfully*, miris modis. Lam. i. 9. So אונים which ſee under אן IV. פלאי *Wonderful, extraordinary*. occ. Jud. xiii. 18. Comp. ver. 19, and Iſa. ix. 6.

פלג

I. In Kal, *To divide, diſſever*. occ. Pſal. lv. 10; ſo LXX καταδιελε. Vulg. divide. Comp. 2 Sam. xv. 30. xvii. 1–14, and ſee Dr. *Horne*'s Comment on Pſal.

II. *To divide, apportion*. occ. Job xxxviii. 25; ſo *Aquila* διειλε *divided*. In Niph. *To be divided, apportioned*. occ. Gen. x. 25. 1 Chron. i. 19. So the LXX διεμερισθη, and Vulg. diviſa eſt. Comp. Deut. xxxii. 8. Acts xvii. 26. As a N. fem. plur. פלגות *Diviſions, portions*. Qu? occ. Jud. v. 15, 16. Alſo, *Diviſions, claſſes*. occ. 2 Chron. xxxv. 5. As a N. fem. plur. מפלגות The ſame. occ. 2 Chron. xxxv. 12.

III. As a N. פלג, plur. פלגים and פלגות *A diſtribution* of water, *a ſtream* by which water is *diſtributed*. Job xx. 17. Pſal. lxv. 10. Iſa. xxx. 25, & al. freq. In the laſt cited paſſage, *Symmachus* preſerves the idea by rendering it διαιρεσεις *diviſions*. See Bp. *Lowth*'s Note on Iſa. i. 30. Hence Greek πελαγος the ſea, applied alſo to a large river, and Latin *pelagus*.

IV. Chald. *To divide, diſtribute*. occ. Dan. ii. 41. As a N. פלג *A diviſion, half*. occ. Dan. vii. 25. Fem. plur. פלגת *Diviſions, diſtributions, claſſes*. occ. Ezra vi. 18.

פלד

Occurs not as a V. in Heb. but as a N. fem. plur. פלדת or (according to the reading of very many of Dr. *Kennicott*'s Codices) פלדות is in our tranſlation rendered *torches*, as if it were formed by tranſpoſition from לפידות, but this is very uncertain. Once, Nah. ii. 3, or 4; which is part of a deſcription of the warlike *preparations* againſt Nineveh. The V. פלד in Arabic ſignifies *To cut, cut in pieces*, “ ſecuit, in partes concidit.” *Caſtell*; and I ſhould think the N. פלדת in Nahum might moſt naturally be referred to the *ſcythes* or *cutting inſtruments* with which their military chariots (ἁρματα δρεπανηφορα, currus falcati) were armed, באש פלדת הרכב ביום הכינו The ſcythes *of* or *for his chariots are in the fire*, i. e. are bright and flaſh like fire, *in the day* or *time of his preparing*. Comp. Nah. iii. 3.

פלה

With a radical, but mutable or omiſſible, ה.

I. In Hiph. *To ſeparate, ſever, divide, diſtinguiſh*. occ. Exod. viii. 18, or 22. ix. 4. xi. 7. Pſ. iv. 4. xvii. 7; where obſerve that thirty-four of Dr. *Kennicott*'s Codices read הפלא, but taking חסדיך as referring to *perſons*, the textual reading makes a very good ſenſe, as הפלה does likewiſe in Pſal. iv. 4, though there alſo thirty-four of the Doctor's Codices read הפלא. In Niph. *To be ſeparated, diſtinguiſhed*. occ. Exod. xxxiii. 16. Pſal. cxxxix. 14, כי נוראות נפליתי *For I was fearfully* diſtinguiſhed, i. e. *formed into diſtinct* lineaments, parts, and members. See the two following verſes. In Pſal. cxxxix. 14, thirty of Dr. *Kennicott*'s Codices have נפלאתי, but I ſuſpect this various reading to have ſprung from the next word נפלאים.

II. As a N. פלני *A diſtinct, particular, certain*, perſon or place. occ. Ruth iv. 1. 1 Sam. xxi. 2, or 3. 2 K. vi. 8; in all which paſſages it is followed by אלמני, which ſee under אלם VIII.

III. As a N. פול *A bean* (ſo LXX κυαμος, and Vulg. faba), thus called, I apprehend, in Heb. from the manner of it's growth, being not only involved in a thick pod, which *ſeparates* it from the external air, but each bean *growing ſeparate* from the others in the pod itſelf. occ. 2 Sam. xvii. 28. Ezek. iv. 9; which paſſages may be illuſtrated by what Dr. *Shaw* ſays of the modern diet of the people in Barbary, Travels, p. 140. "*Beans,*—after they are boiled and ſtewed with oil and garlick, are the *principal food* of perſons of all diſtinctions." Hence Lat. *puls* and Eng. *pulſe*, leguminous plants or ſeeds.

IV. As a N. fem. תפלה *Interceſſion, Interpoſition, mediation, interceſſory ſupplication.* 1 Kings viii. 28, 29. Comp. ver. 33, 35, and פלל III. freq. occ. Pſal. cix. 7, תפלתו "His *plea in court.*" Dr. *Randolph*'s Comment, but Qu?

פלל I. *To make a ſeparation* or *diſtinction between good and bad, to pronounce* or *execute judgement.* occ. 1 Sam. ii. 25. Ezek. xvi. 52. Pſal. cvi. 30; in which laſt paſſage *Jerome* and *Montanus* excellently render it dijudicavit *made a judicial diſtinction*, and our Eng. Tranſlation, *executed judgement.* As a N. maſc. plur. פללים and פלילים *Judges.* occ. Exod. xxi. 22. Deut. xxxii. 31. (where the Vulg. judices) Job xxxi. 11; where ſee *Scott*'s Note. As a N. fem. פלילה and פליליה *Dijudication, judicial diſtinction, judgement.* occ. Iſa. xvi. 3. xxviii. 7. As a N. פלילי occ. Job xxxi. 28; where according to ſome it means, *Judicial, belonging to the judge, deſerving judicial puniſhment:* but the words גם הוא עון פלילי may be otherwiſe rendered, *Even this* (were) *an iniquity* (to or before) my judge, and conſequently to be puniſhed by Him; or elſe פלילי may be rendered vocatively, O my judge! And on either of theſe latter interpretations, by *his judge*, Job could not mean any *human magiſtrate*, but God only; becauſe he is ſpeaking of a *ſecret ſin.* (See *Scott*'s Note.)

II. *To judge, form an opinion* on a *diſtinct* weighing of circumſtances. occ. Gen. xlviii. 11.

III. In Hith. *To intercede, mediate,* interpellare, εντυγχανειν, as between the judge and the criminal, *to make oneſelf a ſeparater* or *mediator* between God and man, *to make interceſſion* for others or oneſelf. Gen. xx. 7, 17. Num. xi. 2. 1 Sam. i. 10, & al. freq.

פלח

I. *To cleave, cut,* or *ſplit.* occ. 2 K. iv. 39. Job xvi. 13. Pſal. cxli. 7. Prov. vii. 23. As a N. פלח *A piece ſplit off, a fragment, a ſlice.* occ. Jud. ix. 53. 1 Sam. xxx. 12. 2 Sam. xi. 21. Cant. iv. 3. Job xli. 15, *Like the nether* פלח *mill-ſtone*, ſo called either from *breaking* the corn *in pieces*, or as being itſelf a *fragment* or *piece* of ſtone.

II. In a Hiph. ſenſe, *To caſt* or *fling off with violence*, as it were a ſplinter in *cleaving* wood (comp. Pſal. cxli. 7.), *to ſplit off.* occ. Job xxxix. 3.

III. Chald. פלח *To ſerve* or *worſhip.* Dan. iii. 12, 28. vi. 16, & al. It anſwers to the Heb. עבד; and as עבד is applied both to the *cultivation of the ground*, and to the *ſervice of God*, ſo the ſenſe of the Chald. פלח may ſeem to be transferred from the former to the latter. Or is not the Chaldee פלח rather from the Heb. פלה *to mediate, intercede, pray.* Comp. under פלה IV. and פלל III. As a N. פלחן *Service.* So LXX λειτεργιαν. occ. Ezra vii. 19.

Der. *Flake, plough* (as פלח ſignifies in Chaldee, Syriac, and Arabic), *fallow.* Alſo, *fleece, a flock* of wool, *filch, flitch.* French, *plaque*, a plate of metal. Gr. Πελεκυς an axe, Lat. *Falx* a ſickle.

פלט

I. *To eſcape, flee, go,* or *get away.* Hence, In Hiph. *To carry off* or *away.* occ. Iſa. v. 29.

II. In Kal, *To eſcape, be delivered,* from evil. Job xxiii. 7. Alſo, In Kal and Hiph. *To deliver, cauſe to eſcape,* from evil or danger. Pſal. xvii. 13. lxxi. 4. lxxxii. 4. 2 Sam. xxii. 2. As a N. maſc. פליט *One who hath eſcaped.* Gen. xiv. 13, & al. freq. As Ns. fem. פלטה *Eſcape, deliverance.* Gen. xlv. 7. פליטה The ſame. Alſo, *A number of perſons eſcaped.* Gen. xxxii. 8. 2 Sam. xv. 14. 2 K. xix. 30, & al. freq.

III. *To bring forth, to be delivered* (as we likewiſe ſay in Engliſh), Vulg. peperit. occ. Job xxi. 10. Comp. Mic. vi. 14, and מלט, and ſee *Bochart*, vol. ii. 291, 2.

IV. In Joſh. xv. 27, we meet with a town or place called בית פלט, probably from a *temple* there dedicated to the *Heavens*, under the notion of *delivering* females of their young. So the firſt of the *Orphic* Hymns is addreſſed to the goddeſs Προθυραια or *the Door-keeper*; and as it is perhaps the moſt ancient monument extant of the adoration paid to the Deity who was ſuppoſed to preſide over *child-births*, and whom the Romans afterwards called *Juno Lucina* *, or *Diana Lucina*, the reader may not be diſpleaſed with ſeeing a literal tranſlation of it in this place.

" *To* PROTHYRÆA, *the Incenſe* † STORAX."

" Hear me, O venerable goddeſs, demon with many names, aid in travail, ſweet hope of child-bed women, ſaviour of females, kind friend to infants, ſpeedy deliverer, propitious to youthful nymphs, *Prothyræa*, key-bearer, gracious nouriſher, gentle to all, who dwelleſt in the houſes of all, and delighteſt in banquets; Zone-looſer ſecret, but in thy works to all apparent! Thou ſympathizeſt with throes, but rejoiceſt in eaſy labours, ‡ *Ilithyia*, in dire extremities putting an end to pangs; thee alone parturient women invoke, reſt of their ſouls, for in thy power are thoſe throes that end their anguiſh, *Artemis* (or *Diana*), *Ilithyia*, revered *Prothyræa*. Hear, immortal dame, and grant us offspring by thy aid, and ſave, as thou haſt always been ſaviour of all."

DER. *To flit*, *fleet*, ſwift, *fleet* of ſhips, *float*. Alſo, *pelt*, *pellet*. Qu?

פלך

Occurs not as a V. in Heb. but the idea ſeems to be nearly the ſame as that of the Latin fulcio, which may be a derivative from it, namely, *to ſupport*, *ſuſtain*, or the like. Hence perhaps alſo by tranſpoſition, Lat. *baculus* a ſtaff.

I. As a N. פלך *A ſtaff*, " *a ſtick* with which a man *ſupports* himſelf in walking." *Johnſon*. occ. 2 Sam. iii. 29.

II. As a N. פלך *A diſtaff*, which *ſupports* the flax in ſpinning. occ. Prov. xxxi. 19.

III. As a N. פלך *A diſtrict*, *tract*, *region*, ſo called " becauſe meaſured by a *ſtaff* or *pole*," (*Bate*) as it is likewiſe חבל, becauſe meaſured by a *cord*. Comp. under חבל I. 4. Neh. iii. 9, & al. freq.

DER. Lat. *fulcio* to ſupport, *fulcrum*, *fulciment*.

פלס

In general, *To make level* or *even*.

I. *To make level*, *even*, or *ſmooth*, as a way. occ. Pſ. lxxviii. 50; (where *Symmachus* διεστρωσε *be ſtrowed*, *levelled*.) Iſa. xxvi. 7.

II. *To weigh exactly*, as by bringing *the beam of the balance to a level*. It occurs not as a V. ſimply in this ſenſe, but hence as a N. פלס *The beam* of a balance, occ. Prov. xvi. 11. Iſa. xl. 12; in both which paſſages it is diſtinguiſhed from the מאונים *ſcales* or *baſins*.

III. *To weigh mentally*, *balance*, *adjuſt*, *contrive*. occ. Pſal. lviii. 3, חמס ידיכם תפלסון Ye adjuſt, contrive, *the violence of your hands*. Vulg. concinnant *they adjuſt*. Comp. Pſ. xciv. 20.

Hence perhaps Greek πλασσω *to form*, *model*, *contrive*.

IV. *To weigh mentally*, *ponder*, *conſider*. occ. Prov. iv. 26. v. 6, 21.

The above cited are all the paſſages in which the Root occurs.

פלץ

I. Occurs not as a V. in Kal, but in Hith. *To tremble*, *have a tremulous motion*. So the LXX σαλευονται, and Vulg. concutiuntur, *are ſhaken*. occ. Job ix. 6, *Who ſhaketh the earth out of her place*, ועמודיה יתפלצון *and the pillars thereof* tremble. *The pillars of the earth* here mentioned are the *columns* of the celeſtial fluid, by which *it is ſupported*, and which are called עמודי שמים *pillars of the heavens*, Job xxvi. 11. (which ſee.) || Several learned men have taken Job ix. 6, to refer to the ordinary *progreſſive rotation* of the earth in it's orbit by the *tremulous motion of thoſe celeſtial pillars*; and I was once myſelf of the ſame opinion, but now rather apprehend that the text re-

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* See *Boyſe*'s Pantheon, p. 32, 72; *Terent*. Andr. act. iii. ſcen. i. lin. 15; *Horat*. Carm. lib. iii. ode xxii. lin. 1, 4; & Carm. Sæc. lin. 13—17.

† " It is uſed in ſome *uterine* diſorders—in which caſes it is ſaid to be a great reſtorative and ſtrengthener. Dr. *Quincy*'s Diſpenſatory.

‡ See Lexicon under ילד.

|| *Bate*'s Anſwer to Modeſt Apology, p. 56, &c.; *Catcott* on the Creation, p. 59. Comp. *Spearman*'s Enquiry into Philoſophy and Theology, p. 203, 207, edit. *Edinburgh*.

lates to that *concuſſion of the heavens* which accompanies, and is perhaps the moſt uſual cauſe of, an *earthquake*. See *Scott* on the place, and comp. Iſa. xiii. 13, which likewiſe in it's phyſical ſenſe ſeems deſcriptive of an *earthquake*. As a N. fem. פלצות *Tremour, terrour*. Job xxi. 6. Pſ. lv. 6; where *Symmachus* φρικη *horrour*, & al. As a N. fem. in Reg. תפלצת *Terribleneſs*. occ. Jer. xlix. 16.

II. As a N. fem. מפלצת *A ſhaker, trembler*; an obſcene *priapean* figure made for the Heathen אשרה or *Venus*, and mentioned 1 K. xv. 13. 2 Chron. xv. 16. The Vulg. renders it in the former text by ſimulachrum turpiſſimum *a moſt filthy image*, and ſtill more plainly in the latter by ſimulachrum Priapi *an image of Priapus*. By *Priapus* (פרי אף or פרי אב *the fructifying form* or *father*) they meant the *generative power of the heavens* [*], and by making the מפלצת for אשרה or *Venus*, it ſeems *Maacha* intended to acknowledge the heavens as the original independent cauſe of *fecundity* in men and animals, and perhaps as the agents from whom ſhe expected the *promiſed Saviour* or *Deliverer*. Comp. אשרה under אשר IV.

In the temple of *Venus*, at *Naxus*, in *Sicily*, μεγαλα αιδοια ανεκειτο [†]; and the abominable Greek and Roman *Phallus*, which was carried in proceſſion in honour of ſeveral idols, particularly of *Bacchus* and *Oſiris* [‡], appears to be from the ſame Heb. Root, and perhaps was of the ſame form, as the מפלצת. [||] Nor is it at all incredible that Queen *Maacha* ſhould dedicate ſuch an image to אשרה, or even worſhip it, when we conſider the ſhocking indecencies of this kind, into which even the *women* of other countries, both in ancient and modern times, have been drawn by the bait of ſenſual pleaſure, and by a mad enthuſiaſtic zeal in the ſervice of their idols. For inſtances which I do not chooſe to tranſcribe, the reader may ſee *Herodotus*, lib. ii. cap. 48; *Varro* in *Auguſtin.* De Civ. Dei, lib. vii. cap. 21, p. 136, edit. *Bened.* cited in *Leland*'s Advantage and Neceſſity of the Chriſtian Revelation, vol. i. p. 177, 8vo. Note; *Hamilton*'s New Account of the Eaſt Indies, vol. i. p. 152, 379; and *Complete Syſtem of Geography*, vol. ii. p. 344, 347.

From this Root ſeems alſo to be derived *Pallas*, one of *Minerva*'s names, whom the *Egyptians* affirmed to be the *air* (others the *ether*); hence ſhe is aſſerted by the ancients to be the mother of *Apollo* (the ſolar light) by *Vulcan* (the fire), is ſurnamed γλαυκωπις [§] *blue*—or *azure-eyed*, from the *azure* colour of the *air* or *heavens*, and affirmed to have power over the thunder as well as *Jupiter* [¶].

פלש

In Hith. *To roll oneſelf*, as in duſt or aſhes. occ. Jer. vi. 26. xxv. 34. Ezek. xxvii. 30. Mic. i. 10; where for התפלשתי of the printed editions, the *Keri*, and ſix of Dr. *Kennicott*'s MSS. now, as three more did originally, read התפלשי, which the ſenſe ſeems to require, and which is the word in Jer. vi. 26. In Jer. xxv. 34, it is uſed in this ſenſe, though without either אפר or עפר; ſo the Vulg. ſupplies cinere *aſhes*. Comp. under פר III. and עפר I.

II. As a N. maſc. plur. in Reg. מפלשי rendered *Balancings*, as if it were written מפלסי, from פלס *to balance*, but it rather ſeems to mean *involutions, convolutions*. occ. Job xxxvii. 16, *Doſt thou underſtand* על מפלשי עב *concerning* the convolutions *of the cloud*, i. e. the *rolling together* of vapours ſo as to form a cloud. Mr.

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[*] So *Orpheus* in his Hymn to Πρωτογονος or the *Firſt-begotten* (by which, with all due reſpect to *Voſſius*'s learning, I think he meant *the mixture of light and ſpirit, when firſt in action*, ſee Gen. i. 2, 3, as appears from the epithets he gives him of διφυη *double-natured*, αιθεροπλαγκτον *ether-revolving*, ωογενη *egg-brooding*, ſee under רחף, χρυσεαισιν αγαλλομενον πτερυγεσσιν *exulting with golden*, i. e. *luminous, wings*, λαμπρον αγων φαος αγνον *bringing the clear and ſplendid light*) calls him ΠΡΙΗΠΟΝ ανακτα, PRIAPUS *the king*, and alſo, πολυσπορε, *ſeed-abounding*, and Γενεσιν μακαρων θνητων τ' ανθρωπων, *Genitor of gods and mortal men*. See *Voſſius* De Orig. & Prog. Idol. lib. ii. cap. 7.

[†] See *Bochart*, vol. i. 525.

[‡] See *Voſſius* De Orig. et Prog. Idol. lib. ii. cap. 14, and 74.

[||] *Hutchinſon*'s Trinity of the Gentiles, p. 461; *Conformity of the* Eaſt Indians *with the* Jews, &c. ch. vii; *Potter*'s Antiquities of Greece in the Account of the *Dionyſia*, vol. i. p. 347; *Pierii* Hieroglyph. in SOL, p. 324; *Calmet*'s Dictionary in PRIAPUS.

[§] So *Phornutus* Περι της Αθηνας. Εικοι δε φασιν τοιαυτην αυτην παρεισαγεσθαι, δια το τον αερα γλαυκον ειναι. See *Clarke*'s Note on Il. i. lin. 206.

[¶] See *Voſſius* De Orig &c. lib. ii. cap. 42, and 84; and *Gyraldus* De Diis Gentium, p. 326, 7.

Hutchinſon[*], and from him ſeveral learned men, have referred theſe words to the *formation of the groſs* or *denſe grains of air* by an *involution* or *accretion* of atoms; but though ſuch an *involution* muſt neceſſarily take place in order to carry on the various operations of nature, yet as Elihu in the immediately preceding words appears to have alluded to the *rainbow*, ſo I ſhould think that the words before us relate to the viſible and obvious phenomenon above mentioned, even as מפרשי, עב in Job xxxvi. 29, denotes the ſpreadings *of the clouds*, as of a tent.

Hence Greek *πλασσω* to ſmear or daub over, *εμπλαϛρον* and *καταπλασμα*, whence Eng. *plaſter*, *cataplaſm*.

פם Chald.

As a N. *A mouth*, *aperture*. occ. Dan. iv. 28. vi. 17, 22. vii. 5. The Targums frequently uſe פום in the ſame ſenſe.

פנג

Occurs not as a V. ſo the ideal meaning is uncertain, but it ſeems nearly related to פנק *to be delicate*. As a N. פנג *Some delicate ſpice*, *gum*, or *ointment*. So the LXX render it by Μυρων or Κασιας, and Vulg. by Balſamum. Once, Ezek. xxvii. 17.

פנה

With a radical, but mutable or omiſſible, ה.

I. In Kal, Intranſitively, *To turn*, *turn oneſelf*. Gen. xxiv. 49. Exod. ii. 12. xxxii. 15. Num. xiv. 25. Deut. i. 7, & al. freq. So the LXX frequently render it by *ϛρεφω*, *αποϛρεφω*, *επιϛρεφω*. This Verb is joined with יום *the day* or *day-light*, and denotes it's *turning* towards the oppoſite hemiſphere. See Jer. vi. 4. Pſ. xc. 9, לפנות ערב *At the* turn or return *of the evening*, or rather, *when* it (that particular place of which the writer is ſpeaking) turned, or turneth, *towards the evening*. Gen. xxiv. 63. Deut. xxiii 11. So לפנות בקר *when the morning* returned, or *when it* (the place) turned *to the morning*. Exod. xiv. 27[†]. In Kal, Tranſitively, *To turn*, *turn away*, *avert*. Zeph. iii. 15. So Vulg. avertit. In Hith. *To turn*, both in a tranſitive and intranſitive ſenſe. 1 Sam. x. 9. Jerem. xlvi. 5. xlix. 24.

Hence the Latin *pœnitet*, whence Eng. *penitent*, *penitence*, &c. French *repentir*, Eng. *repent*, *repentance*.

II. With אל or ל following, *To turn to*, or *towards*, *to look at*, or *towards*, *to have reſpect to*. Lev. xxvi. 9. Deut. xxxi. 20. 2 Sam. ix. 8. 1 K. viii. 28. Job xxxvi. 21. Pſ. lxxxvi. 16. Iſa. xlv. 22. Jer. ii. 27, & al.

III. As a N. fem. פנה *The corner* or *angle* of an altar, building, &c. where it *turns* towards another aſpect, q. d. *The turn* or *turning*. Exod. xxvii. 2. Pſ. cxviii. 22. Prov. vii. 8. Job i. 19, & al. freq. Alſo, *The corner-ſtone*, "*the ſtone* that unites the two walls at the *corner*." *Johnſon*. Zech. x. 4. Comp. Iſa. xxviii. 16. Metaphorically, פנות העם *Corner-ſtones of the people*, Ακρογωνιαιοι, i. e. *Chief* or *principals of the people*, as the *corner-ſtones* are in buildings. Jud. xx. 2. Iſa. xix. 13. Zech. x. 4. 1 Sam. xiv. 38; where *Symmachus μεγαλες great ones*. Comp. Eph. ii. 20. 1 Pet. ii. 4, 6, 7, and ſee *Greek* and *Eng*. Lexicon in Ακρογωνιαιος. Plur. פנות "*Towers*, properly ſuch as were erected at the *angles* of walled cities." Zeph. i. 16. iii. 6.

אבן פנת *The key-ſtone*, as of an arch, where both ſides of the arch meet, and which *looks* or *is turned* towards both. occ. Job xxxviii. 6, *Upon what are it's baſes ſunk, and who laid* אבן פנתה the key-ſtone *thereof?* Comp. Pſ. xxiv. 2. civ. 5. cxxxvi. 6. Prov. viii. 27.

IV. As a N. maſc. plur. פנים *The ſurface* of whatever has ſeveral *faces* or *aſpects*, as of the chaotic maſs, the heavens, the earth, a place. See Gen. i. 2, 20, 29. xxiii. 17, 19. Exod. xiv. 2. Num. xxiii. 28. 1 K. vi. 3. It is tranſlated *edge*, as of an iron inſtrument, Eccleſ. x. 10; but ſeems ſtrictly to denote the *ſides*. The French Tranſlation renders it la lame *the blade*. It is often uſed (in plur.) for the *face* of a man, and ſometimes for that of a brute, plainly on account of the *ſeveral profiles* of which they conſiſt, and which *look* different ways. See Gen. iv. 5. xi. 28. Exod. xxxiv. 29. Ezek. i. 10. Amos v. 19. Sometimes פנים means *ſeveral* or *many faces*. See Gen. xxx. 40. Exod. xxv. 20.

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[*] See his *Moſes' Princip*. part ii. p. 125, 6, and Mr. *Bate*'s Philoſophical Principles of Moſes aſſerted and defended, p. 27.

[†] See *Hutchinſon*'s Moſes' Princip. pt. ii. p. 165—9, 254—5.

Lev. ix. 24. x. 3. Num. xiv. 5. xvi. 22. Ezek. i. 6, 10, 15, & al. freq. And as *the face* is what we principally diſtinguiſh human *perſons* by, hence פני is uſed for the *perſon* or *perſons* of men, 2 Sam. xvii. 11. Deut. i. 17. Prov. xxviii. 21. Lam. v. 12. Ezek. vi. 9. xx. 43. xxxvi. 31. —for the *perſon* or *preſence* of God. See Exod. xxxiii. 11, 14, 15, 20, 23. Pſ. xi. 7. It is tranſlated *Anger*, Pſ. xxi. 9. Lam. iv. 16; but does not appear ever to have this ſignification. *Ainſworth*, indeed, in his Note on Pſ. xxi. 9, cites ſeveral paſſages to prove that *face* is in Heb. uſed for *anger*, but none of them come up to his point. I would, therefore, rather render the word, *of thy* preſence, according to *Fenwick*, "Soon as *thy preſence ſhall appear*." In Lam. iv. 16, פני יהוה חלקם may be tranſlated, The preſence of *Jehovah* (*was*) *their portion*. So LXX Προσωπον Κυριȣ *μεριϛ αυτων*.

Hence the Welſh *Pen* a head, and ſo a hill. "Many mountains and hills have received their name from the Britiſh *Pen*. *Pen* (the head) is ſo well known to be uſed for hills, ſaith *E. Lhywd*, that little need be ſaid; not only *Penigent* and *Pendley* in *Lancaſhire* are ſuppoſed to be thence derived, but alſo the *Apennine* mountains of Italy, by *Camden* and others." *Richards*'s Welſh Dictionary. To the above derivations we may add the *Pennine* Alps. See *Bochart*, vol. i. 678. Thus likewiſe *Penrith*, in *Cumberland*, means *red head* or hill, the ground thereabouts, and the ſtones of which it is built, being both reddiſh. So the ſituation of *Pendennis*, &c. anſwer to the meaning of the word *Pen**.

V. As a Particle, ל being prefixed, לפני literally, *To*, or *before, the face*.

1. *Before, in preſence* or *ſight of*. Exod. vii. 10. Deut. iii. 18, & al. freq.

2. Of time, with a N. *Before*. Amos i. 1. Zech. viii. 10. With a V. *Before that*. Gen. xiii. 10.

VI. פנים *Within, inner*. See Root פנם.

VII. *To advert* or *look to* or *after, to provide, prepare*. So the LXX render it by επιβλεπομαι and ετοιμαζω, *Theodotion* by σκευαζω and ετοιμαζω, and the Vulg. by paro, præparo. It occurs in this ſenſe Gen. xxiv. 31. Lev. xiv. 36. Pſ. lxxx. 10. Iſa. xl. 3. lvii. 14. lxii. 10. Mal. iii. 1.

VIII. *To turn this way and that*, as a perſon in great diſtreſs, not knowing, as we ſay, which way to turn himſelf, according to that deſcription of *Virgil*, Æn. iv. lin. 285, 6,

> ——*Animum nunc huc celerem, nunc dividit illuc,*
> *In parteſque rapit varias, perque omnia verſat.*

So the LXX excellently, εξηπορηθην. occ. Pſ. lxxxviii. 16.

As a Particle פן denoting a *dubious* or *uncertain* ſtate of mind, *turning* from one object to another, *Leſt, leſt perhaps, for fear that*. See Gen. xix. 19. Exod. xxxiv. 15. Iſa. xxxvi. 18. Lev. x. 7. Gen. xxvi. 9. Jud. xv. 12. In Job xxxvi. 18, *Take heed*, or the like, is underſtood before פן, as it often is before Μη in Greek. Comp. Exod. xxxiv. 15. 2 K. x. 23. Iſa. xxxvi. 18.

IX. As a N. אפן *A wheel* from it's *turning*. Exod. xiv. 25, & al. In Prov. xx. 26, the puniſhment inflicted on the wicked is denoted by the *threſhing wheel*, which beats out the corn and cuts the ſtraw in pieces. Comp. Iſa. xxviii. 27, and Bp. *Lowth*'s Note. The word is ſometimes written with ו inſerted after the א, אופן, 1 K. vii. 30, 32, & al. as if it were formed from Root יפן with י for the firſt radical, like אובל from יבל. Hence Gr. Απηνη a wheel-carriage.

X. As a N. maſc. plur. תפיני (formed with an initial ת, as תאנים, תרפים, &c.) *Turned cakes*. occ. Lev. vi. 14, or 21, where LXX ἑλικτα *rolled*.

פנן occurs not as a V. in this reduplicate form, but as a N. maſc. plur. פנינים (once written פניים, Prov. iii. 15.) *Magnets, loadſtones*, or, according to others, *pearls*. The following are all the paſſages wherein the word occurs. Job xxviii. 18. Prov. iii. 15. viii. 11. xx. 15. xxxi. 10. Lam. iv. 7.

Mr. *Hutchinſon* †, and from him ſeveral learned men, have ſuppoſed the word to ſignify *loadſtones* or *magnets*, and it muſt be confeſſed, that פנינים ſeems a very proper and deſcriptive name for them, from that remarkable property of conſtantly *turning*, when at liberty, their poles north and ſouth; and it is even probable that ſome of the *ancient* eaſtern nations, particularly the * *Jews*, *Phenicians*, and *Arabians*, to whom we may add the † *Phæacians*, and ‡ *Chineſe*, were acquainted with the *polarity* of the *loadſtone*, and with it's uſes in navigation. But on the other hand, the contexts in ſeveral of the above paſſages, where the פנינים are mentioned with *gold*, *ſilver*, *precious ſtones*, and other things of *great value*, make it difficult to ſuppoſe but the פנינים alſo muſt denote ſomething of a ſimilar kind. Accordingly the learned *Bochart* (vol. iii. 681—692.) maintains, in an elaborate Diſſertation on this ſubject, that פנינים ſignify *pearls*, and remarks that hence the words Πιννα, Pinna, ϖιννινος λιθος, ϖιννικον are retained in Greek and Latin, either for the *pearl*-oyſter, or for the *pearl* itſelf.

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* See more in *Introduction to Camden's Britannia* by *Gibſon*, p. xix. edit. 1695, and in Bp. *Nicholſon*'s Hiſt. of England, vol. i. p. 6.

† See his Works, vol. iv. p. 121—123, and vol. xi. p. 351; the Rev. Mr. *Cooke*'s Enquiry into the Patriarchal and Druidical Religion, Temples, &c. p. 23—28, 2d edit.; and Mr. *Bate*'s Crit. Heb. on the word.

Aquila renders the word in Job by ϖεριβλεπτα, *things to be looked at*, *conſpicuous*, *illuſtrious*, plainly referring to the meaning of the V. פנה; and it is ſhewn by *Bochart* that *pearls* were *eſtimated at a very high rate*, not only by the *Jews*, but by the *Romans*, and even by the *Medes*, *Perſians*, and *Indians*.

The Rev. Mr. *Coſtard*, in his Hiſtory of Aſtronomy, p. 64, ſays, "it doth not appear that the *Arabians* or *Jews* knew any thing of the *magnet*'s attractive virtue, but from the Greeks; and that it (the *magnet*) is no where mentioned in Scripture." But as the ſame learned writer at p. 63, gives us ſuch an account of the *magnet* or *loadſtone* as may, on the contrary ſuppoſition, throw conſiderable light on ſeveral paſſages of Scripture, where the פנינים are mentioned, and very much reconcile us to Mr. *Hutchinſon*'s interpretation of that word, I ſhall here preſent it to the reader. "The firſt and beſt ſort of theſe ſtones comes out of the *Eaſt Indies*, from the coaſt of *China* and *Bengal*, and is of an *iron* or *bloody colour*. Theſe ſtones are very maſſy and weighty, *and will lift up their own weight of iron or ſteel*, if the ſtone itſelf doth not exceed a ſtone weight. Theſe are the fineſt ſort, and *are commonly ſold in the Eaſt Indies, where they grow, for their own weight in ſilver*. There is another ſort, of a *reddiſh colour*, found in *Arabia* and the *Red Sea*, growing broad or flat, like a tile or ſlate. This ſort is not ſo heavy as that of *China*, but is ſaid to be near as good, and it's virtue to continue long on the compaſs or needle that is touched with it." Thus Mr. *Coſtard*, whoſe account of the *colour* of the *magnet* confirms what Mr. *Hutchinſon* remarks on Lam. iv. 7, in proof of his opinion that פנינים ſignifies *magnets*. "It's (the *loadſtone*'s) colour, ſays he, is deſcribed, Lam. iv. 7, by אדמה *fleſh-coloured*, *ruddy*, as it is when dug, and more approaching black, *as fleſh*; and many of thoſe ſtones are, when each of them are dried, and their parts contracted, of the *colour of reddiſh clay*." Thus it is ſaid in the text referred to, *Her Nazarites were purer than ſnow*, צחו *they were whiter than milk*, אדמו עצם *they were more ruddy in body than* פנינים, that is, while their *ſkin* was whiter than *ſnow*, the *fleſh* which appeared under it was of a finer, brighter red than *magnets*. So that this text, which I formerly thought the ſtrongeſt objection to Mr. *Hutchinſon*'s explication, turns out, according to Mr. *Coſtard*'s deſcription of the *oriental magnets*, a manifeſt confirmation of it. Comp. Cant. v. 10, *My beloved* (*is*) צח ואדום white and ruddy, "as a beautiful face is, the *fairneſs* of the complection ſhewing the perfection of the *fleſh-colour* under it." *Bate*, Crit. Heb.

Job xxviii. 18, *And the* משך *of wiſdom* (*is*) *above* פנינים. This, ſays Mr. *Hutchinſon*, expreſſes "the condition which *makes* iron and other things *follow* it—*Attraction*." And indeed, "the ‖ *loadſtone* was in all ages known to have the property of *attracting* iron. *Thales*, amazed at ſo conſtant an effect, thought that ſtone had a ſoul. *Plato*, *Ariſtotle*, and *Pliny* have mentioned the ſame *attraction*." But ſtill the context in Job plainly relates not to the *attractive force*, but to the *great value* of wiſdom. I would therefore ſubmit it to the reader's judgement, whether we ſhould not with *Schultens* rather explain משך in the above text, of the *draught in the balance*, ὁλκη, i. e. the *weight* or *price*, of the loadſtone. We have already ſeen, from Mr. *Coſtard*, how dear *magnets* are in the Eaſt, and they probably were much dearer in the time of Job.

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* See *Hyde*'s Relig. Vet. Perſ. p. 495, 6, edit. *Oxon*. 1700.

† See *Homer*'s Odyſſ. lib. viii. lin. 556—63.

‡ "The uſe of the *magnetic needle* has been ſo long known to the *Chineſe*, that they have no records or notion of it's origin." *Cooke*'s Enquiry, &c. p. 23, 24. It "ſeems now generally agreed on all hands, that they (the *Chineſe*) have had the uſe of the *mariner's compaſs*, of gunpowder, and the art of printing, for many centuries." *Complete Syſtem of Geography*, vol. ii. p. 232.

‖ *Nature Diſplayed*, vol. iv. p. 254, Engliſh edit. 12mo.

פנם

Occurs not as a V. in Heb. but the idea evidently is, *Within, inner, interiour*. As Ns. פנים, fem. פנימה, plur. פנמים, *Inner, the inner part, interiour*. See 1 K. vi. 29, 18. Lev. x. 18. 1 Chron. xxviii. 11. So פנימי, fem. פנימית, plur. fem. פנימיות. See 1 K. vi. 27, 36. vii. 12. 2 Chron. iv. 22.

Pſ. xlv. 14, *The king's daughter is all glorious* פנימה within, i. e. within the litter, palanquin, or vehicle in which ſhe rode. See *Harmer's* Outlines, p. 125, and Additions, No. 6.

פנק

In Hiph. *To make delicate, educate delicately*. So the LXX κατασπαταλα, and Vulg. delicate — nutrit. Once, Prov. xxix. 21. The word is uſed in Chaldee, Syriac, and Arabic, in the ſame ſenſe.

Der. *Banquet*.

פס

I. *To diminiſh* or *be diminiſhed*. So the LXX ωλιγωθησαν, and Vulg. diminutæ ſunt, *Symmachus* εξελειπον *have failed*. occ. Pſ. xii. 2. As a N. maſc. plur. פסים *Small ſhreds, ſtripes*, or the like. occ. Gen. xxxvii. 3, 23, 32. 2 Sam. xiii. 18, 19, כתנת פסים *A coat of pieces*, i. e. made of *pieces, ſtripes*, or *threads* of divers colours. So in Gen. the LXX ποικιλον, and Vulg. polymitam *varicoloured, embroidered*.

II. As a N. fem. in Reg. פסת *A ſmall parcel* or *quantity*. occ. Pſ. lxxii. 16.

III. Chald. As a N. פס, emphat. פסא, *A piece, a part*. occ. Dan. v. 5, 24.

IV. אפס, ſee Root אפס.

Der. *Piece*, and Gr. πασσειν, and Eng. *patch*.

פסג

I. *To divide, diſſect*. It often occurs in Chaldee in this ſenſe. As a N. fem. פסגה *A broken ridge*, conſiſting of many *diſtinct* hills. It is uſed as a proper name, *Piſgah*. Num. xxi. 21, & al.

II. *To divide, diſtinguiſh, view*, or *conſider diſtinctly*. occ. Pſ. xlviii. 14. The LXX rendering it by καταδιελεσθε *divide*, and the Vulg. by diſtribuite *diſtribute*, preſerve the idea.

פסח

I. With על *over* following, *To paſs* or *leap over by intervals*. occ. Exod. xii. 13, 23, 27. In Exod. xii. 23, the LXX render it by παρελευσεται *ſhall paſs by*, and the Vulg. by tranſcendet *ſhall paſs over*; and in the two other verſes by tranſibit *ſhall go* or *paſs over*.

Hence perhaps Latin *paſſus*, French *paſſer*, and Eng. *to paſs*. Alſo, French *un pas*, and Eng. *pace*.

II. As a N. פסח *The paſſover*.

1. *The paſchal lamb*. Exod. xii. 11; where *Aquila* υπερβασις *the paſſing over*, Vulg. Phaſe, *id eſt*, tranſitus, *Phaſe*, i. e. *the paſſover*, & al. freq. This ſacrifice was ordained on occaſion, and in memory of Jehovah's *paſſing over* the houſes of the Iſraelites when he ſlew the firſt-born of Egypt (ſee eſpecially Exod. xii. 27), and as a prefiguration or type of our deliverance, by the true paſſover or paſchal lamb. See 1 Cor. v. 7, and comp. John xix. 36, with Exod. xii. 46.

2. It denotes *the whole paſchal feaſt*, or *the feaſt of unleavened bread, including the paſſover*. 2 K. xxiii. 21, 22, 23. Comp. 2 Chron. xxxv. 17, 18; and Luke xxii. 1, where *the feaſt of unleavened bread* is in like manner called πασχα *the paſſover*.

III. *To leap over* or *upon*. occ. 1 K. xviii. 26; where the prieſts of Baal יפסחו על leaped over or upon *the altar*, Vulg. tranſiliebant *leaped over*, LXX διετρεχον *ran over*. This, together with their *crying aloud, and cutting themſelves with knives and lances till the blood guſhed out upon them*, ver. 28, preſents us with a ſcene very ſimilar to what the prieſts of *Bellona*, the Roman goddeſs of war, uſed to exhibit, according to *Lactantius*, lib. 1. cap. 21.

cap. 21.* "The prieſts of *Bellona*," ſays he, "ſacrifice not with the blood of others, but with their own. For having ſlaſhed their ſhoulders, and holding naked ſwords in both hands, *they run, they are tranſported*, they rave."

IV. *To hop, hop about*, as birds. occ. Iſa. xxxi. 5, *As* birds hovering, *ſo will Jehovah of hoſts protect Jeruſalem* (comp. Mat. xxiii. 37. Luke xiii. 34.), *protecting, he will deliver* (*it*), פסוח hopping (about it) *he will preſerve it.* So 1 K. xviii. 21, the image being taken from birds *hopping backwards and forwards, How long do*, or *will, ye* פסחים על שתי הסעפים hop *upon two boughs?* Comp. *Vitringa* and Bp. *Lowth* on Iſa. xxxi. 5. But Qu? And with regard to the interpretation above given, obſerve that where *Homer* is deſcribing a neſt of young ſparrows deſtroyed by a ſerpent, he adds, Il. ii. lin. 315, that the dam *flew about* bewailing her young ones.

> Μητηρ δ᾽αμφιποτατο οδυρομενη φιλα τεκνα.

V. As a N. פסח *Hopping, halt, limping in one's gait, lame*, "claudus *enim, dum incedit*, ſubſultat," ſays *Leigh*, Crit. Sac. Lev. xxi. 18. Iſa. xxxv. 6, & al. As a V. in a Niph. ſenſe, *To be made* or *become halt* or *lame.* occ. 2 Sam. iv. 4. As a participial N. מפסח *Lame.* occ. Prov. xxvi. 7. (comp. under דלה) where however the late Dr. *Hunt*, in his *Obſervations*, &c. renders the Heb. *The legs fail* מפסח through lameneſs; ſo making מ a Particle.

פסל

To hew, chip, cut with a tool. occ. Exod. xxxiv. 1, 4. Deut. x. 1, 3. 1 K. v. 18. Hab. ii. 18. As Ns. פסל *A graven* or *carved image.* freq. occ. פסיל, plur. פסילים. The ſame. Deut. vii. 25. Iſa. xlii. 8, & al. It appears from Deut. vii 5, 25. Jud. xvii. 3, 4. Iſa. xl. 19, 20, that ſome of the *graven images* of the idolaters were like Solomon's cherubs (1 K. vi. 23, 28.) made of *wood overlaid with gold* or *ſilver.* Comp. under נסך IV.

פעה

With a radical, but omiſſible, ה. See Senſe III.

I. In Arabic the cognate Root פעי, according to *Schultens*, MS. Orig. Heb. from *Camus*, denotes, *To ſwell with blowing* or *puffing, to blow with the mouth, puffed out*, "Tumuit cum flatu, tumente ore ſpiravit;" and this ſeems nearly the idea of the Heb. פעה, which occurs as a V. only in Iſa. xlii. 14, כיולדה אפעה *Like a travailing woman* I will puff.

II. As a N. fem. אפעה *A viper*, from it's remarkably *puffing up itſelf*, and *blowing* or *hiſſing.* occ. Job xx. 16. Iſa. xxx. 6. lix. 5.

III. As a N. אפע *A puff* of breath or wind, i. e. *mere vanity.* occ. Iſa. xli. 24, *Behold ye* (*are*) מאין worſe than nothing, *and your works* מאפע than a puff of breath. Comp. Job xi. 20.

פעל

To work, operate, prepare, contrive, moliri. Exod. xv. 17. Num. xxiii. 23. Pſ. lviii. 3. Iſa. xli. 4, & al. freq. As a N. פעל *Work, achievement, contrivance, device.* Deut. xxxii. 4. Job vii. 2. xxxiv. 11. Iſa. i. 31, & al. freq. Fem. in Reg. פעלת The ſame. 2 Chron. xv. 7. Jer. xxxi. 16. Alſo, *Hire, wages for work.* Lev. xix. 13. Jer. xxii. 13. Pſ. cix. 20. Prov. x. 16. As a N. maſc. plur. in Reg. מפעלי *Works.* occ. Prov. viii. 22. So as a N. fem. plur. מפעלות. occ. Pſ. xlvi. 9.

Der. Latin *polio*, whence French *polir*, and Eng. *poliſh*, &c. *polite, politeneſs.* Alſo, ע being pronounced as *ng*, *fangle*, whence new-*fangled.*

פעם

To ſmite, agitate, agitate by turns, ſtrike or *ſmite alternately* or *repeatedly.*

I. As a N. פעם *An anvil*, from being ſo *ſtruck.* As *Virgil*, Æn. viii. lin. 419,

> ——*Validique* incudibus ictus
> *Auditi referunt gemitum*——
>
> Under their ſturdy *ſtrokes* the *anvils* groan.

occ. Iſa. xli. 7.

II. As a N. פעם *The foot*, which *alternately ſtrikes* the ground. See Pſ. xvii. 5. cxl. 5. Cant. vii. 1. In 2 K. xix. 24. Iſa. xxxvii. 25, *Sennacherib* is introduced boaſting, ובכף פעמי—*and* with the SOLE of my foot *I have dried up*, or *will dry up, all the canals of defence*, or *of Egypt.*

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* "Bellonæ *ſacerdotes non alieno, ſed ſuo cruore ſacrificant. Sectis namque humeris, et utrâque manu diſtrictos gladios exerentes* currunt, efferuntur, *inſaniunt.*" *Lucan* alludes to the ſame mad devotion, Pharſal. lib. i. lin. 565.

> ——*Tum, quos ſectis* Bellona *lacertis*
> *Sæva movet, cecinere Deos.*——

(Comp. Iſa. xix. 6.) But how with the *ſole of his foot?* *Vitringa* is of opinion, that the prophet here, as in other places, alludes to the practice of the *Egyptians*, among whom were very commonly uſed certain hydraulic machines, called by him *helices*, which being worked and turned round by the *ſole of the foot*, ſerved to draw up water from canals or rivers for the ſupply of their fields and gardens, or to empty ditches. Theſe *helices* appear to have been large wheels furniſhed on the outſide with *ſteps* (like our water-mills), by means of which the labourer turns the machine round with the *ſole of his foot*, in order to draw up the water; whilſt in the mean time he lays hold on a ſtay fixed in the upper part of the machine, and ſo ſupports himſelf, and thus *αντι μεν ποδων χερσιν, αντι δε χειρων ποσι χρηται*, uſes his hands inſtead of feet, and his *feet* inſtead of hands, as *Philo* cited by *Vitringa*, whom ſee, expreſſes himſelf. Comp. under רגל II. But ſee *Harmer*'s Obſervations, vol. ii. p. 235, &c.

III. As a N. maſc. plur. in Reg. פעמי *Wheels*, or rather *the felloes* of *wheels* which *ſtrike* the ground. occ. Jud. v. 28; where the LXX *ποδες*, and Vulg. pedes *feet*.

IV. As a N. פעם, plur. פעמים, *A time, a turn*, Lat. vice, French un coup, q. d. *a ſtroke*. It denotes a diſtinct *ſtroke* or *impreſſion* on the ſenſes. Gen. ii. 23. xviii. 32. xxvii. 36. xxxiii. 3, & al. freq. Comp. Eccleſ. vi. 6.

פעם repeated, adverbially, *Now—now*. So Vulg. Nunc—nunc. Prov. vii. 12.

כפעם בפעם *As time by time, as at other times*. Num. xxiv. 1. Jud. xvi. 20.

V. As a N. fem. plur. in Reg. פעמתי *Corners jutting out*, and ready *to hit* againſt any thing. occ. Exod. xxv. 12. xxxvii. 3. 1 K. vii. 30.

VI. As a N. פעמן *A bell*, which when *ſtruck* has a *tremulous* or *vibratory* motion of it's parts, and *agitates* the contiguous air, ſo as to give a ſound. Let the reader conſider whether it is poſſible to frame a more juſt and philoſophically deſcriptive name for a * bell. occ. Exod. xxviii. 33, 34. xxxix. 25, 26.

VII. As a V. in Kal, *To move, agitate*, as the Spirit of God doth a man. occ. Jud. xiii. 25.

VIII. In Niph. and Hith. *To be agitated, diſturbed*. occ. Gen. xli. 8. (where LXX *εταραχθη*) Pſ. lxxvii. 5. Dan. ii. 1, 3.

פער

I. *To gape, open wide*, as the mouth, to which only it is applied. So the LXX render it by *ανοιγειν, διανοιγειν*, and Vulg. by aperio *to open*. occ. Job xvi. 10. xxix. 23. Pſ. cxix. 131. Iſa. v. 14.

II. בעל פעור *Baal Peor*, or ſimply פעור *Peor*, the name of an idol mentioned Num. xxv. 3, 5, 18. xxxi. 16, & al. to have been worſhipped by the Moabites, Midianites, and apoſtate Iſraelites, and probably ſo called from the *Baal* or *Bull* being repreſented with *a wide-gaping mouth* to receive the victims, whether animals or children, which were burnt to death by the fire within †. (Comp. under בעל III. and חם VIII.) And thus other idols ſeem to have been denominated from ſome part or circumſtance of the imagery, as *Baal-zebub* from the *fly* accompanying the *bull*; *Baal-tamar* from the *palm-tree*; *Adrammelech*, from his *gorgeous robe*; *Anammelech*, from the *artificial cloud* ſurrounding the idol; *Rimmon*, from the *pomegranate* he held in his hand, &c. Comp. זבב II. under זב; תמר V. מלך VI. VII. and רמה VIII. and ſee Mr. *Bate*'s Crit. Heb. under פער.

Der. Perhaps Lat. *porus*, whence Eng.

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* Sonus *eſt* motus tremulus aëris communis, *ortus a* corpore ſonoro cum concutiente *per* reciprocum *tremorem ſui elateris. Sound* is a *tremulous motion* of the *common air*, ariſing from the *ſonorous body's agitating* it by the *reciprocal trembling* of it's elaſtic parts." *Boerhaave*, Inſtitut. Med. § 547, edit. tert.

† *Ovid*'s Deſcription of the *Colchian Bulls*, Metam. lib. vii. lin. 104, &c. may afford the learned reader no improper idea of *Baal Peor*.

> *Ecce* adamanteis Vulcanum naribus efflant
> Æripides Tauri.————
> ————*Utque ſolent pleni reſonare camini,*
> *Aut ubi terrenâ ſilices fornace ſoluti*
> *Concipiunt ignem liquidarum aſpergine aquarum:*
> *Pectora ſic intus clauſas volventia flammas,*
> *Gutturaque uſta ſonant.*

And as we are told by *Diodorus Siculus*, lib. iv. that *Æeta*, at this time king of *Colchis*, uſed to ſacrifice to his gods all ſtrangers who landed in his country, it is very poſſible that this ſtory of the *brazen-footed bulls breathing fire* (Tauri ſpirantes naribus ignem, *Virgil*, Georg. ii. lin. 140.) might take it's riſe from ſome idols reſembling *Baal-Peor*, and worſhipped with *human ſacrifices* in that country.

pore, porous, poroſity. Lat. *pario, aperio*, whence *aperient, aperture.*

פצה

With a radical, but mutable or omiſſible, ה.

I. *To let looſe, to open,* as the mouth or lips. See Gen. iv. 11. Jud. xi. 35. Job xxxv. 16. Pſ. lxvi. 14. Iſa. x. 14.

II. *To ſet free, deliver.* occ. Pſ. cxliv. 7, 11. So the LXX εξελȣ *free,* and ῥυσαι *deliver,* and Vulg. eripe *take away, deliver.*

פצץ In Hith. *To be open, burſt open, riven, diſrupted,* as the hills. (Comp. Num. xvi. 30. Deut. xi. 6.) occ. Hab. iii. 6, ויתפצצו הררי עד *And the everlaſting hills* were burſt aſunder, diſrupted. So one of the Hexaplar verſions excellently, διεθρυβη. (Comp. Exod. xix. 18.) פצם is uſed in the ſame ſenſe, Pſ. lx. 4.

פצח

To break with a noiſe, to craſh, as the bones. So LXX συνεθλασαν. occ. Mic. iii. 3.

II. *To break forth* into a joyful ſound. It is uſed either abſolutely, occ. Pſ. xcviii. 4. —or tranſitively with רנה following, occ. Iſa. xiv. 7. xliv. 23. xlix. 13. lii. 9. liv. 1. lv. 12. The Greek ῥηγνυμι *to break,* by which the LXX render פצח, Iſa. xlix. 13. lii. 9. liv. 1, is likewiſe uſed tranſitively in the two former texts. So the pureſt of the Greek writers have ῥηξαι φωνην for *breaking forth* into *a voice* or *cry,* as *Wetſtein* has abundantly ſhewn on Gal. iv. 27. And *Virgil* applies rumpere vocem, or voces, in the ſame ſenſe, Æn. ii. lin. 129, and xi. lin. 376.

פצל

To take off the bark, to decorticate, pill, or *peel.* occ. Gen. xxx. 37, 38.

פצם

To break or *burſt open.* It is applied to the *diſruption* of the earth in an earthquake. Once, Pſ. lx. 4. It is uſed in nearly the ſame ſenſe in Chaldee; and in the Targum on Jer. xxii. 14, anſwers to the Heb. קרע *to rend.* Comp. פצץ under פצה.

פצע

To wound, hurt. occ. Deut. xxiii. 1. 1 K. xx. 37. Cant. v. 7. So the LXX συντριβειν, and *Aquila* μωλωπειν. As a N. פצע *A wound, hurt.* Gen. iv. 23. Exod. xxi. 15. Prov. xx. 30.

פצר

I. *To preſs hard, urge with vehemence.* So the LXX render it by καταβιαζομαι, παραβιαζομαι, and Vulg. by vim facere. occ. Gen. xix. 9.

II. *To preſs hard* in words, *urge with vehemence and importunity, to be inſtant.* occ. Gen. xix. 3. xxxiii. 11. Jud. xix. 7. 2 K. ii. 17. v. 16. So LXX βιαζομαι, παραβιαζομαι, and Vulg. compellere, cogere, vim facere.

III. In Hiph. *To preſs on in diſobedience* to a command, *to be ſtubborn,* reniti, αντιβιαζεσθαι. occ. 1 Sam. xv. 23.

IV. As a N. fem. פצירה *A file,* from it's being *preſſed* or *rubbed* againſt, and ſo wearing away iron, &c. occ. 1 Sam. xiii. 21. פצירה פים literally, A rubber *with mouths,* or, according to Mr. *Bate,* in his *New and Literal Tranſlation,* &c. an *edge*-file (i. e. a file *for the edges*)—*to ſharpen* or *ſet the goad.*

Der. Lat. *preſſi, preſſum,* &c. whence Eng. *preſs, preſſure, compreſs, depreſs, oppreſs, repreſs,* &c. (comp. under פרץ) Alſo, *freeze, froſt.*

פק

I. In Kal, *To totter, ſtagger, ſtumble.* occ. Iſa. xxviii. 7; where Vulg. impegerunt. So in Hiph. occ. Jer. x. 4; where Targum יצטליי *be inclined, bow down.* As a N. פיק *A tottering, ſtaggering,* as of the knees in fear. occ. Nah. ii. 11. Thus *Ovid,* Metam. lib. ii. lin. 180,

> ——*ſubito* genua intremuere timore.

Comp. Dan. v. 6. As a N. fem. פוקה *A ſtumbling, ſtaggering, an offence* or *ſtumbling-block to the mind.* occ. 1 Sam. xxv. 31. Comp. Greek and Eng. Lexicon in Απροσκοπος II.

II. *To come* or *bring forth.* See under נפק.

Der. *To pitch,* fall headlong. Lat. *peccare,* whence *peccant, peccable, peccability, peccadillo.*

פקד

In general, *To take notice* or *care of,* either by oneſelf, or by another appointed to do ſo, *to viſit, review, overſee.* Thus the LXX frequently render the Verb by σκεπτομαι, επισκεπτω, συνεπισκεπτω, επισκοπεω, and the Nouns by επισκεψις, επισκοπη, επισκοπος. So *Aquila, Symmachus, Theodotion,* and another Greek verſion in the Hexapla, interpret the V. by επισκεπτομαι.

I. *To take notice of, attend to, have reſpect to.* See Gen. xxi. 1. 1 Sam. xv. 2. Pſ. lxv. 10. Iſa. xxvi. 16. Ezek. xxiii. 21.

II. *To viſit, to come* or *go* to any one, whether *to ſee* or *benefit*, or *to hurt* or *puniſh*. See Jud. xv. 1. 1 Sam. xvii. 18. Gen. xxi. 1. l. 24, 25. Iſa. xxvii. 3. Exod. xx. 5. Num. xvi. 29. Hoſ. i. 4. Comp. Jer. xxiii. 2. In Niph. *To be viſited.* Iſa. xxiv. 22, & al. As a N. fem. פקדה *A viſitation.* Job x. 12. Iſa. x. 3.

III. *To review, muſter, reckon.* Exod. xxx. 12. Num. i. 44. 1 Sam. xiv. 17. In Hith. *To be muſtered.* Num. i. 47. Jud. xxi. 9, & al. As a N. מפקד *A muſter.* 2 Sam. xxiv. 9. 1 Chron. xxi. 5.

IV. *To look for, but to no purpoſe, to miſs upon a review, to take notice of, as miſſing.* See 1 Sam. xx. 6. xxv. 15. Iſa. xxxiv. 16. In Niph. *To be wanting* or *miſſing upon a review* or *muſter*, as when a perſon does not anſwer to his name. Num. xxxi. 49. 1 Sam. xxv. 7, 21. Comp. ch. xx. 18, 25, 27.

V. In Kal, *To appoint* as an *overſeer, to charge, give in charge* or *truſt.* Gen. xxxix. 4. Num. iii. 10. 2 Chron. xxxvi. 23. Job xxxiv. 13. xxxvi. 23, & al. In Hiph. *To place in truſt, charge with the care* or *ſuperintendance, to ſet over.* Gen. xxxix. 5. Lev. xxvi. 16. Jer. xl. 7. As a N. פקיד *A perſon placed in a truſt, charge,* or *office, an overſeer, officer, deputy.* 2 K. xxv. 19. 2 Chron. xxiv. 11. As a N. maſc. plur. in Reg. פקדי *Appointments, charges committed* by God to man, for his regard and obſervance. Pſal. xix. 9. cxix. 128, & al. freq. As a N. fem. in Reg. פקדת *Overſight, ſuperintendance, office, charge.* So the LXX in Pſ. cix. 8, επισκοπην, freq. occ. Comp. 1 Chron. xxiii. 11. Or, *The perſons exerciſing ſuch office, ſuperintendants.* 2 K. xi. 18. Ezek. ix. 1. xliv. 11. Iſa. lx. 17, where ſee *Vitringa.* בית הפקדת, or, as many of Dr. *Kennicott*'s Codices read, הפקדות— Rendered, *Priſon*, but ſeems rather to mean *a houſe*, where the poor blind king might be properly *taken care* of, and have ſuch *attentions* as his wretched ſtate required. occ. Jer. lii. 11. As a N. פקדון *A depoſite committed in truſt* or *charge.* occ. Gen. xli. 36. Lev. vi. 2, 4.

VI. Of things, with ב following, *To commit to, depoſite,* or *lay up in* a place. 2 K. v. 24; where LXX παρεθετο, and Vulg. repoſuit *laid up*; Jer. xxxvi. 20; where LXX εδωκαν φυλασσειν *gave to keep* or *to be kept,* Vulg. commendaverunt *committed.* Comp. Pſ. xxxi. 6. Iſa. x. 28.

פקח

To open. It is applied to the eyes. Gen. xxi. 19. 2 K. iv. 35, & al. freq.—to the ears. Iſa. xlii. 20. In Niph. *To be opened,* as the eyes, whether of the body or mind. See Iſa. xxxv. 5. Gen. iii. 5, 7, & al. As a N. פקח *One whoſe eyes are open, unobſtructed,* or *clear,* ȣ ἁπλȣς εϛιν ὁ οφθαλμος. (Mat. vi. 22.) It is oppoſed to עור *blind,* and that, whether in a natural or ſpiritual ſenſe. See Exod. iv. 11. xxiii. 8. Comp. Pſ. cxlvi. 8. Iſa. xxxv. 5. xlii. 7. As a N. פקח *An opening,* as of a priſon. occ. Iſa. lxi. 1. But obſerve, that the LXX render פקחקוח by αναϐλεψιν *recovering of ſight, Symmachus* by λυσιν *releaſe,* and Vulg. by apertionem *opening,* as if it were one word; and ſo eight of Dr. *Kennicott*'s Codices, including the *Complutenſian* edition, read it. Comp. under לקח.

פקע

Occurs not as a V. in Heb. but in Chaldee ſignifies, *To rive, cleave, burſt, break,* "fidit, ſcidit, rupit, fregit," in Syriac, *To be cloven* or *chapped,* alſo *to ſound, crack, thunder,* "ſciſſus eſt, rimas egit, ſtrepuit, tonuit;" and in Arabic, *To make a crack* or *ſnap* with *the fingers, to crack, ſound,* "collidendo divulſit *digitos, pollicem ſcilicet et medium, iiſque* ita concrepuit, crepitare fecit, ſonitum edidit, ſtriduit." *Caſtell.*

I. As a N. fem. plur. פקעת *Coloquintidas, the fruits of the wild vine, colocynthis,* or *bitter gourd,* "whoſe *leaves* are very much like thoſe of the *vine,* whence it might take the name of *wild-vine.* The fruit, when ripe, is ſo full of wind that it *burſts and throws it's liquor and ſeeds to a great diſtance.* And if it is touched before it breaks of itſelf, as ſoon as it feels the warmth of the hand, *it flies open with an exploſion,* and *diſcharges* it's fetid contents in the face of him that touched it. *Celſ.* Hierobot. part i. p. 393; Raii *Hiſt. Plant.* tom. i. p. 647." *Taylor*'s Concordance. Mr. *Miller* tells us this fruit is commonly *divided* into ſix cells, and that it is ſo *exceſſively bitter,* as not to be eatable*. occc. 2 K. iv. 39; from which paſſage it appears that this fruit either was, or was reckoned to be, of a poiſonous nature. "It is," ſays Monſ. *Boulduc*, "very purgative, inſomuch that it's operation is ſometimes attended with excoriations of the membranes and blood." And other writers inform us, "in large doſes it is ſo violent in it's operation, that it has like to have been excluded the Materia Medica for a *poiſon*." See *New and Complete Dictionary of Arts*, &c. in COLOQUINTIDA.

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* Gardener's Dictionary in *Colocynthis* and *Cucurbita.*

II. As a N. maſc. plur. פקעים *Artificial knops*, in the ſhape of *wild gourds*. occ. 1 K. vi. 18. vii. 24. "The *brazen* ſea being a ſea of *affliction* or *ſuffering*[*], had rows of *bulls* (the emblems of *wrath*) upon it. (See 2 Chron. iv. 3.)—[†] Between the rows of *bulls*, which were [‡] ten to a cubit, were rows of *gourds* of the *wild vine*, a plant of a *hot*, *bitter*, and *poiſonous* quality, and ſaid—to be *deadly poiſon*, 2 K. iv. 39. Such a *hot*, *fiery* plant was a proper emblem of the *fire*, and in conjunction with the *bulls* a proper mark of the deſign of the *brazen ſea*, and of the *baptiſm* they were *baptized* with in it. As theſe *gourds* from their *hot* quality ([§] and from their deep *flame-coloured flowers*) were *hieroglyphical fire*, they were, with their flowers upon them, engraven upon the walls of the Holy of Holies, 1 K. vi. 18; for *fire* has the appearance of the *glory* of God, and this place was the *heavens* of *Jehovah*[‖]." Thus the learned Mr. *Bate*, in his excellent ***Enquiry into the Similitudes***, &c. p. 144, 5, 6.

פר

I. *To break*, *rive*, *ſhatter*. occ. Iſa. xxiv. 19. See below פרר and פרפר.

Hence perhaps Lat. *frio* to crumble, whence Eng. *friable*, *friability*. Gr. ϖυρ fire, whence *pyre*, *pyramid*. Alſo, Saxon ꝼyꞃ, Eng. *Fire*. comp. Senſe III. Lat. *Ferrum* iron (ſee Dan. ii. 40.) whence *ferreous*, *ferrier* or *farrier*, *ferrugineous*.

II. As a N. fem. פורה *A wine-preſs* or *-vat*, where the grapes are *broken* or *cruſhed*. occ. Iſa. lxiii. 3. Hag. ii. 16. So the Vulg. in both paſſages torcular, and *Symmachus* in the former ληνον *the wine-preſs*; the LXX in the latter ὑπολήνιον *the wine-vat*; i. e. the *veſſel placed under* the preſs to receive the juice.

III. As a N. אפר *The ſmall aſhes* or *duſt* into which the fuel is *broken* by the action of fire. Num. xix. 9. 1 K. xx. 38, 41. Sprinkling or covering themſelves with, rolling or ſitting in *aſhes*, &c. were *emblematical* acknowledgements of being obnoxious to the *wrath* of God, ſo of *grief* and *contrition*. See inter al. 2 Sam. xiii. 19. Eſth. iv. 1. Job ii. 8. xlii. 6. Jer. vi. 26. We find the Greeks likewiſe in *violent grief* ſprinkling *aſhes* (κονιν αιθαλοεσσαν) on their heads, and lying in *aſhes*. See *Homer*, Il. xviii. lin. 23, 27; Odyſſ. xxiv. lin. 315, 316.

Gen. xviii. 27, *I am duſt* and aſhes, i. e. *mortal*, and, as a ſinner, liable to God's wrath.

In Mal. iv. 3, Sir *John Chardin* ſuppoſes the prophet alludes to the eaſtern cuſtom of making *mortar with aſhes* collected from their baths. See *Harmer*'s Obſervations on divers Paſſages, vol. i. p. 179.

IV. In Hiph. *To break*, *diſſolve*, *diſſipate*, *annul*, as terms of purification, commands, vows, deſigns, counſels, thoughts, anger, &c. See Gen. xvii. 14. Ezek. xvii. 19. Zech. xi. 10. Num. xv. 31. xxx. 14, 15. Pſal. xxxiii. 10. Num. xxx. 9. 2 Sam. xv. 34. Job v. 2. xv. 4. Pſal. lxxxv. 5. Zech. xi. 14.

V. In a Niph. Senſe, *To be broken*, *quaſhed*, *aboliſhed*. occ. Eccleſ. xii. 5. Comp. under אבה VI.

VI. Chald. As a N. פור *A lot*; a Chaldee or Perſian word, denoting the ſame as the Heb. גורל. Eſth. iii. 7. ix. 24, & al. It ſeems properly to mean a *ſmall piece* or *bit* of ſtone *broken* off from a larger, and ſo to be a derivative from the Heb. פר *to break*. Haman's caſting a lot *from day to day*, and *from month to month*, i. e. on the ſucceſſive days of every month, was in order to diſcover, according to the ſuperſtition of that age and country, the fitteſt or moſt lucky day for putting his cruel deſigns in execution. The Perſians ſtill have a great notion of lucky and unlucky days.

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[*] Comp. Heb. ii. 10. Luke xii. 50. Mat. xx. 22, 23. Rev. iv. 6. xv. 2.

[†] Qu? Comp. 2 Chron. iv. 3. 1 K. vii. 24.

[‡] i. e. I think, *to the height of a cubit*, ſo that the two rows of bulls took up one-fifth of the height of the brazen ſea.

[§] See Mr. *Bate*'s Note on 1 K. vi. 18, in his *New and Literal Tranſlation*.

[‖] Comp. Heb. ix. 7, 24. Exod. xxiv. 10. Ezek. i. 26, 27.

פרר I. *To break* or *divide entirely.* The ſignification is more intenſe than that of the ſimple word פר. occ. Pſ. lxxiv. 13; where *Theodotion* διεϛησας *thou haſt divided.* In Hith. *To be broken* or *divided entirely,* or *into pieces, to be ſhattered.* occ. Iſa. xxiv. 19. פור התפוררה ארץ *The earth* by breaking ſhall be broken in pieces. So the Vulg. contritione conteretur, and to the like purpoſe *Theodotion* διασκεδασει διασκεδασθησεται *by diſſipation ſhall be diſſipated.*

II. As a N. פרור *A pot* or *kettle,* wherein meat is boiled, ſo called either becauſe made of brittle *frangible* ware, or becauſe the meat is there in ſome ſenſe *diſſolved,* the oily and ſaline parts being in great meaſure *ſeparated* from the earthy. occ. Num. xi. 8. Jud. vi. 19. 1 Sam. ii. 14. Comp. 2 K. xxiii. 11.

פרפר *To break* or *ſhatter into ſmall pieces, to diſſolve utterly.* occ. Job xvi. 12.

פרא

In Syriac ſignifies *To run,* in which ſenſe it is alſo applied by the Chaldaizing Jews. See *Caſtell,* Lex. under פרא and פרה, and *Bochart,* vol. ii. 868.

I. In Hiph. *To run wild.* occ. Hoſ. xiii. 15, *Becauſe he* (*Ephraim,* ver. 12.) בין אחים יפריא is run wild *among the yelling creatures* (comp. under אחה VI.), i. e. among the diſſolute heathen who range the wilderneſs of this world (comp. ch. vii. 8.), therefore *an eaſt wind ſhall come,* &c. Comp. Hoſ. xiv. 1, and viii. 9. As a N. פרא *Wild, roving.* So LXX *αγροικος,* *Aquila αγριος,* and Vulg. ferus. occ. Gen. xvi. 12.

II. As a N. פרא *The wild aſs,* Onager (as the N. likewiſe ſignifies in Arabic), according to thoſe queſtions of the Almighty in Job, ch. xxxix. 5, *Who hath ſent out* פרא the wild aſs *free, and who hath looſed the bands of* ערוד the brayer? And obſerve, that in the following verſes, the animal is ſpoken of as *one* only, which proves פרא and ערוד to be only two names for the ſame animal. Job vi. 5, *Will* פרא the wild aſs bray *over the graſs?* & al. freq. The LXX generally render it by *ονος αγριος* or *οναγρος,* and the Vulg. by onager, *the wild aſs.* For פרה, Jer. ii. 24, ſee under פרה III. Concerning the qualities of the *wild aſs,* particularly his *fleetneſs,* the reader may ſee the teſtimonies of the ancients in *Bochart,* vol. ii. 868, &c. I ſhall add an extract of the account which Monſ. *Buffon* gives of this animal, Hiſt. Nat. tom. vi. p. 164. 12mo. "The Latins, ſays he, after the Greeks, have called the *wild aſs* onager, which we muſt not confound, as ſome naturaliſts and many travellers have done, with the *zebra*—becauſe the *zebra* is an animal of a different ſpecies from the *aſs.* The *wild aſs* is not ſtriped like the *zebra,* and he is not by a great deal of ſo elegant a ſhape.—There are many *wild aſſes* in the deſerts of Libya and Numidia, they are of a grey colour, *and run ſo ſwiftly that no horſes but barbs can overtake them.*— * They go in troops to feed and drink." Tom. x. p. 180, "*Wild aſſes* are ſtill found in pretty conſiderable numbers in the eaſtern and ſouthern Tartary, in Perſia, Syria, the iſlands of the Archipelago, and throughout Mauritania; the *wild aſſes* differ from the tame ones only by the effects (*les attributs*) of *independence* and *liberty*; they are more ſtrong and nimble, more courageous and lively; but they are the ſame in the ſhape of their bodies."

Hence perhaps Lat. *ferus* wild, *fera* a wild beaſt, Eng. *ferine, ferity,* Saxon ꝼꞃeoh, and Eng. *free.*

פרד

I. In Kal and Hiph. *To divide, ſeparate, diſpart.* Ezek. i. 11. Gen. xxx. 40. Deut. xxxii. 8, & al. Prov. xvi. 28. xvii. 9, מפריד אלוף—diſuniteth *a confidential friend.* Comp. under אלף I. In Niph. *To be divided,* &c. Gen. ii. 10. x. 5. 2 Sam. i. 23, & al. In Hith. *To ſeparate oneſelf, be ſeparated, ſundered* or *ſcattered.* Job iv. 11. xli. 8, or 17. Pſal. xxii. 15. xcii. 10.

II. As a N. fem. plur. פרדות *Grains of corn.* occ. Joel i. 17; ſo called, ſay ſome, becauſe *ſeparate* from each other, and in ſowing *diſperſed* and *ſcattered*: but are they not rather thus named from that ſtate of *diſſolution* they undergo previous to their reſurrection? See 1 Cor. xv. 36. John xii. 24. Hoſ. xiv. 7, or 8. The Syriac Verſion however uſes פרדתא for a *grain* of muſtard ſeed, Mat. xiii. 31. xvii. 20. And ſee *Pococke*'s Comment on Joel.

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* Comp. Job xxiv. 5. "Yet in Hoſ. viii. 9, he is ſaid to be *ſolitary,* becauſe he frequents lonely places." *Scott*'s Note on Job xxxix. 6. Comp. Iſa. xxxii. 14. See *Bochart,* vol. ii. 870.

III. As a N. פרד, fem. פרדה, plur. פרדים, *A mule*, the offspring of an aſs and mare, ſo called either becauſe * ordinarily obliged by the courſe of nature to a life of *celibacy* or † *ſeparation*; or, according to *Bochart*, becauſe born of parents who are *ſeparated* from their natural mates to ſtrange mixtures. (Comp. Hoſ. iv. 14, and ſee *Bochart*, vol. ii. 231, & ſeq.) 2 Sam. xiii. 29. 1 K. i. 33. x. 25, & al. freq.

Der. *Part, partition, apart, apartment, diſpart, depart*, &c. Lat. *burdo*, a mule generated between a horſe and a ſhe-aſs. Alſo perhaps Greek ϖαρδος, Lat. *pardus*, whence Eng. *a pard* (from it's *diſtinct* ſpots) and (compounded with Lat. *leo* a lion) *leopard*. Latin *fretum*, and Eng. *frith*. Alſo *froth, forth*. Qu? And ש being prefixed, *ſpread*.

פרה

With a radical, but mutable or omiſſible, ה.

I. *To bear* or *produce fruit, be fruitful.* It is applied to man, Gen. i. 28. ix. 1, 7.—to animals, Gen. i. 22. viii. 17.—to vegetables, Deut. xxix. 17, or 18. In Hiph. *To cauſe to produce fruit, make fruitful.* Gen. xvii. 20. xli. 52, & al. As a N. פרי *Produce, fruit*, of man, the ground, animals or vegetables. See Deut. xxviii. 4, 11. Pſ. xxi. 11. Gen. i. 11, 12. As a participial N. fem. פריה *Fruitful.* occ. Pſal. cxxviii. 3. Iſa. xvii. 6. xxxii. 12. Ezek. xix. 10. As a N. fem. פרת *Fruit* or *fruitfulneſs.* occ. Gen. xlix. 22, twice.

II. As a N. פרי *Fruit, produce, effect.* See Prov. viii. 19. Iſa. x. 12. xxvii. 9. Hoſ. x. 13.

III. As a N. maſc. פר *A young bull*, and fem. פרה *A heifer*, which may be ſo called as being no longer calves, but fit for *breeding*. See Job xxi. 10. 1 Sam. vi. 7, 10. Pſal. lxix. 32. Comp. under עתר II.

פרה ſeems uſed in Jer. ii. 24, for *a young female dromedary, a heifer dromedary*, if the appellation may be allowed for want of a better. And perhaps the context ſhould be thus tranſlated, ver. 23,—*See thy way in the valley, conſider what thou haſt done, O ſwift dromedary, croſſing* her *ways*, פרה למר מדבר a heifer-dromedary *in the extent of the wilderneſs, in the deſire of* her *animal frame* (נפשה according to the *Keri*, and the reading of the *Complutenſian* edition, and of very many of Dr. *Kennicott*'s Codices) *ſnifting up the wind of her luſt*—This interpretation of למר, and the reading of נפשה for נפשו, clear the grammar and ſenſe of the text, which have been greatly confounded either by reading פרא (as however nearly thirty of Dr. *Kennicott*'s Codices do), or by ſuppoſing פרה uſed for that word.

IV. As a N. אפריון *A nuptial* or *bridal bed*, or, rather, according to the ingenious Mr. *Harmer* ‡, *the palanquin, litter*, or *vehicle*, which Solomon prepared for conveying his royal *bride* to Jeruſalem; either of theſe might be ſo called from it's *expected* or *wiſhed-for fruitfulneſs.* So Lord *Clarendon*, ſomewhere in his Hiſtory, ſpeaking of a numerous progeny, calls them the offspring of a very *fruitful bed.* occ. Cant. iii. 9.

Der. Greek φερω, Lat. *fero* to bear as fruit, whence Lat. *fertilis*, and Eng. *fertile, fertility.* Lat. *pario* to bring forth, whence Eng. *parent, parentage*, &c. Perhaps Lat. *fructus*, whence French and Eng. *fruit, fruitful, fructify.* The German or Scandinavian goddeſs *Freya* ‖, the goddeſs of love, the *Venus* of the northern

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* I ſay *ordinarily*; becauſe it is by no means *certain* that the *he-mule* will not propagate with the mare, and there are *ſaid to be* many inſtances of *ſhe-mules* bringing forth. But it is not known that the male and female mule will propagate with each other. See *Buffon*, Hiſt. Nat. tom. xii. p. 228, &c. Comp. tom. vi. p. 257, 8, 12mo. "The mules produced between the aſs and the mare have generally been deemed incapable of generating or conceiving. In a former vol. of our work we gave an account of a *ſhe-mule* in the iſland of St. Domingo, *which brought forth a living mule.* This account is here [i. e. in *Smellie*'s Tranſlation of *Buffon*'s Nat. Hiſt.] confirmed; and we are told that the ſkin of the young mule is depoſited in the Muſeum of the Royal Society. But the tranſlator adds an inſtance of the *prolific powers of the ſhe-mule*, even in our northern climates. The fact is judicially atteſted by the owner, Mr. *Tullo*, of the pariſh of Newtyle in Scotland, and by two of his neighbours." *Monthly Review* for November 1782, p. 365.

† Is not the Latin *Mulus* and Eng. *Mule* in the ſame view from the Heb. מל or מול *to cut off?*

‡ In his *Outlines of a New Commentary on Solomon's Song*, p. 126.

‖ See *Mallet*'s Northern Antiquities, vol. ii. p. 76, 77, and Note, Engliſh edit.

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[*] Comp. Job xxiv. 5. "Yet in Hoſ. viii. 9, he is ſaid to be *ſolitary*, becauſe he frequents lonely places." *Scott*'s Note on Job xxxix. 6. Comp. Iſa. xxxii. 14. See *Bochart*, vol. ii. 870.

a grain of muſtard ſeed, Mat. xiii. 31. xvii. 20. And ſee *Pococke*'s Comment on Joel.

III. As a N. פרד, fem. פרדה, plur. פרדים, *A mule*, the offspring of an aſs and mare, ſo called either becauſe * ordinarily obliged by the courſe of nature to a life of *celibacy* or † *ſeparation*; or, according to *Bochart*, becauſe born of parents who are *ſeparated* from their natural mates to ſtrange mixtures. (Comp. Hoſ. iv. 14, and ſee *Bochart*, vol. ii. 231, & ſeq.) 2 Sam. xiii. 29. 1 K. i. 33. x. 25, & al. freq.

DER. *Part, partition, apart, apartment, diſpart, depart,* &c. Lat. *burdo*, a mule generated between a horſe and a ſhe-aſs. Alſo perhaps Greek ϖαρδος, Lat. *pardus*, whence Eng. *a pard* (from it's *diſtinct* ſpots) and (compounded with Lat. *leo* a lion) *leopard*. Latin *fretum*, and Eng. *frith*. Alſo *froth, forth*. Qu? And ש being prefixed, *ſpread*.

פרה

With a radical, but mutable or omiſſible, ה.

I. *To bear* or *produce fruit, be fruitful*. It is applied to man, Gen. i. 28. ix. 1, 7.—to animals, Gen. i. 22. viii. 17.—to vegetables, Deut. xxix. 17, or 18. In Hiph. *To cauſe to produce fruit, make fruitful*. Gen. xvii. 20. xli. 52, & al. As a N. פרי *Produce, fruit*, of man, the ground, animals or vegetables. See Deut. xxviii. 4, 11. Pſ. xxi. 11. Gen. i. 11, 12. As a participial N. fem. פריה *Fruitful*. occ. Pſal. cxxviii. 3. Iſa. xvii. 6. xxxii. 12. Ezek. xix. 10. As a N. fem. פרת *Fruit* or *fruitfulneſs*. occ. Gen. xlix. 22, twice.

II. As a N. פרי *Fruit, produce, effect*. See Prov. viii. 19. Iſa. x. 12. xxvii. 9. Hoſ. x. 13.

III. As a N. maſc. פר *A young bull*, and fem. פרה *A heifer*, which may be ſo called as being no longer calves, but fit for *breeding*. See Job xxi. 10. 1 Sam. vi. 7, 10. Pſal. lxix. 32. Comp. under עתר II.

פרה ſeems uſed in Jer. ii. 24, for *a young female dromedary, a heifer dromedary*, if the appellation may be allowed for want of a better. And perhaps the context ſhould be thus tranſlated, ver. 23,—*See thy way in the valley, conſider what thou haſt done, O ſwift dromedary, croſſing her ways*, פרה למד מדבר a heifer-dromedary *in the extent of the wilderneſs, in the deſire of* her *animal frame* (נפשה according to the *Keri*, and the reading of the *Complutenſian* edition, and of very many of Dr. *Kennicott*'s Codices) *ſnifting up the wind of her luſt*—This interpretation of למד, and the reading of נפשה for נפשו, clear the grammar and ſenſe of the text, which have been greatly confounded either by reading פרא (as however nearly thirty of Dr. *Kennicott*'s Codices do), or by ſuppoſing פרה uſed for that word.

IV. As a N. אפריון *A nuptial* or *bridal bed*, or, rather, according to the ingenious Mr. *Harmer* ‡, *the palanquin, litter*, or *vehicle*, which Solomon prepared for conveying his royal *bride* to Jeruſalem; either of theſe might be ſo called from it's *expected* or *wiſhed-for fruitfulneſs*. So Lord *Clarendon*, ſomewhere in his Hiſtory, ſpeaking of a numerous progeny, calls them the offſpring of a very *fruitful bed*. occ. Cant. iii. 9.

DER. Greek φερω, Lat. *fero* to bear as fruit, whence Lat. *fertilis*, and Eng. *fertile, fertility*. Lat. *pario* to bring forth, whence Eng. *parent, parentage*, &c. Perhaps Lat. *fructus*, whence French and Eng. *fruit, fruitful, fructify*. The German or Scandinavian goddeſs *Freya* ||, the goddeſs of love, the *Venus* of the northern

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* I ſay *ordinarily*; becauſe it is by no means *certain* that the *he-mule* will not propagate with the mare, and there are *ſaid to be* many inſtances of *ſhe-mules* bringing forth. But it is not known that the male and female mule will propagate with each other. See *Buffon*, Hiſt. Nat. tom. xii. p. 228, &c. Comp. tom. vi. p. 257, 8, 12mo. "The mules produced between the aſs and the mare have generally been deemed incapable of generating or conceiving. In a former vol. of our work we gave an account of a *ſhe-mule* in the iſland of St. Domingo, *which brought forth a living mule*. This account is here [i. e. in *Smellie*'s Tranſlation of *Buffon*'s Nat. Hiſt.] confirmed; and we are told that the ſkin of the young mule is depoſited in the Muſeum of the Royal Society. But the tranſlator adds an inſtance of the *prolific powers of the ſhe-mule*, even in our northern climates. The fact is judicially atteſted by the owner, Mr. *Tullo*, of the pariſh of Newtyle in Scotland, and by two of his neighbours." *Monthly Review* for November 1782, p. 365.

† Is not the Latin *Mulus* and Eng. *Mule* in the ſame view from the Heb. מל or מול *to cut off*?

‡ In his *Outlines of a New Commentary on Solomon's Song*, p. 126.

|| See *Mallet*'s Northern Antiquities, vol. ii. p. 76, 77, and Note, Engliſh edit.

nations. "It is from her, ſays the *Edda*, that the ladies have received the name which we give them in our language. She is very much delighted with the ſongs of *lovers*, and ſuch as would be happy in their amours muſt ſue to her.—The ladies are called in Daniſh *Fruer*; and in ancient Gothic the word *Freya* appears to have ſignified the ſame. This name has a remarkable analogy to the following words in the French language, viz. *frayer* to engender or ſpawn as fiſhes do, and *friand*, which anciently ſignified, full of deſire: as alſo to *frija*, which in Swediſh ſignifies to be amorous, and to ſeek in marriage, and *Friar* a gallant." To which we may add our Eng. *fry*, a ſwarm of young fiſhes, and *Friday*, i. e. *Freya*'s day, Veneris dies.

פרז

I. *To diſperſe, ſcatter.* It is both in ſenſe and ſound nearly related to פרס and פרץ, as עלז to עלם and עלץ, which ſee. In Arabic the V. ſignifies in like manner *to divide, ſeparate, ſever.* It occurs in the form of a Participle paoul maſc. plur. Eſth. ix. 19. So the LXX διεσπαρμενοι *diſperſed.*

II. As a N. פרזי, joined with כפר or עיר, ſignifies *an open village* or *town*, conſiſting of houſes *diſperſed* or *ſcattered* here and there, and is oppoſed to fortified towns. occ. 1 Sam. vi. 18. Deut. iii. 5, In this latter text *villager* ſeems to be the moſt exact rendering of the word. As a N. fem. plur. פרזות *Villages.* occ. Eſth. ix. 19. Ezek. xxxviii. 11. Zech. ii. 4. As a collective N. פרזון *Villages, open country.* occ. Jud. v. 7, 11. So פרז. or, according to the *Keri*, and the reading of many of Dr. *Kennicott*'s Codices, פרזי. occ. Hab. iii. 14. "*Magna pars Judææ* vicis diſpergitur, A great part of Judea has *villages ſcattered over it*," ſays *Tacitus*, Hiſt. lib. v. cap. 8.

The above cited are all the paſſages wherein the Root occurs.

Der. Lat. *ſpargo, ſparſum*, whence Eng. *aſperſe, conſperſe, diſperſe*, &c.

פרח

I. *To break forth*, as a tree or plant *in buds* or *gems, to ſprout out, germinate, bud, flouriſh.* See Gen. xl. 10. Num. xvii. 5, 8, or 20, 23. Prov. xiv. 11. Cant. vi. 10. vii. 21. Hoſ. xiv. 6. Hab. iii. 17, where it is inaccurately rendered *bloſſom*; for "*Fig*-trees do *not* properly *bloſſom* or *ſend out flowers.* They may rather be ſaid *to ſhoot out their fruit*, which they do like ſo many *buttons*, with their flowers, ſmall and imperfect as they are, incloſed within them." *Shaw's* Travels, p. 145. Comp. Cant. ii. 13. On Iſa. lxvi. 14. comp. Ezek. ch. xxxvii. Ecclus. xlvi. 12, and *Arnald*'s Note there. In Hiph. The ſame. Pſ. xcii. 14. Alſo, *To make to germinate* or *flouriſh.* Iſa. xvii. 11. Ezek. xvii. 24. As a N. פרח *The flower-bud, gem* or *germ.* Num. xvii. 8, or 23. Iſa. xviii. 5, & al.

II. As a N. fem. plur. פרחות *Flower-gardens*, occ. Ezek. xiii. 20,—*Ye there hunt ſouls* לפרחות *into* the flower-gardens, Eng. marg. *into* gardens. Theſe ſeem to have been places conſecrated to idolatrous worſhip (comp. Iſa. i. 29. lxv. 3. lxvi. 17.), and probably to that of אשרה or *Venus*, to whoſe impure rites theſe pretended propheteſſes decoyed perſons to their deſtruction. *Varro* (De Re Ruſt. lib. i. cap. 23.) informs us that places of this kind, in which were *public ſtews*, were likewiſe by the Romans called Floralia *Flower-gardens.* To which it may not be improper to add, that "the Ludi Florales (or *Floral Games*) were a part of the Roman religion, celebrated by the direction of the Sibylline oracles, in honour of the goddeſs *Flora*, and were appointed by the authority of the ſtate. The chief part of the ſolemnity was managed by a company of *ſhameleſs ſtrumpets*, who ran up and down naked, ſometimes dancing in laſcivious poſtures, ſometimes fighting, and acting the mimics *."

III. *To break out, germinate*, as the *Blains* miraculouſly occaſioned in Egypt by Moſes' ſprinkling the aſhes of the furnace. Exod. ix. 9, 10—as the leproſy. Lev. xiii. 12, 20, & al.

IV. As a N. אפרח, plur. אפרחים, *The young of birds*, whoſe feathers begin to *ſhoot out* and *grow.* occ. Deut. xxii. 6, twice Job xxxix. 30. Pſ. lxxxiv. 4.

פרחח *To break out*, as the ſigns of *puberty.* It occurs not as a V. in this ſenſe, but as a collective N. פרחח *Puberty, youth,* Pubes. occ. Job xxx. 12.

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* *Leland*'s Advantage and Neceſſity of the Chriſtian Revelation, part i. ch. vii. p. 173, 8vo. Comp. *Kennet*'s Roman Antiquities, p. 288, 9.

פרט

In Syriac ſignifies *To cut* or *break off.*

I. As a N. פרט is applied to *a bunch* or *ſmall cluſter of grapes broken off.* So LXX Ῥωγας, Targ. נתרא *falling off,* Vulg. Racemos et grana decidentia *Bunches and grapes falling off.* occ. Lev. xix. 10. Hence perhaps Eng. *To part,* &c. See under פרד.

II. *To ſing* or *chant, as with a broken, quavering voice.* occ. Amos vi. 5, הפרטים Who chant or quaver *to the ſound of the Nabla. Theocritus* ſeems to have uſed the Doric *μεριςδειν* (for *μεριζειν*) *to divide,* in nearly the ſame manner, Epigram ii.

> Δαφνις ὁ λευκοχρως, ὁ καλα συριγγι ΜΕΡΙΣΔΩΝ
> Βȣκολικȣς ὕμνȣς ———
>
> Daphnis the fair, who to the tuneful pipe
> *Quaver'd* the ruſtic ſong———

So *Horace* applies the Latin V. divido, Carm. lib. i. ode xv. lin. 15,

> ——*grataque feminis*
> *Imbelli* citharâ carmina divides.

And from פרט perhaps the *bards,* the warlike *poets* and *ſongſters* of the ancient Gauls and Britons, had their name *.

פרך

Occurs not as a V. in Heb. but in Chaldee ſignifies *To break, rend,* and our Heb. word פרך ſeems to be, both in ſenſe and ſound, nearly related to פרק, which ſee.

I. As a N. פרך *Violence, force, cruelty.* Exod. i. 13, 14, & al. The LXX render it *βια force,* and *μοχθῳ cruelty.*

II. As a N. fem. פרכת *The inner vail* of the Tabernacle or Temple (2 Chron. iii. 14.) which *broke, interrupted,* or *divided* between the Holy Place and the Moſt Holy; *the Holy Ghoſt this ſignifying that the way into the Holieſt of all* was not yet made manifeſt, *while as the Firſt Tabernacle was yet ſtanding.* Exod. xxvi. 31, 33, & al. freq. Comp. Heb. ix. 8. The LXX conſtantly render it by *καταπετασμα.* Does not the Heb. name פרכת moreover intimate the *typical* correſpondence of this *vail* to the *body* or *fleſh* of Chriſt? For this *καταπετασμα* or *vail* was his *fleſh* (Heb. x. 20), which being *rent,* affords us *a new and living way into the Holieſt of all,* i. e. into heaven itſelf. Comp. Heb. x. 19, 20. ix. 24. And accordingly when his bleſſed body *was rent* upon the croſs, this *vail* alſo (το καταπετασμα τȣ ναȣ) εσχισθη was rent *in twain from the top to the bottom.* Mat. xxvii. 51.

Der. *Force, fierce,* &c. Alſo French *percer,* and Eng. *to pierce.* Qu? Lat. *ferox,* whence *ferocious, ferocity, break,* &c. (comp. under פרק). Alſo perhaps the Roman *Parcæ,* a name, in their mythology, for the *Fates,* from their *cruel rigour.*

פרם

To rend, properly *at the ſeam, to rip.* occ. Lev. x. 6. xiii. 45. xxi. 10.

Der. *From.* Qu?

פרס

I. *To part, break in pieces,* as bread. occ. Iſa. lviii. 7, (where LXX *διαθρυπτε,* and Vulg. frange, *break.*) Jer. xvi. 7, *Neither* ſhall they break (bread, as Ezek. xxiv. 17 Hoſ. ix. 4. Eng. marg.) *for* or *to them in mourning, to comfort them for the dead, neither ſhall they give them the cup of conſolation for their father or for their mother.* Funeral feaſts for comforting the mourners and relations of the deceaſed have been common among many † nations, both eaſtern and weſtern. And obſerve, that in Jer. xvi. 7, the LXX explain the Heb. ולא יפרסו by Και ȣ μη *κλασθῃ αρτος, And* bread ſhall *by no means* be broken, and the Vulg. by Et non *frangent—panem, And they* ſhall not break bread. Thus both Tranſlations properly ſupply the word for *bread.* Comp. under אנש VI.

Hence Lat. *pars, partis, partior,* whence Eng. *part* (comp. under פרד and פרט), *party, partial, partition.*

II. In Hiph. *To part, divide into two parts, to cleave* the hoof, as graminivorous horn-footed animals. Lev. xi. 5, 6, & al. freq. As a N. פרסה, plur. פרסות, *The hoof* of ſuch animals, whether *divided before,* as the ox, ſheep, goat, hog, &c. ſee Deut.

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* See *Martinii* Lexic. Etymol. in *Bardus, Bochart,* vol. i. 666, and *Ancient Univerſal Hiſt.* vol. xviii. p. 593.

† See inter al. *Joſephus* De Bel. lib. ii. cap. 1, § 1; *Homer,* Il. xxii. lin. 29, &c.; Il. xxiv. lin. 665, 802; Circumpotatio, in *Cicero* De Leg. lib. ii. cap. 24, and *Olivet*'s note there.

xiv. 4, 5, 6, 8; or *divided* only *behind*, as the horſe; Jer. xlvii. 3. Ezek. xxvi. 11. Iſa. v. 28, *Their horſes* hoofs *ſhall be counted like flint.* "The ſhoeing of horſes with iron plates nailed to the hoof is quite a modern practice, and unknown to the ancients, as appears from the ſilence of the Greek and Roman writers, eſpecially thoſe that treat of horſe medicine; who could not have paſſed over a matter ſo obvious, and of ſuch importance, that now the whole ſcience takes it's name from it, being called *Ferriery*.—For this reaſon the ſtrength, firmneſs and ſolidity of a horſe's hoof was of much greater importance with them than with us, and was eſteemed one of the firſt praiſes of a fine horſe.—For want of this artificial defence to the foot, which our horſes have, Amos, vi. 12, ſpeaks of it as a thing as much impracticable to make horſes run upon a hard rock, as to plough up the ſame rock with oxen." Biſhop *Lowth*'s Note, whoſe obſervations alſo happily illuſtrate Jud. v. 22.

In Lev. xi. 4, it is juſtly ſaid of the camel פרסה איננו מפריס *he divideth not the hoof*; for though the camel has *two toes* plainly diſtinct on the upper ſide of his foot, yet on the under ſide *the foot is fleſhy and ſolid*, except only between the two claws, or extremities of the toes, which are however united by a web like that of a gooſe *.

In Lev. xi. 6, it is ſaid that the *hare* פרסה לא הפריסה *divideth not the hoof*, i. e. into *two* claws; for it has *four* on each foot.

But what is the ſpiritual import of *dividing the hoof* or *foot into two claws*, as oppoſed both to having it *ſolid* or *continuous*, and to having it ſeparated into *many claws*? † In the former view it ſeems to denote *picking the way*, *clean* and *ſteady walking*, for which qualities *cloven-footed* animals are remarkable; in the latter, *gentleneſs*, *inoffenſiveneſs*, as not being furniſhed with claws capable of *tearing* and *wounding* other animals.

III. As a N. פרס A ſpecies of *eagle*, called by the *Romans* oſſifraga or *bone-breaker*, becauſe he not only devours the fleſh, but even *breaks* and ſwallows the bones of his prey. Comp. Mic. iii. 3, and ſee *Bochart*, vol. iii. 186, and *Scheuchzer*, Phyſ. Sacr. occ. Lev. xi. 13. Deut. xiv. 12.

IV. Chald. *To divide, ſeparate.* occ. Dan. v. 28, פרס He (God) hath divided; *thy kingdom* פריסת (is) divided, parted, or ſeparated, i. e. from thee.

V. As a N. פרס, and Chald. plur. פרסין, and as a gentile or national name, פרסיא, or פרסאה *A Perſian*. See Dan. v. 25, 28. vi. 8, 28, or 9, 29. *Bochart* ‡, and after him ſeveral learned men ||, ſay, the *Perſians* were thus called "from their ſkill in *horſemanſhip*. Thus *Herodotus*, lib. i. cap. 136. They inſtruct their children from their fifth to their twentieth year in three things only, namely, *in riding on horſeback*, in ſhooting with the bow, and in telling truth. Their excellency in horſemanſhip they derived from the wiſe inſtitution of *Cyrus*; for before his time, as *Xenophon* informs us (Cyropæd. lib. i. p. 16, edit. *Hutchinſon*, 8vo.) on account both of the difficulty of riding in Perſia, and of feeding horſes there, it was very unuſual even to ſee a horſe. But by Cyrus's direction, as the ſame hiſtorian tells us, lib. iv. p. 216, the Perſians being become horſemen, were ſo accuſtomed to riding, that no perſon of any note among them would willingly appear on foot. For *Cyrus* had made a law, that it ſhould be infamous for any of thoſe whom he had furniſhed with horſes, to appear travelling on foot, whether the journey were long or ſhort. And from this ſo ſudden an alteration it was that this country was called פרס, and it's inhabitants פרסאי, that is *horſemen*; for in Arabic פרס is *a horſe*, and פראס *a horſeman* (as פרש is in Hebrew), and the ſame word ſignifies *a Perſian*. And this is the reaſon why the name פרס *Perſia* or *Perſian* is never mentioned in the Books of Moſes, Kings, Iſaiah, Jeremiah, nor in any that were written before the time of *Cyrus*; though it frequently occurs in thoſe of Daniel and Ezekiel, who were contemporary with that prince, and in the Books of Chronicles, Ezra, Nehemiah,

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* See *Scheuchzer*'s Phyſica Sacra on Lev. xi. 4, and plate ccxxxiv.

† Compare the Rev. Mr. *William Jones*'s excellent *Zoologia Ethica*, p. 13, &c.

‡ Vol i. 224.

|| *Walton*, Prolegom. xvi. 1; *Heylin*'s Coſmography, lib. iii. p. 141.

miah, and Eſther, which were written after his time." Thus the learned *Bochart*. And it is poſſible indeed that the *Perſians* might be named פרס (by a corruption from Heb. פרש) from their ſkill in *horſemanſhip*; but they could not derive this name from the diſcipline ſaid by *Xenophon*, in the fourth book of his *Cyropædia*, to be introduced by *Cyrus*; becauſe פרס *the Perſians* are mentioned by Ezekiel as making part of the armies of Tyre, in his prophecy againſt that city, ch. xxvii. 10, which prophecy was delivered in the year before Chriſt 588, at which time *Cyrus* was but about *ten* years of age; whereas that prince was at leaſt *forty*, when he is ſaid by *Xenophon* to have inſtituted *horſemanſhip* among the *Perſians*[*]. For my own part, then, I muſt ſay with the learned Dr. *Hyde*[†], that it is hard to affirm whence the biblical names פרס and פרסין had their origin; that here there is room only for conjecture; but that there are no ſufficient grounds to deduce it from the Arabic pharis *a horſeman*, ſince the Perſians are not more ſo than the reſt of the orientals; and that the derivation of it from the oriental pars *a jackall*, an animal[‡] abounding in that country, ſeems as probable as any. Comp. under שפן II.

פרע

To free, ſet free or *looſe, to diſengage.*

I. In Hiph. *To ſet free* or *looſe, to diſengage*, as from work. Exod. v. 4.

II. In Kal, *To free, exempt*, as from puniſhment. Ezek. xxiv. 14.

III. *To free* or *deliver*, from oppreſſion or ſlavery. Jud. v. 2, בפרע פרעות בישראל, *For* working deliverances, i. e. for the deliverances wrought, *for Iſrael—bleſs ye Jehovah.*

IV. *To free, ſtrip, make naked*, as of clothing, or covering. Lev. xiii. 45, & al.—or of ſacred ornaments. Lev. x. 6. xxi. 10.

V. In Kal, *To break looſe* or *ſtart aſide*, as from the true religion and worſhip. Exod. xxxii. 25. (where for פרעה the *Samaritan* Pentateuch reads פרעו); Prov. xxix. 18, *Where there is no viſion the people* יפרע will apoſtatize; where *Aquila* αποσκεδασθησεται, and Vulg. diſſipabitur, *will be diſſipated* or *diſperſed*. Comp. Ezek. xxxiv. 1—6. Mat. ix. 36. In Hiph. *To cauſe to apoſtatize, to withdraw from the true religion.* 2 Chron. xxviii. 19. *Becauſe* הפריע *he had* withdrawn (ſome), or made apoſtates, *in Judah.* So the LXX (though they render it intranſitively) preſerve nearly the true idea of the word, ὅτι απεϛη αποϛασει απο Κυριȣ, *becauſe* he entirely apoſtatized *from* the *Lord.*

VI. *To diſcard, reject.* Prov. i. 25. xiii. 18, & al.

VII. Of a dangerous way, *To keep clear* of it. occ. Prov. iv. 15.

VIII. As a N. פרע *The hair growing looſe* and *free*, without being cut or ſhaved. occ. Num. vi. 5. Ezek. xliv. 20. As a N. fem. plur. פרעות *Locks of hair growing thus freely.* occ. Deut. xxxii. 42,

> *I will make my arrows drunk with blood,*
> *And my ſword ſhall devour fleſh,*
> *With the blood of the ſlain and captive,*
> From the hairy head *of the enemy.*

Here as the third line plainly relates to the firſt, it will be beſt to refer the fourth to the ſecond as a continuation of the ſame ſentence. See *Vitringa* on Iſa. vol. ii. p. 798, col. i. Mr. *Green*, in his Poetical Parts of the Old Teſtament, p. 45, obſerves that there is a ſimilar Hyperbaton in Iſa. xxxiv. 6. Comp. Pſal. lxviii. 22.

The Lexicons have given to this Root the ſenſe of *revenging*, and our tranſlators have followed them in two paſſages, Deut. xxxii. 42. Jud. v. 2. But it muſt be obſerved that neither the LXX nor any other of the Greek verſions ever once ſo render it, and the beſt commentators entirely reject this interpretation.

DER. *Fro, fray.* Alſo, ע being ſounded as a guttural *n* or *gn*, *prance, prank. fringe.* Lat. *frango*, whence *frangible, infringe*; Eng. *frank, franchiſe, enfranchiſe*, &c. Hence likewiſe perhaps the [‖] *Franks* (a

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[*] See *Prideaux*'s Connection, part i. book i. at the years before Chriſt 598, 588, 559.

[†] Relig. Vet. Perſ. cap. xxxv. p. 418, 419, edit. 1700.

[‡] Comp. *Complete Syſtem of Geography*, vol. ii. p. 173, col. i.; *Hanway*'s Travels, vol. i. p. 168, 208, 375.

[‖] See *Martinii* Lexic. Etymol. in *Francus*; *Junius*'s Etymolog. Anglican. in FRANK; Sir *W. Temple*'s Introduction to Hiſt. of Eng. p. 46; *Ancient Univerſal Hiſtory*, vol. xix. p. 370, 8vo.; and *Henault* Abrégé Chronol. de l'Hiſt. de France, tom. ii. p. 924.

German nation, ſo called from their *freedom*) who have given name to *France*, &c. ultimately had their appellation. Alſo, ש being prefixed, *ſpring*.

פרץ

To break out or *through*.

I. *To break*, *break through*, or *down* as a wall or fence. Eccleſ. x. 8. Iſa. v. 5. Pſal. lxxx. 13. 2 K. xiv. 13. Comp. Eccleſ. iii. 3. Mic. ii. 13. As a N. פרץ *A breach*. 1 K. xi. 27. Iſa. lviii. 12, & al. As a N. maſc. plur. מפרצי *Breaches*, i. e. *craggy rocks* or *precipices by the ſea ſhore*, prærupta. occ. Jud. v. 17; where Eng. marg. *creeks*. See *Harmer*'s Obſervations, vol. iv. p. 193.

II. Tranſitively, *To break through* or *down*, as enemies. 2 Sam. v. 20; where LXX διεκοψε *hath cut*, or *broken*, *through*. As a N. פרץ *A violent aſſailant* or *robber*, graſſator. occ. Iſa. xxxv. 9, ("*the tyrant* of the beaſts." Bp. *Lowth*.) Jer. vii. 11. Ezek. vii. 22. Dan. xi. 14.

III. *To break* or *burſt forth with violence upon*. Exod. xix. 22, 24. 2 Sam. vi. 8. 1 Chron. xv. 13.

Is not חזון נפרץ 1 Sam. iii. 1, a viſion of the Angel or Glory of the Lord, *breaking forth* in viſible fire, light or ſplendour, as in Exod. xix. 18. xxiv. 16, 17. xl. 34, 35. Lev. ix. 23, 24. Num. xiv. 10. xvi. 19, 42. Jud. xiii. 20. 1 K. viii. 10, 12? Comp. Acts xxii. 6, 11. xxvi. 13. Rev. i. 14, 15.

IV. *To break* or *burſt forth*, as waters, 2 Sam. v. 20. 1 Chron. xiv. 11. (Comp. Prov. iii. 10.) Job xxviii. 4. It is evident that this ch. of Job relates to mineralogy and mining: thus then I would explain this difficult verſe; פרץ נחל *A torrent* burſteth forth *from the rubbiſh* (even the torrent of *waters*, מים being implied in נחל, הנשכחים *which were forgotten*, *not thought* of, or in one word) *unexpectedly*. *By the foot* (an engine worked by the foot, ſee under פעם II. and רגל II.) *they are drawn off*, *by man they are removed*. As an excellent though undeſigned comment on which paſſage I preſent the reader with the following quotation from the truly learned Mr. *Catcott*'s Treatiſe on the Deluge, p. 239, 240, 2d edit. referring him to the author himſelf for further ſatisfaction.

"Mr. *Hutchinſon*, in his *Obſervations* on the Earth (ſee vol. xii. of his works, p. 331), ſays, 'It is hardly credible how *great a quantity of water* will be ſometimes *flung* upon miners when they come to *break up* ſtrata of ſtone, that have in them many of theſe cracks, that are ſo ſmall that they are ſcarcely diſcernible. Theſe are indeed the natural conveyances of water, and when once they are opened, it runs inceſſantly. I have obſerved ſuch an *irruption of water in vaſt quantity* out of ſtone, that, exempting thoſe cracks, is much too denſe and cloſe to let any humidity paſs.'

"*The vaſt profuſion of water* that ſometimes enſues *the breaking up* of the ſtrata in *coal-pits* is well known to thoſe who are in the leaſt converſant in that affair; and what *amazing quantities are drawn off from deep mines* either by drains or levels, or *raiſed by engines*, is alſo well known: nay, in digging common wells and ponds, in places where there are no ſprings above ground, it frequently happens that ſuch a glut of water iſſues forth as to endanger the lives of the workmen."

V. *To break forth*, as a child from the womb. Gen. xxxviii. 29, *And ſhe ſaid*, *how* פרצת haſt thou broken forth? *With thee* (*be*) פרץ the breaking forth, i. e. into a numerous offspring (according to Gen. xxviii. 14, under Senſe VII. below), *and ſhe called his name* פרץ Pharez; from whom, according to the fleſh, deſcended Chriſt the father of the innumerable ſpiritual ſeed.

VI. In Hith. *To break away*, *break looſe*, as a ſervant or ſlave from his maſter. occ. 1 Sam. xxv. 10.

VII. *To break forth*, *ſpread abroad*, *increaſe abundantly*. Gen. xxviii. 14. xxx. 30, & al.

VIII. With ב *in*, *upon*, following, *To uſe forcible importunity upon*, *preſs*, *force*, *urge*. 1 Sam. xxviii. 23. 2 Sam. xiii. 27. 2 K. v. 23.

Der. *Preſs*, &c. (ſee under פצר) *Breach*, *burſt*, *bruiſe*.

פרק

I. *To break*, *break off*, or *in pieces*, *to rend aſunder*. occ. Gen. xxvii. 40. Exod. xxxii. 2. 1 K. xix. 11. Pſ. vii. 3. Zech. xi. 16. In Hith. Tranſitively, *To break off from oneſelf*. occ. Exod. xxxii. 3, 24.

Alſo, *To be broken.* occ. Ezek. xix. 12. As a N. פרק *Rapine, pillage.* occ. Nah. iii. 1. Alſo, *A piece*, as of fleſh. occ. Iſa. lxv. 4; but the *Keri*, the *Complutenſian* edition, and eight others of Dr. *Kennicott*'s Codices here have מרק *broth*, which reading is favoured by the LXX ζωμον, and Vulg. jus.

II. As a N. פרק *A parting of a road* or *way, a place where a road* or *way breaks off into two.* So *Montanus*, bivio. occ. Obad. ver. 14.

III. *To reſcue* by force, or *ſnatch* from one's enemies. occ. Pſ. cxxxvi. 24. Lam. v. 8.

IV. As a N. fem. in Reg. מפרקת *The bones* or *vertebræ* of the neck, ſo called from their ſeveral *breaks, interruptions*, or *diviſions.* occ. 1 Sam. iv. 8.

V. Chald. *To break off, ceaſe from.* occ. Dan. iv. 24, or 27.

The above cited are all the paſſages of the Bible wherein the Root occurs.

Der. *Break, brack*, Lat. *fractum*, whence *fracture, fraction, fragment.* See alſo under פרך. Lat. *Furca*, Eng. *A fork.*

פרש

I. *To ſpread, ſpread out* or *abroad, ſtretch out, expand*, as the hands, Exod. ix. 29, 33. Pſal. cxliii. 6. Comp. under יד V.—the wings of the cherubs, Exod. xxv. 20.—a tent, Exod. xl. 19.—a covering, Num. iv. 6, 14.—a net, Pſ. cxl. 6.—a letter or written roll, 2 K. xix. 14. Ezek. ii. 10.—the dawn or grey of the morning, Joel ii. 2.—bones in a kettle or pan to dreſs them the better, Mic. iii. 3; or, if כשאר the textual reading in Dr. *Kennicott*'s Bible be here right, *as fleſh*; but *Montanus*'s Bible by *Plantin*, 1572, *Walton*'s, *Forſter*'s, and others read כאשר. As a participial N. מפרש *Somewhat expanded* or *ſtretched out.* occ. Ezek. xxvii. 7. Maſc. plur. מפרשי *Expanſions, ſpreadings-forth*, as of the clouds like a tent. Job xxxvi. 29.

II. *To ſtretch* or *reach out* to another. occ. Lam. iv. 4, *Young children aſked for bread* (*but*) *no man* פרש reacheth (*it*) out *to them.* So Targum מושט.

III. *To ſpread, diffuſe*, as a ſerpent it's venom. occ. Prov. xxiii. 32; where the Vulg. venena *diffundet* ſhall diffuſe *it's poiſon*, and the LXX διαχειται—ὁ ιος *the poiſon* is diffuſed.

IV. *To explicate, explain, expound, develop, unfold*, ſomewhat which was before *wrapped up*, as it were, and hidden. occ. Lev. xxiv. 12. Num. xv. 34. * Neh. viii. 8, מפרש Expounding or explaining, *and giving the ſenſe, and they cauſed them to underſtand the reading.* So the French Tranſlation interprets מפרש by ils l'expliquoient. Comp. Ezra iv. 18.

Hence Greek φραζω, φρασις, and Eng. *phraſe.*

V. As a N. fem. in Reg. פרשת *An expoſition, declaration.* occ. Eſth. iv. 7. x. 2.

VI. *To ſpread abroad, ſcatter, diſperſe.* occ. Pſ. lxviii. 15. In Niph. *To be diſperſed.* occ. Ezek. xxxiv. 12.

VII. As a N. maſc. plur. in Reg. פרשי *The teeth* in the wheels of the Ploſtellum Pœnicum (comp. under עגל IV.) which *ſeparate* the corn from the huſk, and *ſhatter* the ſtraw. occ. Iſa. xxviii. 28; where obſerve that the Particle ב, *with, by*, is underſtood before פרשיו, and that *Montanus* renders the word by dentibus *ejus, with* his *teeth.*

VIII. As a N. פרש *A rider*, i. e. *one who rides diſtended* or *aſtraddle* on a beaſt. Jer. iv. 29. Nah. iii. 3. Plur. פרשים *Such riders.* freq. occ. And as *horſes* were the principal beaſts uſed for this purpoſe, the word ſeems generally to denote *horſemen*, but is thought to be ſometimes diſtinguiſhed from סוס *the cavalry*, and then to mean *any other riders*, as on *mules, camels*, &c. as Exod. xiv. 23, *Then went after them* כל סוס פרעה רכבו ופרשיו, *all* the horſe or cavalry *of Pharaoh, his chariots*, and his riders (comp. ch. xv. 19.); though I would not be poſitive that theſe Heb. words ſhould not be rendered, *all* the horſes *of Pharaoh*, (*namely*) *of his chariots* and his horſemen; as at ver. 9, כל סוס רכב פרעה ופרשיו ſeems literally to denote *all the horſes of the chariots of Pharaoh*, and his horſemen. There appears however nothing in the etymology of the word to confine it to *riders on horſes* more than *on other beaſts.* Comp. Ezek. xxiii. 6, 12, where the *general* term פרשים is limited to רכבי סוסים *riders on horſes.*

IX. As a N. פרש *Excrement, dung* of animals,

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* See the learned Mr. *Spearman*'s excellent Obſervations on this text, in his *Letters on the Septuagint*, p. 445, &c.

mals, which is *excreted* or *ſeparated*, as uſeleſs, from their bodies. Exod. xxix. 14. Mal. ii. 3, & al.

פשה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To ſpread, be diffuſed*, as the leproſy. Lev. xiii. 5, 6, & al. freq.

II. In Kal, *To ſpread*, as horſemen. occ. Hab. i. 8; where LXX εξιππασονται *ſhall ride abroad, expatiate*, Vulg. diffundentur *ſhall be diffuſed, ſpread*. For the illuſtration of this text ſee *Harmer*'s Obſervations, vol. iv. p. 230; and obſerve that *Cæſar*, De Bell. Gall. lib. v. cap. 15, uſes a like expreſſion—*Quum* equitatus *noſter* liberius, *vaſtandi prædandique cauſâ*, ſe *in agros* effunderet.—In Niph. *To be ſpread, diſperſed*. occ. Nah. iii. 18; where it is oppoſed to מקבץ *gathering together*.

II. *To expatiate, range at large, run and friſk up and down*, as a wanton calf. occ. Jer. l. 11. Mal. iv. 2. The LXX render it in both paſſages by σκιρταω *to friſk*, and the Vulg. in the former by effuſi eſtis *ye are ſpread abroad*, in the latter by ſalietis *ye ſhall leap* or *friſk*.

IV. As a N. פֶּשׁ *Exceſs*, or *exuberant ſallies*, of ſpeech. occ. Job xxxv. 15, *And now becauſe he* (*God*) *has not viſited his* (*Job's*) *anger, and hath not taken notice* בפש מאד *of* (*his*) *great* exceſs, or *hath not taken ſevere notice of* (*his*) exceſs. See *Schultens* and *Scott* on the text.

V. As a N. fem. plur. in Reg. פשתי העץ literally, *Spreadings out* of wood, i. e. wood *ſpread out*. occ. Joſh. ii. 6. The words are rendered in the verſions *flax-ſtalks* or *ſtalks of flax*, as if the Hebrew were העצי פשתה; if indeed עצי could denote *ſuch ſtalks*.

DER. *Puſh*. Lat. *fuſum*, whence *fuſe*, *fuſion*, and in compoſition *confuſe*, *diffuſe*, &c. Lat. *piſcis*, and Eng. *fiſh*, from their *diffuſive* increaſe. Qu? Comp. דג.

פשח

To tear in pieces. Once, Lam. iii. 11. The word is uſed in the ſame ſenſe in Chaldee and Syriac.

פשט

I. In Kal and Hiph. *To diveſt, ſtrip off*. Spoken of garments. Gen. xxxvii. 23. Job xxii. 6, & al. freq. Comp. Job xix. 9.

II. In Hiph. *To ſtrip off the ſkin, to flay*. Lev. i. 6. Comp. Mic. iii. 3. So LXX εξεδειραν, and Vulg. excoriaverunt.

III. *To ſtrip, ſpoil, pillage, plunder*. 1 Sam. xxx. 14. 2 Sam. xxiii. 10. Hoſ. vii. 1. Nah. iii. 16.

IV. *To ruſh forth*, as from an ambuſh, q. d. *To ſtrip oneſelf of one's covert* or *concealment*. Jud. ix. 33, 44. xx. 37. Comp. Job i. 17. *Coccеius* has rightly obſerved, that in this view the Greek εξορμασθαι well expreſſes the ſenſe of this word.

DER. Latin *vaſtor*, whence *vaſt*, *waſte*, *devaſtation*, &c.

פשע

I. *To paſs, go, go forwards, march*. So Vulg. gradiar. occ. Iſa. xxvii. 4. As a N. פשע *A ſtep, pace*. So *Aquila* and *Symmachus*, Βημα, and Vulg. Gradu. occ. 1 Sam. xx. 3.

II. As a N. fem. מפשעה *The buttock*, that part of the body where the legs *paſs*, i. e. *divaricate* or *diverge*, from each other. occ. 1 Chron. xix. 4.

III. With the Particle על *over*, *To paſs over, treſpaſs, tranſgreſs*, as a law. Hoſ. viii. 1, על תורתי פשעו *They have* paſſed over, tranſgreſſed, *my law*. Alſo, with ב following, *To tranſgreſs* or *rebel againſt* another. 2 K. i. 1. 2 Chron. x. 19. Iſa. i. 2, & al. Comp. 2 K. viii. 22. The LXX have given the idea of the word Iſa. lxvi. 24, where they render it by παραβεβηκοτων thoſe who have *tranſgreſſed*. In Niph. *To be tranſgreſſed againſt*, or *offended by tranſgreſſion*. occ. Prov. xviii. 19; where *Aquila*, αθετημενος *rejected, deſpiſed*. As a participial N. פשע *A tranſgreſſor*. Iſa. xlviii. 8. liii. 12. *Tranſgreſſion, treſpaſs*. Gen. xxxi. 36. l. 17, & al. freq. *A treſpaſs-offering*. Mic. vi. 7.

DER. *Paſs, paſſage, pace, treſpaſs*, &c. But comp. under פסח I.

פשק

To diſtend, open. occ. Prov. xiii. 3. Ezek. xvi. 25.

פשר

To expound, explain, interpret. It occurs not as a V. in Heb. but in Chaldee. occ. Dan. v. 12, 16. As a N. פשר (occ. Eccleſ. viii. 1.), and Chald. emphat. פשרא, plur. פשרין *An expoſition, explanation, interpretation*. Dan. ii. 4. v. 16, 17, & al.

פשת

Occurs not as a V. but as a N. fem. פשתה,

plur. פשתים *Flax, linen.* Exod. ix. 31. Lev. xiii. 47. Iſa. xix. 9. Ezek. xl. 3, & al. For Joſh. ii. 6, ſee under פשה V.

Is not this Root related, in ſenſe as well as in ſound, to פשט *to ſtrip* (as חף to טף, פתר to פטר, &c.); and is not פשתה expreſſive of the *nature* of *flax*, whoſe bark is not only *ſtripped* or *diſengaged* from the ſtalk, but alſo the filaments, whereof the bark conſiſts, from each other, whence is made the ſpinning flax? And is not the Eng. word *flax* ultimately derived from the Heb. פלג or פלח *to divide, ſeparate*, or the like, in the ſame view?

פת

I. *To part, diſpart, divide.* It occurs not as a V. ſimply in this ſenſe (ſee below פתת), but as a N. פת, *A partition, piece, bit.* Gen. xviii. 5. Lev. ii. 6, & al.

II. As a N. פת *The parting* of the human body, *the buttocks, the ſhare.* Comp. under פשע II. occ. Iſa. iii. 17; where ſee Bp. *Lowth*'s Note, and comp. Iſa. xx. 4.

III. As a N. fem. plur. פתות. It occurs 1 K. vii. 50, and is rendered *hinges*, but rather ſeems to mean *the flat pieces* or *plates* of gold of which the doors were formed: ſo LXX ϑυρωματα. In the parallel text, 2 Chron. iv. 22, no *hinges* are mentioned but only דלתות *the doors.* Comp. 2 K. xviii. 16.

IV. As a N. maſc. (ſee Prov. xxiv. 13.) נפת *Honey* which *parts* and diſtils from the comb of it's own accord without preſſing, *virgin honey.* occ. Pſ. xix. 11. Prov. v. 3. xxiv. 13. xxvii. 7. Cant. iv. 11. "In omni melle, quod per ſe fluit, *ut muſtum oleumque, appellaturque acœton*, maxime laudabile eſt. *In all kinds of honey, that which flows of itſelf*, as wine and oil, and is called acœton, (i. e. without ſediment) *is moſt commended*," ſays *Pliny*, Nat. Hiſt. lib. xi. cap. 15. So from Pſ. xix. 11, we may collect that נפת צופים the dropping *of the honey-combs* (Eng. marg.) was preferable to דבש or *common-honey*; and *Homer*, Il. xviii. lin. 109, mentions μελιτος καταλειβομενοιο honey ſpontaneouſly *diſtilling*, as peculiarly ſweet.

V. As a N. נפת *A diſtrict* or *tract* of country. See under נפה VII.

פתת *To part* or *divide minutely*, or *into many pieces.* So the Vulg. divides minutatim, occ. Lev. ii. 6.

Der. *A bit.* French *pet't* little, whence Eng. *petty, pettineſs*, &c.

פתא

Occurs not as a V. in Heb. but the idea appears to be, *Sudden, haſty.*

I. As a N. פתא *Sudden, haſty, precipitate.* occ. Prov. i. 4. vii. 7. viii. 5. ix. 6. xiv. 18. xxvii. 12, *A prudent man, foreſeeing evil, hideth himſelf*, פתאים the haſty, precipitate, *paſs on* (*and*) *are puniſhed*. Here the idea is evident. Pſal. cxvi. 6, *Jehovah keepeth* פתאים the haſty, i. e. thoſe who offend, not through malice, but *frail impetuoſity*.

II. As a Particle (formed with a final ם or ום—as יומם, שלשם, and שלשום) פתאם or פתאום *Suddenly, ſtraightway.* Job xxii. 10. Pſ. lxiv. 5. Prov. vi. 15, & al. freq. So the LXX always render it by αφνω, εξαιφνης, εξαπινα, εξαπινης, ϖαραχρημα, or ευθεως, all denoting *ſuddenly, on a ſudden, immediately.* It occurs with ב prefixed 2 Chron. xxix. 36.

פתה

With a radical, but mutable or omiſſible, ה.

I. *To draw aſide, withdraw.* It does not appear however to be thus uſed as a V. in a natural ſenſe; but hence perhaps may be beſt derived the Nouns תפתה and תפת *A fire-ſtove, furnace*, or the like, ſo called from the great *indraught* of air to them. תפתה is conſtrued as a *maſculine* N. Iſa. xxx. 33, and therefore both the ה and the ת immediately preceding it are radical. כי ערוך תפתה—*For* the furnace *is already ſet in order; for the king* (of Aſſyria namely) הוא הוכן—*it is prepared*, &c. Comp. Iſa. xxxi. 9. And in like manner תפת ſeems uſed for the *fire-ſtove*, of whatever form it were (comp. under מלך II. and פער II.), in which they burned their children to Molech, 2 K. xxiii. 10, *And he defiled* את התפת the Tophet *which* (*was*) *in the valley of the ſons of Hinnom, that no man might make over his ſon or his daughter by fire to Molech.* Jer. vii. 31, *And they have built the high places of* התפת the Tophet (called ch. xix. 5, *the high places of* Baal) *which* (*is*) *in the valley of the ſon of Hinnom, to burn their ſons and their daughters by fire.* And from the *Tophet* or *fire-ſtove* in which they burned their children, the *place* or *valley* was called *Tophet.* See Jer. vii. 32. xix. 6, 12, 13. And I think with Mr.

Bate (whom ſee in Crit. Heb. under תפת), that this derivation of תפתה and תפת from פתה is preferable to the common one, from תף *a drum* or *tabret*, as if the place were ſo called from the *drums* or *tabrets* which they uſed to *beat*, in order to drown the ſhrieks and cries of the innocent victims during theſe infernal ſacrifices. Comp. *Vitringa* on Iſa. xxx. 33. And the above explanation of the Heb. תפתה may both illuſtrate the name *Tabiti*, by which *Herodotus*, lib. iv. cap. 59, tells us the Scythians called *Veſta*, or the *perpetual fire*, and alſo receive ſome confirmation from it.

II. *To entice* or *ſeduce* to evil. See Exod. xxii. 16. Deut. xi. 16. Jud. xiv. 15. 2 Sam. iii. 25. 1 Kings xxii. 20. Prov. i. 10.

Hence Greek *απαταω to deceive.*

III. *To entice* or *perſuade* to good. Gen. ix. 27. Comp. under יפת I.

Hence Greek *πειθω* to perſuade, Lat. *peto* to aſk, whence Eng. *petition*, &c. Eng. *faith.*

IV. As a N. פתי, plur. פתים and פתיים, *Perſuaſible, eaſily perſuaded* or *enticed* (according to that of Prov. xiv. 15.), *ſimple*, in a good or middle ſenſe. Pſal. xix. 8. cxix. 130. Prov. xix. 25;—in a bad one. Prov. i. 22. ix. 4. Alſo, *Simplicity*. occ. Prov. i. 22. As a N. fem. plur. פתיות *Simplicities, a heap of ſimplicities* or *follies*, " vecordia mera," *Schultens*. " Ce n'eſt que ſottiſe, *ſhe is nothing but folly.*" French Tranſlation. occ. Prov. ix. 13; where however the Vulg. explains פתיות by plena illecebris *full of allurements*, and Dr. *Hodgſon* tranſlates הומיה פתיות by *noiſy* in her invitations.

Hence Lat. *fatuus* fooliſh, and Eng. *fatuous, fatuity.*

V. Chald. פתה, פתי or פתא (perhaps from פתח *to open*) *To be dilated, broad.* It occurs not however as a V. in this ſenſe in the Bible, but in the Targum on Iſa. lx. 5. v. 14, & al. As a N. פתי *Breadth.* occ. Ezra vi. 3. Dan. iii. 1.

פתח

I. *To open* or *looſe* what was ſhut or bound, *to open*, as the mouth, a window, the womb, a ſack, the hand, a volume or roll, &c. See Job iii. 1. Gen. viii. 6. xlix. 31. xlii. 27. Exod. xxi. 33. Num. xxii. 28. Deut. xv. 8. Neh. viii. 5. In Niph. *To be opened.* Gen. vii. 11. Ezek. i. 1, & al. As Ns. פתח *The aperture* or *opening* of a door, *a door* or *door-way.* Gen. vi. 16. xviii. 1. xix. 11, & al. freq. פתחון *An opening*, as of the mouth. Ezek. xvi. 63. xxix. 21. מפתח *An opening*, as of the lips. Prov. viii. 6. Alſo, *An inſtrument of opening, a key.* Jud. iii. 25. Iſa. xxii. 22, *And* the key *of the houſe of David will I lay upon his ſhoulder.* " The commentators," ſays the celebrated Monſ. *Huet**, " are much embarraſſed as to the meaning of this paſſage, not underſtanding how *a key* can be carried *on the ſhoulder*; which is by no means applicable to the keys which are now in uſe. Their difficulty will ceaſe when they know, that in the early ages they made uſe of certain crooked keys having an ivory or wooden handle. Theſe keys were placed in the holes of doors, and by turning them one way or the other the bolt was moved forward or backward, in order to open or ſhut the door. This is evident from the teſtimony of *Homer*, where he ſays, Odyſſ. xxi. that Penelope wanting to open a wardrobe †, took *a braſs key, very crooked, hafted with ivory.* On which *Euſtathius* remarks, that *this kind of key was very ancient*, and differed from the keys having ſeveral wards, which have been invented ſince, but that thoſe ancient keys were ſtill in uſe in his time. The poet *Ariſton*, in the *Anthologia*, book vii. gives a *key* the epithet of *βαθυκαμπη*, i. e. *one that is much bent.* Theſe *crooked keys* were in the *ſhape of a ſickle*, δρεπανοειδεις, according to *Euſtathius*—But ſuch *keys* not being eaſily carried in the hand, on account of their inconvenient form, *they were carried on the ſhoulder*, as we ſee our reapers carry on their ſhoulders at this day their ſickles joined and tied together. *Callimachus* in his Hymn to *Ceres* (lin. 45.) ſays, that that goddeſs having aſſumed the form of *Nicippé*, her prieſteſs, carried *a key κατωμαδιαν*, that is, ſuperhumeralem, *fit to*

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* Biſhop of *Avranches* in France, in his *Huetiana.* xcvi. which the reader may find in the *Gentleman's Magazine* for May 1770, p. 203.

† Lin. 6, 7,

> Ἑιλετο δε κληιδ' ευκαμπεα χειρι παχειη,
> Καλην, χαλκειην· κωπη δ' ελεφαντος επηεν.

Comp. lin. 47—50.

be borne on the ſhoulder.—Hence Iſa. xxii. 22, may be clearly underſtood." Comp. Bp. *Lowth*'s Note.

II. *To open, open itſelf,* as the flower-bud of the vine. occ. Cant. vii. 12, or 13.

III. *To draw, unſheath,* as a ſword. Pſ. xxxvii. 14. Ezek. xxi. 28. Comp. Pſ. lv. 22.

IV. *To looſe, ungird, unbind.* Gen. xxiv. 32. 1 K. xx. 11. Job xxxix. 5. Iſa. xiv. 17. lviii. 6. Jer. xl. 4. In Niph. *To be looſed, unbound.* Iſa. v. 27. In Hith. *To looſe oneſelf.* Iſa. lii. 2.

V. *To open* or *furrow,* as the ground by ploughing, harrowing, &c. Iſa. xxviii. 24.

VI. *To open,* i. e. *to make an opening, inciſion,* or *engraving*; *to engrave* in precious ſtones, gold, wood, braſs. See Exod. xxviii. 9, 36. 1 K. vi. 29. vii. 36. As a N. פתוח and פתח *An engraving.* occ. 2 Chron. ii. 14. Zech. iii. 9. Maſc. plur. in Reg. פתוחי *Engravings, graven* or *carved work.* Exod. xxviii. 11. Pſal. lxxiv. 6, & al. Hence the *Phenicians* had the name of their Παταικοι *Patæci,* which *Herodotus,* lib. iii. cap. 37, deſcribes as little *images* (of their gods no doubt) in a human form, but of a pigmean ſize, which they carried in the forepart of their galleys. Comp. *Bochart,* vol. i. 712, and *Selden,* De Diis Syris, Syntag. ii. cap. 16.

VII. *To open, utter, declare.* Pſ. xlix. 5.

VIII. *To come, bring,* or *ſet forth.* See Jer. i. 14. Amos viii. 5.

Der. Gr. πεταω to expand, Lat. *pateo,* whence *patent.* Alſo, Eng. *A path.* Qu? Lat. *fatcor,* and in compoſition *confiteor,* whence Eng. *confeſs,* &c.

פתל

I. *To twiſt, wreath, intwiſt, intwine.* It occurs not as a V. in Kal, but in Niph. Gen. xxx. 8, נפתולי אלהים נִפתלתי *By the* twiſtings, agency, or operation, *of God I am* intwiſted *with my ſiſter,* i. e. my family is now *intwined* or *interwoven* with my ſiſter's, and has a chance of producing the promiſed ſeed. To this purpoſe the LXX συναντελαβετο με ὁ Θεος, και συνανεστραφην τῃ αδελφῃ μου, *God hath taken me into partnerſhip* (i. e. with Leah), *and I am* intwined (*contorta* ſum) *with my ſiſter*; and *Aquila* ſtill plainer, συνανεστρεψεν με ὁ Θεος, και συνανεστραφην—*God hath* intwined *me, and I am* intwined.—The Vulg. alſo preſerves nearly the true ſenſe, though not the idea of the word, by rendering the text, *comparavit* me Deus cum ſorore meâ, *God hath* made *me* equal *with my ſiſter.*

II. As a N. פתיל *A wreath* for the arm or neck, *a twiſted collar* or *bracelet.* So the LXX ὁρμισκον, and Vulg. armillam. And thus the Lat. torques is from torqueo *to twiſt.* So *Aquila* and *Symmachus,* who render פתיל by στρεπτον from στρεφω *to turn, twiſt,* preſerve the idea. occ. Gen. xxxviii. 18, 25.

III. As a N. פתיל *A thread* formed by *convolution* or *twiſting, a twiſt* or *twine,* Exod. xxviii. 28. Jud. xvi. 9. Ezek. xl. 3. It is applied to *ſhreds* or *ſtrips* of ſheet-gold, I ſuppoſe from their reſemblance to *threads.* Exod. xxxix. 3.

The Engliſh word *thread* is from the German draien or traien *to turn round, twiſt,* ſo, according to it's etymological ſignification, expreſſes the idea of the Heb. פתיל. See *Junius*'s Etymol. Anglican. in *Thread.*

IV. As a participial N. נפתל *Writhed, twiſting, tortuous, crafty.* occ. Job v. 13. Prov. viii. 8. The LXX render it in Job by πολυπλοκων *much intwined,* i. e. *very intricate* or *involved,* in their deſigns or ſchemes; *Symmachus* by σκολια *tortuous, crooked*; ſo LXX in Prov. by σκολιον, and in this latter text *Aquila* and *Theodotion* tranſlate it περιπλεπλεγμενον *twiſted round.* As a V. in Hith. *To make,* or *ſhew oneſelf, twiſting, twining, tortuous.* occ. Pſ. xviii. 27; where the LXX διαστρεψεις *thou wilt turn about,* and Vulg. pervertêris.

פתלתל As a N. *Exceedingly twiſting* or *tortuous.* occ. Deut. xxxii. 5; where LXX διεστραμμενη *turned about,* and Vulg. perverſa.

פתן

Occurs not as a V. in Heb. but in Arabic denotes, *To ſtir, move, diſturb, make a commotion.*

I. As a N. פתן *A ſpecies of ſerpent, the aſp,* ſo the Vulg. the LXX, and other Greek verſions frequently. It ſeems to be ſo called on account of the *violent* and *ſpeedy* effects of it's poiſon; of which *Ælian,* lib. ix. cap. 61. Οξυτατον εστι το εξ αυτης φαρμακον, και διαδραμειν ωκιστον. The poiſon of the *aſp* is very *acute,* and *ſpeedy* in it's effects." See more in *Bochart*, vol. iii. 380, & ſeq. See Deut. xxxii. 33. Job xx. 14.

From this Root, no doubt, the ſerpent *Python*, feigned by a perverted tradition of the promiſe, * Gen. iii. 15, to be ſlain by *Apollo*, had his name; hence alſo the oracular *Pythian* prieſteſs of *Apollo*, and the ſpirit of *Pytho* mentioned Acts xvi. 16. Comp. *Greek* and *Eng*. Lexicon in ΠΥΘΩΝ.

II. As a N. מפתן *The threſhold* of a door, limen inferius, which is continually *diſturbed* by the feet of thoſe who go in and out. 1 Sam. v. 4. Zeph. i. 9, & al. On the text laſt cited comp. under דלג; and to what is there ſaid, I add from Mr. *Drummond*'s Travels, let. ix. p. 187, that in the country about *Roudge* in *Syria* "the poor miſerable Arabs are under the neceſſity of hewing their houſes out of the rock, and *cutting very ſmall doors* or openings to them, *that they may not be made ſtables* for the Turkiſh horſe, as they paſs and repaſs." And thus, long before him, *Sandys*, Travels, p. 117, ſays, at *Gaza* in *Paleſtine*, "we lodged under an arch in a little court, together with our aſſes; *the door exceeding low*, as are all that belong unto Chriſtians, *to withſtand the ſudden entrance of the inſolent Turks*."

The Engliſh word *threſhold* very nearly anſwers the idea of the Heb. מפתן, for it is from the Saxon ðꞃeꞅcƿalꝺ, which, ſays *Junius* (Etymol. Anglican. in *threſhold*), "is plainly derived from ðꞃeꞅcan *to ſmite, ſtrike, threſh*, and ƿalꝺ *wood*; becauſe the *threſhold* is continually *ſtruck* and worn by the feet of thoſe who go in and out."

פתע

It occurs not as a V. in Heb. but in Arabic ſignifies, *To break in pieces*. As a N. פתע *A moment, a ſmall partition* or *diviſion of time*. Num. vi. 9, & al. It is alſo uſed adverbially, the Particle ב being underſtood, *In a moment* or *inſtant*. Prov. vi. 15, & al.

פתר

To expound, explain, interpret. It is applied only to dreams, Gen. xl. 8, 16, & al. As a N. פתרון *Interpretation, ſolution*. Gen. xl. 5, 12.

Hence פתור in Meſopotamia, Num. xxii. 5. Deut. xxiii. 4, or 5, ſeems to have had it's name from *a divine oracle* which was at that place; as † *Patræ* in Achaia had from a pretended one, and *Patara* in Lycia from an *oracular temple* of *Apollo*; whence *Horace*, lib. iii. ode iv. lin. 65, gives him the epithet of *Patareus*. (Comp. *Wetſtein* on Παταρα, Acts xxi. 2.) Hence alſo the prieſts of *Apollo* among the Gauls were called *Pateræ*, from the pretended *oracular* predictions and *prophetic* endowments of their wiſdom-giving god. See *Bochart*, vol. i. 666.

PLURILITERALS in פ.

פלגש

As Ns. fem. (perhaps from פלג *to divide, ſhare*, and נגש *to approach*, ſee Exod. xix. 15, & al.) פִּילֶגֶשׁ and פִּלֶגֶשׁ, plur. פִּילַגְשִׁים and פִּלַגְשִׁים, *A concubine, a woman who ſhares in the embraces of a man, though he have one or more other wives, a kind of inferiour wife*, Concubina uxor. freq. occ. This term פלגש among the Hebrews did not, as the word *concubine* does with us, imply any thing immoral or reproachful. *Keturah*, whom Abraham, Gen. xxv. 1, took to *wife*, אשה, is at ver. 6. mentioned as one of his פילגשים (comp. 1 Chron. i. 32.), Hagar, whom he took in Sarah's lifetime, being the other, and who is expreſsly ſtyled his אשה Gen. xvi. 3. So Bilhah, who is called Jacob's פילגש Gen. xxxv. 22, was, notwithſtanding, his אשה Gen. xxx. 4, and both ſhe and Zilpah his נשי *wives*, Gen. xxxvii. 2. And the Levite's female companion, Jud. xix. 1, unites both denominations אשה פילגש, and at ver. 2, is ſaid to *have played the*

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* Thus *Callimachus*, celebrating this achievement in his Hymn to *Apollo*, has theſe remarkable words, lin. 103, 4,

——— εὐθυ σε ΜΗΤΗΡ
Γεινατ' ΑΟΣΣΗΤΗΡΑ ———

Which are thus tranſlated by *Dodd*,

"Thee thy bleſt *mother* bore, and pleas'd aſſign'd
The willing *Saviour* of diſtreſs'd mankind."

Let me refer the reader to the Hymn itſelf, and to the excellent tranſlation of it juſt cited, for more on the ſubject.

† See Mr. *Bate*'s Note on Num. xxii. 5, in his New and Literal Tranſlation, and Mr. *Bryant*'s Analyſis of ancient Mythology, vol. i. p. 296.

whore, הזנה, *againſt him*, and at ver. 27. he is called *her lord*. How then, it may be aſked, did a man's פילגש differ from his אשה? 1ſt, Becauſe ſhe was not conſidered as a *principal* wife; ſee the caſes of Sarah and Hagar, Gen. xvi. 6, 9, and of Bilhah and Zilpah, Gen. xxx. 4, 3, 9—13; and thus Solomon's נשים are ſtyled שרות *princeſſes*, but not ſo his פילגשים 1 K. xi. 3. Comp. Cant. vi. 9. 2dly, Becauſe, if we may judge from the early inſtances of Keturah and Hagar, Gen. xxv. 5, 6, the children of the פילגש did not inherit. And this may be the reaſon why the Levite's companion is ſo frequently called his פילגש, Jud. xix.; for the *Levites* had, ſtrictly ſpeaking, *no inheritance*. See Num. xx. 21—24. פלגשים ſeems once uſed for *male paramours*, who *ſhare* with the huſband in acceſs to the wife, Ezek. xxiii. 20, where however it is applied ſpiritually to *idols* or *falſe objects of worſhip ſharing* with Jehovah in the *regard* and *adoration* of his people.

By 1 Kings xi. 3, Solomon had *ſeven hundred wives, princeſſes, and three hundred* פילגשים concubines. A prodigious number, and what to a mere weſtern reader may appear hardly credible. And yet ſome modern eaſtern princes have far exceeded it. Thus *Habeſci*, Preſent State of Ottoman Empire, p. 166, ſays, "the number of women in the [Grand Signor's] Harem depends on the taſte of the reigning monarch. Sultan Selim had nearly *two thouſand*; Sultan Mahomet had but three hundred; and the preſent Sultan [Achmet IV.] has pretty near *ſixteen hundred*." *Knolles* in his Hiſtory of the Turks informs us, p. 1368, year 1617, that *Achmet* or *Ahmed*, their eighth emperour, "entertained *three thouſand* virgins and concubines in a ſeraglio." And Mr. *Hanway*, in his very entertaining and inſtructive Hiſtory of the *Revolutions of Perſia*, part vii. ch. xxxi. p. 208, gives us ſuch an account of *Shah Huſſein*, emperour of Perſia, as ſhews that his women muſt have been more numerous even than thoſe of Sultan *Ahmed*. "Few men," ſays he, "have carried their voluptuouſneſs, however permitted by a particular faith, further than *Shah Huſſein*. The year 1701 was called in Perſia *the year of virgins*. This prince then ordered a ſearch to be made *through the whole extent of his dominions for all the young virgins of diſtinguiſhed beauty* (comp. Eſth. ii. 3.), and the commiſſioners appointed for the enquiry brought *all* thoſe whom they thought worthy of the Harram. The governors of the provinces, knowing their maſter's predominant paſſion, paid their courts in the moſt prevailing manner, *even till the ſiege of Iſpahan*, [which was not till the year 1722] by ſending him the fineſt girls in their province." How many women then muſt he have had in his Harram by that time? Comp. under שבע II.

Hence Greek ϖαλλακις, and ϖαλλακη, and Lat. *pellex*, of the ſame import. The LXX almoſt conſtantly render the Heb. word by ϖαλλακη, and once, Geneſis xxii. 24, by ϖαλλακις.

פלמוני

As a N. compounded of פלה *to ſeparate*, and מנה *to diſtribute*, *A particular* or *diſtinct one, a certain one*. Once, Dan. viii. 13; where *Symmachus*, τινι ϖοίῳ *to ſome one*, Vulg. alteri neſcio cui *to another I know not whom*.

פלני See under פלה II.

פסנתר Chald.

As a N. maſc. plur. פסנתרין (once printed in the common editions with a ט, פסנטרין, Dan. iii. 7; but very many of Dr. *Kennicott*'s Codices there read פסנתרין with a ת) *Muſical inſtruments* of the *ſtringed* kind, played upon like harps, by *ſtriking* the ſtrings, *pſalteries*. So *Theodotion* ψαλτήριυ, and Vulg. pſalterii. occ. Dan. iii. 5, 7, 10, 15. The learned Biſhop *Chandler** derives this word from the Chaldee, פשש *to touch*, *impel*, or from the Perſic *pſana*, which denotes the *percuſſion* of a harp, and obſerves that *ter* is an uſual termination of ſubſtantives in *Perſic*, as in *dochter*, *ſuſter*, &c. (and thus *der*, in *fader*, *moder*) which words, derived to us from the *Saxon*, are with little variation commonly uſed in *Engliſh* to this day.

The people of Aleppo in our days call a dulcimer † *ſanteer*. But *Haſſelquiſt*, Travels, p. 84, mentions an inſtrument which ſeems more ſimilar to the ancient פסנתר. "Whilſt we waited for ſupper," ſays he, [at *Old Cairo*, in *Egypt*] "we ſent for one of this country's muſicians, who was a Chriſtian Coptite, to amuſe us with his muſic. His inſtrument was common in Egypt, and in many other places of the Eaſt, *being without doubt of great antiquity*, and probably reſembled David's harp. The Chriſtian Coptite, and even the Franks who trade here, call it *pſalterium*. It is in the form of an *oblique triangle*, ſo large as to lay commodiouſly on the knees when they play on it. It has two bottoms, two inches from each other, with about *twenty catguts* of different ſizes." The *triangular form* and *numerous ſtrings* of this inſtrument agree with the deſcription of the ancient *pſalterium* given by Bp. *Chandler* from the old writers.

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* See his *Vindication of the Defence of Chriſtianity*, book i. p. 53, &c.

† See *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 93.

פענח

As a N. *Paaneah*. Once, Gen. xli. 45, *And Pharaoh called the name of Joſeph* צפנת פענח Zephnath-Paaneah. צפנת is from צפן *to hide, lay* or *treaſure up*, and may be a perſonal name, formed like קהלת *the aſſembler, preacher*; פענח is a plain compound from יפע *to irradiate* or *enlighten*, and נח *reſt, comfort*: ſo the two words together may expreſs *The treaſure of glorious comfort* or *reſt*;—a name very appoſite to *Joſeph* on the occaſion*.

Or elſe the two words צפנת פענח may be rendered, *The comfortable enlightener* or *revealer of a ſecret* or *ſecrets*; and this latter interpretation, it muſt be owned, is moſt agreeable to the Targum, גברא דטמירן גלין ליה *The man to whom ſecrets are revealed*, and to ſeveral Greek verſions cited in the Hexapla, one of which renders the Heb. words, Ὁ ειδως τα κρυπτα *One who knoweth ſecret things*; another, Ὡ απεκαλυφθη το μελλον *One to whom futurity is revealed*; and a third, Ὡ κεκρυμμενα εκαλυψεν *One to whom He* (*God*) *hath revealed hidden things*. So *Joſephus*, Ant. lib. ii. cap. 6, § 1, explains the name by Κρυπτων ευρετην, *The diſcoverer of ſecret things*.

פרבר

As a N. *Parbar*. It ſeems a Chaldee word, from פר or פרד *to divide*, and בר (Chald.) *without*, ſo denotes *The outer part* or *diviſion*. occ. 1 Chron. xxvi. 18. See *Pole* Synopſ. on the place.

פרדס

As a N. *An orchard, garden, incloſed plantation*. occ. Neh. ii. 8, (where ſee Bp. *Patrick*) Eccleſ. ii. 5. Cant. iv. 13. LXX Παραδεισος. It may be derived from פרד *to ſeparate*, and (Arab.) דס *to hide, ſecrete*, "abſcondidit, abdidit," *Caſtell*, and ſo denote *a ſecret incloſure* or *ſeparate covert*.

"The Greeks have acknowledged that the word Παραδεισος, *Paradiſus*, came to them from the Orientals or *Perſians*, who gave this name to their *fruit-gardens* and their *parks*, where they kept all ſorts of wild creatures. *Xenophon* and other *Greek* writers often make uſe of the word in this ſenſe." *Calmet*'s Dictionary. Comp. *Greek* and *Eng*. Lexicon in ΠΑΡΑΔΕΙΣΟΣ.

The LXX almoſt conſtantly render גן when it relates to the garden of *Eden*, by Παραδεισος. Hence the word Παραδεισος, *Paradiſe* is in the N. T. applied to the *ſtate of faithful ſouls between death and the reſurrection*, where, like *Adam* in *Eden*, they are admitted to *immediate communion* with God in *Chriſt*, or to a participation *of the* true *Tree of Life*, *which is in the midſt of the Paradiſe of God*. Comp. Luke xxiii. 43. Rev. ii. 7. Of this bleſſed ſtate St. *Paul* had a foretaſte, 2 Cor. xii. 4.†

Der. *Paradiſe*, *paradiſaical*. Alſo, *foreſt*. Qu?

פרזל Chald.

As Nouns פרזל and פרזלא *Iron*, from the Heb. ברזל, which ſee. Dan. ii. 33, 34, & al.

I cannot forbear obſerving, that the beſt comment I have met with on Dan. ii. 40, is in the celebrated Monſ. *Monteſquieu*'s Grandeur & Decadence des Romains,—a comment the more valuable, as I am perſuaded nothing was farther from the writer's thoughts, than the illuſtrating of the Prophet. If the reader however will peruſe the 6th chapter of that work, entitled De la Conduite que les Romains tinrent pour ſoumettre tous les Peuples, *Of the Conduct which the Romans obſerved to ſubdue all Nations*, he cannot fail, I think, of being forcibly ſtruck with the prophetic compariſon of the

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* See the learned Mr. *Bate*, in his Diſſertation on the ſuppoſed Confuſion at *Babel*, at the end of his Enquiry into the Similitudes, &c. p. 313—15.

† See *Campbell*'s Prelim. Diſſertations to the Goſpels, p. 233.

Roman power to iron, which breaketh in pieces and ſubdueth all things; as he will there ſee at one view by what *ſteady*, as well as *cruel, policy* the *Roman ſtate ſhattered the nations of the earth*, as it were, *to pieces*, and rendered them in general utterly unable to reſiſt it's power. Comp. Dan. vii. 7, 19.

פרעש

As a N. *A flea*. So the LXX and another Greek verſion in the Hexapla, ψυλλον, and Vulg. pulicem. occ. 1 Sam. xxiv. 15. xxvi. 20. It ſeems an obvious derivative from פרע *free*, and רעש *to leap, bound, ſkip* (ſee Job xxxix. 20.), on account of it's *agility* in *leaping* or *ſkipping*. So *Junius* (Etymol. Anglican.) ſays the Engliſh name *flea*, Saxon ꝼlea, and ꝼleo, &c. are evidently from the Saxon ꝼleon *to flee*, on account of the ſingular *agility* of this little animal, by which it ſo often eſcapes it's purſuers.

פרשגן

As a N. *A copy* or *declaration*. So the LXX in Ezra v. 6, *διασαφησις a declaration*. It occurs alſo Ezra iv. 11, 23. vii. 11. The word ſeems compounded of פרש *to declare, expound*, and גון (Chald.) *a form, likeneſs*, q. d. *A declarative form* or *copy*, or *a formal expoſition*.

פרשד

From פרש *Dung, excrement*, and שדה *to ſhed, pour out*. As a N. fem. פרשדנה *Evacuated, excrement*. So Vulg. Alvi ſtercora. Once, Jud. iii. 22, *And the haft went in after the blade, and the fat cloſed* בעד הלהב *upon the blade*, כי *for he had not drawn out the ſword from his belly, and* the excrement *came out*.

פרשז

To ſpread out or *abroad, to expand*. So the LXX εκπεταζων, and Vulg. expandit. occ. Job xxvi. 9. The word ſeems a derivative from פרש *to ſpread out*, and זז *motion*. How juſtly therefore applicable to the *expanſion* of the clouds, which are perpetually *moving* or *ſhifting!*

פרתם

As a N. maſc. plur. פרתמים *Princes, nobles*. *Aquila* and the LXX (as cited in *Montfaucon*'s Hexapla) render it επιλεκτων *choice perſons*, and another Greek verſion ευγενων *well-born, noble*. occ. Eſth. i. 3. vi. 9. Dan. i. 3. It ſeems a compound of the oriental פר (from Heb. פאר) *to be glorious, honourable*, and תם *perfect*, ſo expreſſes *The moſt honourable* or *noble*. The learned Bp. *Chandler** obſerves to our preſent purpoſe, that the word פר or פאר enters into the compoſition of ſeveral names of the *princes* and *nobles* among the Medes and Perſians, as *Pharnaces, Pharnaſpes, Pharnuchus, Phraortes, Phraates, Phradates*, &c.

פתאם See under פתא II.

פתבג

As a N. from פת *a piece*, and בג *to cut* or *break off* (Comp. בג) *A piece of meat cut off*. occ. Dan. i. 5, 8, 13, 15, 16. xi. 26. It is in the *Complutenſian* edition, and in many other of Dr. *Kennicott*'s Codices, printed throughout as two words פת בג.

פתגם

As a N. from פת *a piece* (i. e. *a writing* or *declaration*, as we alſo ſpeak) and גמה *to reſpect, A piece, declaration* or *decree reſpecting* ſome particular ſubject. It occurs once as a Heb. N. for *a divine decree* or *declaration*, Eccleſ. viii. 11, (where *Symmachus* αποφασις *a decree*); and as a Chaldee N. פתגמא is uſed not only for *a divine decree*, Dan. iv. 14, or 17, and פתגם and פתגמא for a *royal one*, Ezra iv. 17. vi. 11. Eſth. i. 20. Dan. iii. 15; but פתגמא denotes alſo the *anſwer given by ſubjects to their prince, reſpecting* ſome particular ſubject, Ezra v. 7.

The above cited are all the paſſages of the Bible where the word occurs.

Hence perhaps the Greek φθεγγομαι, εφθεγμαι *to pronounce, utter*, whence in compoſition, αποθεγμα *a remarkable ſaying, an apothegm*.

פתיגיל

As a N. from פת *a piece*, and גל *to roll round*. The Vulg. after *Symmachus* renders it Faſcia pectoralis *A ſwathe for the breaſt*, and the compoſition ſhews it to be ſomewhat of this kind. occ. Iſa. iii. 24. *Aquila*, as tranſlated by *Jerome*, renders it Cingulum exultationis *A cincture of joy*; comp. under גל VII.

פתשגן

As a N. *A copy, exemplar*. It ſeems compounded of פתש (Samar. and Arab.) *to examine diligently*, and גון (Chald.) *a form*, q. d. *An examined*, and ſo *authentic, form* or *copy*. occ. Eſth. iii. 14. iv. 8. LXX αντιγραφον *a copy*.

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* In his *Vindication of the Defence of Chriſtianity*, book i. p. 58, & ſeq.

צ

צא See under יצא

צאל

To ſhade, overſhadow. It occurs not as a V. but as a N. maſc. plur. צאלים *Shady trees.* occ. Job xl. 16, 17, or 21, 22; where Vulg. umbræ *ſhades.* The word ſeems a dialectical variation from צלים (ſee צל) as טאב from טב, קאם from קם, דאג from דג.

צאן

To be fruitful, abundant, plentiful, exuberant. It occurs not as a V. but ſee below צאנן.

I. As a collective N. צאן *Sheep* or *flocks of ſheep.* צאן is diſtinguiſhed from עזים *goats,* 1 Sam. xxv. 2. *Sheep* are thus denominated from their great *fruitfulneſs,* whence they are ſaid to *bring forth thouſands, yea infinite multitudes,* Pſal. cxliv. 13; and the *paſtures* are ſaid to *be clothed with them,* Pſ. lxv. 14. And *Bochart* ſhews that the eaſtern ſheep not only bring forth *two at a time* (comp. Cant. iv. 2.), but ſometimes *three* or *four,* and that *twice a year*; and another learned writer * obſerves, that "we muſt not judge of the *ſheep* of *Paleſtine* by ours. The *ſheep* of that country often bring forth *two* young ones, and ſometimes *three* or *four.* This great *fruitfulneſs* is particularly obſerved, Pſ. cxliv. 13." See *Bochart,* vol. ii. 432, 510, & ſeq.

II. *Mixed flocks of ſmall cattle,* i. e. *of ſheep* and *goats,* from their *fecundity.* So *Ariſtotle,* cited by *Bochart,* vol. ii. 417, obſerves of *goats,* as well as of *ſheep,* *ϖολυτοκωτερα γαρ εςιν,* that they are *remarkably prolific.* Gen. xxvii. 9. xxxviii. 17. Lev. i. 10, & al. freq. And as the Heb. צאן, which moſt properly ſeems to denote *a flock of ſheep,* thus includes *goats;* ſo the Greek *μηλα,* which ſtrictly means *ſheep,* is in *Homer,* Il. x. lin. 485, 6. Odyſſ. ix. lin. 184, likewiſe applied to *goats.*

In Num. xxxii. 24, the word is in the common editions printed צנא with the א tranſpoſed; but eleven of Dr. *Kennicott's* Codices there read לצאנכם; in Pſal. viii. 8, it is uſually printed צנה, but eleven of the Doctor's Codices have צאנה; and in Neh. x. 36, or 37, for the unparalleled plur. צאני, part of the word וצאנינו, twelve MSS. and five printed editions have *צאנ.

צאנן As a N. *Zaanan,* the name of a place mentioned Mic. i. 11; but as all local names in Heb. are impoſed for appellative reaſons, ſo this place ſeems to be ſo called from it's *fruitfulneſs* or *fertility.* Accordingly *Aquila* gives both the Heb. name and it's interpretation, calling it Σενναων ἡ ευθηνεσα, Sennaon *the fertile.* So *Jerome* tells us that *Symmachus* rendered the word *abundant, fruitful*; and as appears from a paſſage in *Cyril,* he uſed the ſame Greek word as *Aquila,* namely *ευθηνσαν.* Theſe ancient verſions of צאנן confirm the expoſition of צאן above given. See *Bochart,* vol. ii. 432.

צאר

Occurs not as a V. in Heb. but in Arabic ſignifies, *To incline, bend downwards, turn.* (See *Caſtell's* Lexic. Heptaglott. under צור.)

1. As a N. צואר *The neck,* which is eminently formed for *bending* forwards or backwards, on one ſide or the other. Gen. xxvii. 40, & al. freq. So plur. in Reg. צוארי *The vertebral* or *bending joints of the neck.* Gen. xxvii. 16. Joſh. x. 24, & al.

Job xv. 26, *He ran upon him* בצוארו "with his neck ſtooping and ſtretched out; the very attitude of a combatant running upon his adverſary." *Scott's* Note. So the French ſay, donner *tête baiſsée* ſur l'ennemi. Our Eng. *neck,* according to it's *etymological* ſignification, ſeems very nearly to correſpond with the Heb. צואר; for *neck* or *nick* is a Teutonic name for that part of the body, which the learned *Junius*, Etymol. Anglican. in NECK, deduces from the V. *nicken, to turn forwards*, or *backwards*, or *round on every ſide, with an eaſy motion.*

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* Sir *Thomas Brown,* in Miſcellany Tracts.

Or is not צואר rather a N. formed from צור, with an א inſerted before the laſt radical, as in שמאל, שנאן? Comp. under צר VIII.

II. As a N. צור. The ſame. See under צר VII.

III. As a N. maſc. plur. in Reg. צורני *The neck.* See under צר IX.

צבא

I. *To aſſemble* or *meet together in a regular ſtated manner*, as the women to worſhip at the door of the tabernacle. occ. Exod. xxxviii. 8. 1 Sam. ii. 22.—as the Levites to perform the ſervice of the tabernacle. occ. Num. iv. 23. viii. 24. So, in the two laſt texts, as a N. צבא *Such a meeting* or *aſſembling*.

II. *To aſſemble* or *meet together in orderly troops*, as ſoldiers. occ. Num. xxxi. 42. So with the Particle על *againſt* following, it may be rendered *To war againſt*. occ. Num. xxxi. 7. Iſa. xxix. 7, 8. Zech. xiv. 12. And in this view I think צבא ſhould be rendered, Iſa. xxxi. 4,* *As a lion,* &c. *ſo ſhall Jehovah of hoſts deſcend* לצבא על to the army aſſembled againſt *mount Sion.* In Hiph. *To aſſemble* or *muſter,* as an army. occ. 2 K. xxv. 19. Jer. lii. 25. As a N. צבא, plur. fem. צבאות, *An army, hoſt.* Gen. xxi. 22. Exod. xii. 41. Pſ. xliv. 10. lxviii. 13, & al. freq. Alſo, *Warfare, military ſervice, ſtation.* Num. i. 3, & al. freq. Comp. Iſa. xl. 2. Job vii. 1. xiv. 14, where comp. under חלף V.

III. צבא השמים *The hoſt of heaven,* LXX κοσμος, or ϛρατια, τȣ ȣρανȣ (comp. Acts vii. 42.) ſometimes denotes *the ſun, moon, and ſtars* (i. e. *the fluxes of light from them*), incluſively, as Deut. iv. 19. (Comp. Gen. ii. 1. Jer. xix. 13. Zeph. i. 5. Iſa. xxxiv. 4. 2 K. xvii. 16. xxi. 3. 2 Chron. xxxiii. 3, in which three laſt paſſages they are diſtinguiſhed from בעל *Baal* or *the ſolar fire*);—ſometimes *the ſtars,* or *ſtellar fluxes of light,* as diſtinguiſhed from the *ſun* and *moon.* Deut. xvii. 3. Jer. viii. 2. xxxiii. 22. (Comp. Gen. xv. 5. xxii. 17.) In 2 K. xxiii. 5, כל צבא השמים ſeems uſed for the *fixed ſtars* excluſively, unleſs we ſhould chooſe to interpret the Particle ו before theſe words exegetically, *Even.* The texts juſt cited ſhew that this *celeſtial hoſt* was worſhipped by the heathen and apoſtate Iſraelites. And from this worſhip, which very generally prevailed among the Gentiles, as has been often ſhewn by learned men, particularly by the late Dr. *Leland*†, a great part of the pagan world was denominated *Zabians* or *Sabians.* Hence the formation of the צבא השמים is often reclaimed for Jehovah (ſee Deut. iv. 19. Neh. ix. 6. Pſ. xxxiii. 6. Iſa. xl. 26. xlv. 12; and *Hutchinſon's* Trinity of the Gentiles, p. 321, &c.), and they are called צבאיו *his hoſts,* Pſ. ciii. 21. Comp. Pſ. cviii. 2. And hence יהוה צבאות‡ *Jehovah of Hoſts,* and אלהי צבאות *Aleim of Hoſts* (ſee 2 Sam. v. 10. Hoſ. xii. 6. Amos iii. 13. v. 14, 15, 16, 27. vi. 8. Mic. iv. 4.), are frequently uſed as titles of the *true* God, and import that from Him *the hoſt of the heavens* derive their exiſtence and amazing powers, and conſequently imply his own *eternal* and *almighty power.* Accordingly the LXX frequently interpret צבאות in this connexion by Παντοκρατωρ *Almighty.*

Why is אלהים put in the *abſolute* form before צבאות, Pſ. lix. 6. lxxx. 5, 8, 15, 20. lxxxiv. 9? Is it not in order to point out *the Aleim themſelves* as *the hoſts, defenders,* and *champions* of their own people? Even as Jacob calls them מחנים *The encampers.* Gen. xxxii. 3. Comp. Pſ. xxxiv. 7, or 8. cxxv. 2, and under חנה IV.

In 1 K. xxii. 19. 2 Chron. xviii. 18, צבא

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* Comp. *Homer,* Il. xii. lin. 299, &c. and *Shaw's* Travels, p. 172.

† Advantage and Neceſſity of the Chriſtian Revelation, part i. ch. iii. Comp. *Euſebius,* Præparat. Evangel. lib. iii. cap. 2; *Selden,* De Diis Syris, Proleg. cap. 3; *Voſſius,* De Orig. & Prog. Idol. lib. ii. cap. 30.

‡ Is not the Bacchanalian exclamation ΕΥΟΙ ΣΑΒΟΙ, *EVOE SABOI,* an evident corruption of this title of the true God?

השמים *The hoſt of heaven,* LXX in 1 K. ἡ ςρατια τȣ ȣρανȣ, ſeems to denote *the ſpiritual created angels*; the Heb. phraſe exactly anſwering to the ςραλια ȣρανιος *heavenly hoſt* of St. Luke, ch. ii. 13, which are called Αγγελοι *Angels,* ver. 15. Comp. Job xxxviii. 7. i. 6. ii. 1, and under ככב II. and לאך I. 7.

IV. As a N. maſc. plur. צבאים, fem. צבאות, *The gazelles* or *antelopes,* probably ſo called from their * *aſſembling in troops* or *being gregarious.* occ. 1 Chron. xii. 8. Cant. ii. 7. iii. 5. To illuſtrate the firſt of theſe paſſages we may obſerve from Dr. *Ruſſèl* †, that the two ſpecies of *antelopes* about *Aleppo* in *Syria* "are ſo *extremely fleet,* that the greyhounds, though very good, can ſeldom take them without the aſſiſtance of a falcon, unleſs in ſoft deep ground." Comp. under צבה V.

V. Chald. צבא, and צבי (from Heb. צבה *to ſwell*) *To will, deſire, be deſirous,* q. d. *to ſwell with deſire.* Dan. iv. 14, or 17. v. 19, 21. vii. 19. As a N. צבו *Will, purpoſe.* occ. Dan. vi. 17, or 18. As a N. or rather as a V. infinitive, מצבי, Dan. iv. 32, or 35, כמצביה *According to his will,* or *as he would,* juxta velle ſuum.

צבה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *to ſwell, grow turgid.* occ. Num. v. 21, 22, 27. In Zech. ix. 8, for מצבה ſix of Dr. *Kennicott*'s Codices, either in the text or various readings, have מצבא, as two more had originally; and *Symmachus* renders it κωλυων ςρατειαν *hindering the army,* and Vulg. *ex his qui* militant *mihi,* by thoſe who *militate* for me.

II. As a N. צב *The toad,* from his *ſwelling*; or rather, becauſe there ſeems no occaſion to forbid eating the *toad, the tortoiſe,* from the *turgid* form of his ſhell. occ. Lev. xi. 29.

III. As a N. צב *The covering* or *tilt* of a waggon or carriage from it's *turgid* form; ſo עגלת צב *Vaulted* or *covered waggons,* plauſtra camerata. occ. Num. vii. 3. Plur. צבים *Covered carriages, litters,* or the like. occ. Iſa. lxvi. 20.

IV. As a N. צבי *Elation, pride, glory, majeſty.* 2 Sam. i. 19. Iſa. iv. 2. xxviii. 5. Ezek. vii. 20, & al. freq. So Iſa. xxix. 7, וכל צביה *And all her* glory.

צבי is particularly applied to the *promiſed land,* as being the *glory* of all lands. See Ezek. xx. 6, 15. Dan. xi. 16, 41, 45. viii. 9. Jer. iii. 19. Comp. Pſal. cvi. 24.

V. As a N. צבי, fem. צביה, plur. maſc. צבים, The name of an animal, rendered in our tranſlation *roebuck* or *roe,* but more probably means *the gazelle* or *antelope,* thus named from it's *beautiful ſtatelineſs,* as they are צבאים from *going in troops.* Theſe animals are mentioned in Scripture as being extremely ſwift, 2 Sam. ii. 18; and good for eating, 1 K. iv. 23: to which if we add that they are very common and gregarious in the ſouth-eaſtern countries, whereas *the roe* does not ſeem a native of thoſe regions, little doubt can remain but the *gazelle* or *antelope,* and not the *roe,* is intended by the Heb. צבי. And for further ſatisfaction on this ſubject I refer the reader to Dr. *Shaw*'s Travels, p. 414, to Monſ. *Buffon*'s Hiſt. Nat. tom. x. p. 324, &c. 12mo. and to *Harmer*'s Obſervations, vol. iv. p. 331.

צבט

To reach, hold out, ſtretch forth, porrigere. So the modern verſions; but the LXX εβȣνισεν, and Vulg. congeſſit, *he heaped up*; which interpretation ſeems very well to agree with the circumſtances of the ſtory. Comp. שבט and צבת. Once, Ruth ii. 14.

צבע

To form longiſh lines, or *ſtreaks,* or ſuch as are *longer* than they are broad (q. d. oblongare), or *to be of an oblong ſhape.*

I. As a N. אצבע, plur. אצבעות, *A finger* or *toe,* from it's *longiſh* or *oblong* form. Exod. xxix. 12. 2 Sam. xxi. 20. 1 Chron. xx. 6.

II. *To ſtreak* or *ſtripe.* As a N. or Participle paſſ. צבע *A ſtripe* or *ſtriped.* occ. Jud. v. 30. As a N. maſc. plur. צבעים *Stripes.* occ. Jud. v. 30.

III. As a participial N. צבע or צבוע *The hyæna,* ſo called from the dark *ſtripes* or *ſtreaks* with which his colour is variegated. occ. 1 Sam. xiii. 18. Jer. xii. 9. So in the former paſſage *Aquila* renders the word * ὑαινων, and the LXX in the latter ὑαινης; where indeed צבוע is ſtrictly the Participle paoul, and conſequently עיט צבוע *the ſtreaked* or *ſtriped wild beaſt*; for though עיט be generally uſed for *rapacious birds*, yet there ſeems no reaſon why it may not ſignify alſo a *beaſt of prey*. It appears from 1 Sam. xv. 19. xxv. 14, that the V. עיט is applicable to men *ruſhing* or *flying upon*, either in deed or word. The learned *Bochart*, who propoſes the interpretation of עיט צבוע by the *hyæna* or *variegated wild beaſt*, excellently and at large defends it, and thus tranſlates Jer. xii. 9, *Is then my heritage* (people) *to me* (as) *a* fierce hyæna? *Is there a wild beaſt all around upon her?* i. e. the land of *Canaan*. The judicious reader cannot help remarking how well the verſe according to this tranſlation agrees with the context both preceding and following, and for further ſatisfaction I refer him to *Bochart* himſelf, vol. ii. 830, & ſeq. See alſo *Buſbequius* De Legat. Turc. epiſt. i. p. 83, 84; *Buffon*, Hiſt. Nat. tom. viii. p. 325, 12mo.; and *Bruce*'s Travels, vol. v. p. 107.

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* *Ils ſe raſſemblent en troupes,* ſays Monſ. *Buffon,* Hiſt. Nat. tom. x. p. 232, 12mo. and *Shaw,* Travels, p. 415, ſays the *gazelle* or *antelope* is a *gregarious* animal.

† Nat. Hiſt. of Aleppo, p. 54.

The Arabic name for the *hyæna* is צבע pronounced *dſabuon*, and in Barbary they ſtill call the *hyæna* dubbah, which is a plain corruption of the Heb. צבע. See *Shaw*'s Travels, p. 173.

The *hyæna* and it's peculiar enmity to *dogs* is mentioned in Ecclus. xiii. 18. (where ſee *Arnald*'s note). But this apparent enmity probably ariſes from it's exceſſive fondneſs for the fleſh of theſe animals. See *Bruce*, as above, p. 119, 120.

IV. Chald. In Aph. *To wet, moiſten, imbue.* occ. Dan. iv. 22. In Ith. הצטבע, צ and ת being tranſpoſed, and the latter changed into ט. *To be wetted.* occ. Dan. iv. 12. v. 21. So the Vulg. render it by tingi, infundi, infici, and the LXX in the laſt paſſage by ἐβάφη. Is not the Chaldee צבע in this ſenſe a dialectical variation of the Heb. שבע *to ſaturate*, as we ſay, *with moiſture?*

צבר

To collect, gather together, heap up. Gen. xli. 35. Exod. viii. 14. Job xxvii. 16, & al. As a N. maſc. plur. צברים *Heaps.* occ. 2 K. x. 8.

Der. *To jabber.* Qu?

צבת

Occurs not as a V. in Heb. but in Arabic ſignifies, *To take hold*, or *hold tight in the hand*, "prehendit, aſtrinxit manu." *Caſtell.* As a N. maſc. plur. צבתים *Handfuls* of corn gathered in reaping. So Vulg. manipulis. Once, Ruth ii. 16. Thus it is diſtinguiſhed from עמרים *the ſheaves* mentioned ver. 7, and 15.

צדא

Hence הצדא, with ה interrogative prefixed. Once, Dan. iii. 14, *Is it true?* So *Theodotion*, Vulg. and almoſt all the ancient verſions, as if הצדא were a dialectical variation of הצדק *Is it juſt* or *true?* The *Samaritans*, ſays *Caſtell*, very often uſe א for ק, and the *Babylonians*, from whom many of them were deſcended, might probably do the ſame. Others explain it, *Is it of ſet purpoſe*, or *deſignedly?* The ſenſe of the Chald. צדא being a little varied from that in which צדיה is uſed, Num. xxxv. 20, 22. The reader may find other interpretations in *Pole*'s Synopſis, but the moſt probable ſeems one of the two here propoſed.

צדה

With a radical, but mutable or omiſſible, ה.

The reduplicate צדד in Chaldee ſignifies *To look ſideways*, &c. and in Arabic, *To turn away*.

I. As a N. צד *The ſide* of any thing. Gen. vi. 16. Exod. xxv. 32. Num. xxxiii. 55, & al. freq. Deut. xxxi. 26, *Take this book of the law, and place it* מצד by the ſide *of the ark of the covenant of Jehovah your Aleim, that it may be there for a witneſs againſt thee.—By the ſide of the ark*, "in ſome cheſt by it (for there was nothing *in* the ark, but the two tables of the law, 1 K. viii. 9.). This was the book that was found 2 Kings xxii. 8." *Clark*'s Note.

Hence Eng. *ſide*, *ſidle*.

II. As Ns. מצד, fem. מצדה and מצודה, *A narrow paſs* or *defile, incloſing* and *protecting* on each *ſide, a ſtrong hold.* See 1 Chron. xii. 8. Jud. vi. 2. 1 Sam. xxii. 4, 5. The LXX render it ſeveral times

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* But it ſhould be remarked that the Chaldee Targum on 1 Sam. xiii. 18, explains צבעים by אפעיא *Vipers.* And it is very probable that in that text צבעים means either *vipers*, or ſome *party-coloured ſerpents*, of which *Bochart* ſhews there are ſeveral ſorts, and one in particular called by the Greek name *hyæna*, no doubt from it's *ſtreaked* ſkin. See *Bochart*, vol. iii. 395.

by στενοις *narrow defiles, ſtraits.* Alſo, as a N. maſc. plur. מצורים *Works incloſing,* and *ſtraitening* a beſieged city. Eccleſ. ix. 14. Comp. Iſa. xxix. 3. Luke xix. 43.

III. In Kal, retaining the radical ה final, *To lie in wait, to watch on the ſide* of one, q. d. laterare. Vulg. inſidiari. occ. Exod. xxi. 13. 1 Sam. xxiv. 11, or 12; in which latter paſſage our tranſlators render it *hunteſt,* according to the following ſenſe. As a N. fem. צדיה *A lying in wait.* Num. xxxv. 20, 22. As a N. maſc. plur. צדים *Inſidious, watchful enemies,* or *hunters.* Jud. ii. 3. Comp. צירים Jer. xvi. 16.

IV. *To come* or *ſteal ſideways* upon one's game, whether beaſt or bird, *to catch* or *take* in this manner. Gen. xxvii. 3, 33. Lev. xvii. 13. Lam. iii. 52, & al. Comp. Job x. 16. It is alſo uſed ſpiritually for *catching* or *inſnaring* ſouls or perſons. Ezek. xiii. 18, 20, 21. Comp. Gen. x. 9. In Niph. *To be hunted,* ſpoken of cities, "as a foreſt of beaſts is ſaid to be hunted" (*Bate*), and ſo their inhabitants taken or deſtroyed, as it follows in the text. occ. Zeph. iii. 6. As a N. ציד *A catching* or *taking* of prey or game. Gen. xxv. 27. Alſo, *Game taken, veniſon.* Gen. xxv. 28. xxvii. 7, 19, & al. Comp. Job xxxviii. 41. As a N. maſc. plur. צידים *Hunters.* Jer. xvi. 16. As Ns. מצוד, fem. מצודה, *An inſtrument uſed in catching game* or *prey, a toil, a net, a ſnare.* Job xix. 6. Eccleſ. vii. 26. ix. 12. Ezek. xii. 13. Hence,

V. As Ns. ציד, fem. צידה and צדה, *Victual* or *proviſion,* in general. Joſh. ix. 5, 11. Gen. xlii. 25, & al. And hence once as a V. in Hith. הצטיד (for התציד, צ and ת being tranſpoſed, and the latter changed into ט) *To provide oneſelf, take for proviſion.* Joſh. ix. 12.

צדד in the reduplicate form, *To hunt repeatedly, frequently* or *continually.* occ. Ezek. xiii. 18, 20.

צדק

I. As a N. צדק, fem. צדקה *Juſt, juſtice, righteouſneſs, right* (2 Sam. xix. 28, or 29.), freq. occ. Lev. xix. 36, *Scales of* צדק juſtice, *weights of* צדק juſtice, *an ephah of* צדק juſtice, *an hin of* צדק juſtice *ſhall ye have.* Comp. Deut. xxv. 15. Job xxvi. 6. Ezek. xlv. 10. In theſe paſſages the idea of the word is plainly given, and we are directed to take it from the *equal poiſe* of a balance, or the *equality* of weights and meaſures. So among the Romans "*Juſtice* was repreſented by a perſon with a *balance* or *pair of ſcales* in her hand, held exactly even." *Spence's* Polymetis, Dialogue x. p. 138. Comp. Pſ. lxii. 10. Dan. v. 25, 27. Mat. vii. 2. Luke vi. 38.

Joel ii. 23, *He hath given you the former rain* לצדקה in juſt quantity.

II. In Kal, *To be juſt, of full weight* or *meaſure,* in a moral or ſpiritual ſenſe. Job ix. 2, 15. xxxiii. 12. xxxv. 7, & al. Alſo, *To juſtify, make juſt.* Job ix. 20. xxxii. 2. xxxiii. 32. xl. 3, & al. *To juſtify comparatively* with another leſs righteous, Jer. iii. 11. Ezek. xvi. 51, 52. In Hiph. *To juſtify, pronounce juſt.* Deut. xxv. 1. Prov. xvii. 15. Alſo, *To do juſtice to.* 2 Sam. xv. 4. 1 K. viii. 32, & al. In Hith. הצטדק (for התצדק, צ and ת being tranſpoſed, and the latter changed into ט, as in הצטיר under צר XV.) *To juſtify oneſelf.* occ. Gen. xliv. 16. As a N. צדיק *A juſtified perſon, one who obtains the effect of being juſtified, juſt, of full weight* or *meaſure in the eſtimation of divine juſtice.* Gen. vi. 9. vii. 1, & al. freq.[*] Alſo, a title of Chriſt, *The juſtifier, He who being juſt,* or *of full weight, himſelf makes others juſt* or *gives them weight* alſo. See inter al. Iſa. xlv. 21. liii. 11. Zech. ix. 9. Comp. Jer. xxiii. 5, or 6. xxxiii. 15. Mal. iv. 2. Acts iii. 14. vii. 52. xxii. 14. Rom. iii. 21—26. ix. 30. x. 3. 1 Cor. i. 30. 2 Cor. v. 21. Phil. iii. 9. And on this whole Root ſee *Hutchinſon*'s Works, vol. vi. p. 186—93, and *Bate*'s Critica Hebræa.

Der. Perhaps Lat. *Judex, judico,* whence Eng. *judicious, judicial, judicature,* French *juge, jugement,* Eng. *judge, judgement,* &c.

צהב

I. In Hiph. *To ſhine, glare, be reſplendent.* occ. Ezra viii. 27. So LXX στιλβοντος, and Vulg. fulgentis. *Symmachus* likewiſe renders the N. by στιλβης *ſplendour,* in Lev. xiii. 36.

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[*] And here I would wiſh the reader to conſider whether חסיד when applied to *ſinful man* in reſpect of God does not, in like manner, ſignify *one who is a partaker of the divine exuberant benignity, one who,* in St. Paul's phraſe, *hath obtained* MERCY. See 2 Chron. vi. 41. Pſ. xxx. 5. xxxi. 24. xxxvii. 28. l. 5. cxxxii. 9, 16, & al.

II. As a N. צהב *Yellow*, from the *glare* or *vividneſs* of that colour. occ. Lev. xiii. 30, 32, 36. So LXX ξανθος, and ξανθιζων *yellow*, and *yellowiſh*, and Vulg. flavus. Comp. זהב.

צהל

I. In Hiph. *To cauſe* or *make to ſhine*. occ. Pſal. civ. 15. So *Symmachus* στιλβειν *to ſhine, gliſter*.

II. In Kal, *To neigh* like a horſe. occ. Jer. v. 8. l. 11. As a N. fem. plur. מצהלות *Neighings*. occ. Jer. viii. 16. xiii. 27. In this ſenſe it ſeems to be a word formed from the ſound, as *hinnio* in Latin, *neigh* and *whinny* in Eng. Comp. צל III. Hence,

III. *To ſhout, make a cheerful* or *loud cry* or *vociferation*, as men. Eſth. viii. 15. Iſa. x. 30. xxiv. 14. Jer. xxxi. 7, & al. Others reconcile the three ſenſes of this word by making the radical meaning, *to cheer, exhilarate*, as Pſ. civ. 15. (where indeed the LXX accordingly render it ιλαρυναι, and Vulg. exhilaret, *exhilarate*), and thence *to make a cheerful* or *loud cry*, as horſes or men. But how will Iſa. x. 30, where it denotes, *to lift up the voice*, as *in fright* or *terrour*, agree with this explication?

Der. French *joli*, Eng. *jolly*, &c.

צהר

To be clear, tranſparent. It occurs not however as a V. ſimply in this ſenſe, but comp. Root זהר; and hence

I. As a N. צהר *Something tranſparent* to admit the light. occ. Gen. vi. 16. So *Symmachus* διαφανες.

II. As a N. maſc. plur. צהרים *The noon* or *mid-day*, ſo LXX μεσημβρια, and Vulg. meridies; or more ſtrictly, *The celeſtial fluid* or *heavens*, in the ſtate they are in *at noon-day, clear* and *tranſparent*. See Deut. xxviii. 29. Job xi. 17. Pſalm xxxvii. 6. Iſa. lviii. 10. Comp. Dan. xii. 3. Exod. xxiv. 10. On 2 Sam. iv. 5, comp. under סך IV. Cant. i. 7, is well illuſtrated by *Virgil*'s directions concerning *ſheep* and *goats*, Georg. iii. lin. 331, &c.

> Æſtibus *at* mediis *umbroſam exquirere vallem*;
> *Sicubi magna Jovis antiquo robore quercus*
> *Ingentes tendit ramos, aut ſicubi nigrum,*
> *Ilicibus crebris ſacrâ nemus accubat umbrâ.*
>
> But let them panting in the *mid-day heat*
> Seek in ſome darkſome dell a ſafe retreat,
> Where'er of ancient growth Jove's tree is found,
> Stretching with ample ſweep his arms around,
> Or blackeſt grove of thick'ning holm-oaks made
> Frowns with the horrors of a ſacred ſhade.
>
> NEVILLE.

III. As a N. with a formative י, יצהר *Oil*, from it's *tranſparency* or *admitting the light*. freq. occ. "Oil, ſays that eminent Phyſiologiſt Mr. *Jones* (Phyſiol. Diſquiſitions, p. 15.), is condenſed when cold into a ſort of globules impervious to the light, and becomes as opaque as a ſolid lump of ſuet; but when theſe globules are diſſolved and opened by the action of fire, *the oil not only becomes tranſparent, but appears as bright and ſhining, as if the light were a natural part of it's body*. Comp. p. 222, 3. Some printed editions in Deut. vii. 13, read יצהריך plur. *Oils*; but others, and among them the *Complutenſian*, together with very many of Dr. *Kennicott*'s Codices, have יצהרך ſingular. In Zech. iv. 14, Joſhua the High Prieſt and Zerubbabel are ſtyled בני יצהר *Sons of Oil*, as being *anointed with the Holy Spirit*, and made his *inſtruments* in re-eſtabliſhing the church and ſtate of the Jews. Comp. ver. 6, 12, and ſee Bp. *Newcome*.

IV. It is once uſed as a V. in Hiph. Job xxiv. 11, בין שורתם יצהירו *Between* or *within their walls* they make or preſs out oil; (comp. ſenſe III.) or rather, *Between their walls* (with which the vineyards were encloſed, Prov. xxiv. 31.) they labour at noon-day, or bear the noon-day heat (*τον καυσωνα φερȣσι*, Mat. xx. 12.), which, it is well known, in thoſe hot eaſtern countries is, in the ſummer time, almoſt inſupportable, particularly *near walls* *. Comp. ſenſe II.

Hence Iſlandic Skyr, and Saxon ꞅciꞃ clear, tranſparent, and Eng. *Sheer*. See *Lye*'s *Junius* Etymol. Anglic. Alſo French *Jour* day, whence *Journée, journal*, and Eng. *Journey, journal*.

צוה

With a radical, but mutable or omiſſible, ה.

To command, order, ordain, give orders, which may be either *impulſive* or *prohibitory*, præcipere. It is followed by the particles על, אל, and ל, but ſometimes not. See Gen. ii. 16. iii. 11. vi. 22. Pſal. lxviii. 29. Jer. xxxv. 6. Exod. xvi. 24. i. 22. Deut. iv. 23. xxxiii. 4. 1 K. ii. 43. Iſa. v. 1. 2 Sam. xvii. 23. Iſa. xxxviii. 1. As a N. צו *A precept, command.* occ. Iſa. xxviii. 10, 13. Hoſ. v. 11. As a N. fem. מצוה, plur. מצות Nearly the ſame. Exod. xxiv. 12. Gen. xxvi. 5, & al. freq.

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* See Dr. *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 15, and *Harmer*'s Obſervations, vol. i. p. 167, Note, and p. 458.

צוח

With a ו radical, and fixed, as in נוע and שוע.

To cry aloud, ſhout. occ. Iſa. xlii. 11. As a N. fem. צוחה, and in Reg. צוחת *A cry* or *crying out.* occ. Pſal. cxliv. 14. Iſa. xxiv. 11. Jer. xiv. 2. xlvi. 12.

צחה

With a radical, but mutable or omiſſible, ה.

I. *To be white* or *clear, to ſhine*, ſpoken of the complexion. occ. Lam. iv. 7, צחו מחלב They were whiter *than milk*; where LXX ελαμψαν *they ſhone*, Vulg. nitidiores *more ſhining, clearer.* As a N. צח *White*, ſo LXX λευκος, and Vulg. candidus. occ. Cant. v. 10.

II. *To be white, pale.* occ. Iſa. v. 13, והמונו צחה צמה *And it's multitude* is, or looks, pale *with faſting.* Here המון being maſculine, the final ה in צחה muſt be radical.

III. As a N. צח *Clear*, ſpoken of heat, ſo Vulg. clara. occ. Iſa. xviii. 4.—of a wind, *clear* and *parching.* occ. Jer. iv. 11; where Vulg. urens *burning.*

IV. As a N. fem. plur. צחות *Things clear* or *plain*; or adverbially (ב being underſtood), *Clearly*, applied to the ſpeech, and oppoſed to עלגים *ſtammerers, ſtutterers.* occ. Iſa. xxxii. 4; where *Symmachus* τρανα *perſpicuous.*

V. As a N. מצח, plur. fem. מצחות, *The human forehead*, from it's *ſhining whiteneſs* or *ſmoothneſs.* Exod. xxviii. 38. Ezek. ix. 4. & al. freq.

VI. As a N. fem. plur. מצחות *Shining plates* of metal, laminæ. occ. 1 Sam. xvii. 6.

צחח, With the ſecond radical doubled. It occurs not as a V. in this form, but hence as Ns. צחיח, *The ſmooth, ſhining top* or *ſummit* of a rock. occ. Ezek. xxiv. 7, 8. xxvi. 4, 14; where the LXX λεωπετριαν *the ſmooth rock.* Fem. צחיחה *A ſhining, parched land* or *country.* occ. Pſ. lxviii. 7; where *Aquila* λεωπετριανδε *on the ſmooth rock.* Plur. maſc. צחחיים *Shining, rocky ſummits.* occ. Neh. iv. 13. Comp. Jer. iv. 11.

צחצחת Occurs not as a V. in this reduplicate form, but as a N. fem. plur. צחצחות *Violent* or *intenſe heats* or *droughts*, ſo the French Tranſlation, Les grandes ſechereſſes. occ. Iſa. lviii. 11. Comp. צחה III.

Der. Perhaps Latin *ſiccus* dry, whence *exſicco*, and Eng. *ſiccity, ſiccation, exſiccate, exſiccation*, &c.

צחן

Occurs not as a V. in Heb but in Chaldee ſignifies, *To corrupt, contaminate*, and in Syriac the N. denotes *Corrupted, polluted.* As a N. fem. in Reg. צחנת *A ſtench, ſtink*; Vulg. putredo *corruption.* Once, Joel ii. 20. Comp. ארבה under רבה IV.

Der. *Stain, ſtink, ſtench.*

צחק

I. *To laugh*, or more accurately, *to move backwards and forwards*, as the ſides or lungs, *in laughter.* Gen. xvii. 17, & al. freq. Comp. Ezek. xxiii. 32, לצחק *for laughing* or *laughter*, i. e. *to be laughed at*; ſo Vulg. in deriſum *for deriſion.*

II. In Kal and Hiph. *To ſport*, in dalliance. Gen. xxxix. 14, 17. xxvi. 8.—in joking, ſinging, and dancing. Exod. xxxii. 6; where the LXX παιζειν, which is in like manner uſed in the Greek writers for *dancing.* Comp. ver. 19, and *Greek* and *Eng.* Lexicon in Παιζω.

III. *To make ſport* or *diverſion, occaſion laughter.* Jud. xvi. 25. Ezek. xxiii. 32. In Hiph. *To ſport, jeer, mock.* occ. Gen. xix. 14. xxi. 9.

This Root is nearly related to שחק (which ſee), as appears plainly from Jud. xvi 25; and from a compariſon of Gen. xxi. 6, with Amos vii. 9; in which latter paſſage יצחק *Iſaac* is called ישחק.

Der. Lat. *jocor*, whence Eng. *joke, jocular*, &c. Alſo, perhaps, *jog*, and (compounded with גל *to roll*) *joggle.* Comp. under שחק.

צחר

Occurs not as a V. in Heb. but as a N. צחר *White, ſhining, of a bright, vivid, white colour.* occ. Ezek. xxvii. 18. Jud. v. 10. To this purpoſe the LXX (as cited by *Baſil*) * λαμπασων, *Sym-*

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* Should not the common reading of the LXX Μεσημβριας, be underſtood in the ſame ſenſe, namely, *Shining like the noon-day light?*

machus ϛιλϐοντων, and Vulg. nitentes, *ſhining*.

צי

Denotes *Dryneſs, drought.* So the LXX frequently render it by διψων *thirſty*, ανυδρος *without water*, and *Symmachus*, in Pſ. lxiii. 2, by διψαδης *thirſty*. Hence Lat. *ſitis* drought, thirſt, and *ſitio* to thirſt, &c.

I. As a N. ציה *Drought.* Job xxiv. 19. Alſo *Dry, deſert.* Job xxx. 3. Pſ. lxiii. 2. cvii. 35. Iſa. xli. 18. Zeph. ii. 13, & al. Plur. fem. ציות *Dry places* or *ground.* occ. Pſal. cv. 41; where LXX ανυδροις *without water.*

II. As a N. ציון *Dry, parched ground.* Iſa. xxv. 5. xxxii. 2. Alſo, *A dry heap* of earth or ſtones. occ. 2 K. xxiii. 17,—*What* הציון heap *is that which I ſee?*—(it is) הקבר the grave *of the man of God.* Jer. xxxi. 21, הציבי לך צינים or, as thirty of Dr. *Kennicott*'s Codices read, ציונים—*Set thee up* heaps. Ezek. xxxix. 15, *And ſhall raiſe up* (Heb. *build*) *near it* הציון a heap. Thus Mr. *Bate* in Crit. Heb. whom ſee. And to illuſtrate the laſt cited text, I add, that Dr. *Shaw*, in the Preface to his Travels, p. x. mentions his meeting with many *heaps of ſtones* in ſeveral places in *Barbary*, in the *Holy Land*, and in *Arabia*, which have been gradually erected over travellers barbarouſly *murdered*; the *Arabs*, according to a ſuperſtitious cuſtom among them, contributing each a ſtone whenever they paſs by them.

III. As a N. maſc. plur. ציים *Inhabitants of the wilderneſs.* Pſal. lxxii. 9. Iſa. xxiii. 13.

IV. As a N. maſc. plur. ציים rendered *Wild beaſts of the deſert. Bochart* (whom ſee, vol. ii. 862, &c.) thinks they are moſt probably the *wild cats* or *cat-a-mountains*; but by the company with which they are joined, Iſa. xxxiv. 14. Jer. l. 39, (though I confeſs this argument is of no great force) it may ſeem that the word rather denotes the *ravenous birds haunting the wilderneſs.* It may alſo be taken in this ſenſe, Iſa. xiii. 21, and, as I apprehend, Pſal. lxxiv. 14, *Thou haſt broken in pieces the heads of Leviathan*, i. e. the princes or captains of Egypt, *thou haſt given him for food* לעם לציים *to the multitude of* ravenous birds. (Comp. Exod. xiv. 30.) "The final deſtruction of the adverſaries of Meſſiah's kingdom is deſcribed at large under a like image, Rev. xix. 17, 18." Dr. *Horne*. Comp. Ezek. xxix. 5. xxxii. 4. And *Homer* often mentions the οιωνοι or *birds* as preying on the *carcaſes* of the dead or ſlain. See Il. i. lin. 5. ii. 393. viii. 379. xi. 395. xxii. 335, 354. xxiv. 411.

V. As a N. צי, plur. צים and ציים *A decked ſhip* or *veſſel*, which carries men and goods *dry*, as diſtinguiſhed from an open boat. occ. Num. xxiv. 24. Iſa. xxxiii. 21. Ezek. xxx. 9. Dan. xi. 30.

צל

To ſhade, ſhadow, overſhadow, ſhelter.

I. *To overſhadow.* It occurs not as a V. in Kal in this ſenſe, but as a N. צל *Shade, ſhadow.* 2 K. xx. 9. Iſa. xxv. 4. So Ezek. xxxi. 3, חרש מצל *ſtill* with ſhade; where LXX according to the *Alexandrian* MS. πυκνος εν τη σκηπη (read σκεπη) *thick* with ſhade. So another Hexaplar verſion. Comp. under חרש V. Alſo, *Shade, ſhelter, protection*, as of a houſe, Gen. xix. 8;—of a tree, Jud. ix. 15;—of a mountain, Jud. ix. 36;—of a gourd, Jon. iv. 5. Comp. Num. xiv. 9. Pſal. xci. 1. Iſa. xxx. 2. Eccleſ. vii. 12. As a N. fem. מצלה *A ſhady place* or *valley.* occ. Zech. i. 8; where LXX κατασκιων *overſhadowing.*

II. As a N. fem. צולה *A ſpread* or *extent* of waters *covering* a large bottom. occ. Iſa. xliv. 27. As a N. fem. מצולה, in Reg. מצולת, Nearly the ſame. Exod. xv. 5. Job xli. 22. Pſal. cvii. 24, & al. Comp. below צלל II.

III. As a word formed from the ſound, *To ring, tingle,* or *ſound*, as the ears in violent ſurpriſe or fright. So Vulg. tinnio. Thus the Lat. *tinnio*, and Eng. *ring, tingle, tinkle, toll, knoll, knell*, are all formed from the ſound. occ. 1 Sam. iii. 11. 2 K. xxi. 12. Jer. xix. 3. Comp. צהל II. and צלל III. below.

I place this ſenſe rather under צל than צלה, becauſe the Verb when thus uſed never occurs with a final ה; and becauſe I apprehend that in 1 Sam. iii. 11, תצילנה the reading of twenty-one of Dr. *Kennicott*'s Codices, and not תצלינה, is the true one, as in 2 K. xxi. 12. Hence

IV. As a N. fem. plur. מצלות *Bells.* occ. Zech.

Zech xiv. 20. But perhaps, as Mr. *Harmer* * has remarked, the word in this text rather means, as the Targum explains it, *coverings, capariſons, warlike trappings*; for though the modern eaſterns in their journeys fix *bells* upon their *camels*, it does not appear that they ever deck their *horſes* in this manner. *Niebuhr* however, Voyage de l'Arabie, tom. i. p. 96, mentions the *little bells* which they faſten to their *mules* as well as to their *camels*. So tom. ii. p. 107. And comp. *Harmer*'s Obſervations, vol. iii. p 283.

V. As a N. fem. plur. מצלתים *Cymbals.* So the LXX moſt commonly render it κυμβαλα. Theſe were *two convex plates of braſs* or *other metal*, which being ſtruck againſt each other produced a hollow *ringing* ſound. 1 Chron. xiii. 8. xv. 19, & al. See *Shaw*'s Travels, p. 204.

צלל I. *To be overſhadowed.* occ. Neh. xiii. 19; where Eng. Tranſlat. " *began to be dark.*

II. *To be overflowed, overwhelmed, covered with water.* occ. Exod. xv. 10.

III. *To ſound, quaver,* as the lips of a perſon in terrour. occ. Hab. iii. 16; where Vulg. contremuerunt *trembled.* Comp. above צל III.

צלצל I. *To overſhadow exceedingly,* or *very much.* occ. Iſa. xviii. 1, where *Aquila* σκια *ſhadow.* Comp. under כנף IV.

II. As a N. צלצל *The locuſt,* ſo called, according to *Bochart*, vol. iii. 446, from their ſometimes flying in ſuch ſwarms as to *obſcure* the ſun, and *darken* the air. occ. Deut. xxviii. 42.

III. As a N. maſc. plur. צלצלים *A kind of cymbals.* occ. 2 Sam. vi. 5. Pſ. cl. 5. See above צל V.

IV. צלצל דגים Job xl. 26, or xli. 7. Rendered Fiſh-*ſpears*; but the Heb. Root צל ſeems to have no connection in ſenſe with *ſpears.* Various have been the interpretations propoſed of this very difficult text. In order to clear it, I would firſt obſerve (with *Guſſet*) that the Heb. phraſe מלא ב־ may mean *to inſert, place,* or *ſet in,* as Exodus xxviii. 17; and then that the Chaldee Targum on this verſe runs literally thus: *Is it poſſible that thou ſhouldſt place his ſkin in the booth* or *booths* (Heb. שכות) *and his head* בגנונא דנוניא in the ſhed or hut for fiſh? So Vulg. gurguſtium piſcium. The Heb. צלצל דגים then may be rendered, agreeably to the idea of the Hebrew צל, *a booth* or *hut for fiſh*, or rather *of the fiſhermen*, and the whole verſe may refer, as *Guſſet* has obſerved, to the fiſhermen's cuſtom of hanging up in their *huts* the *ſkins* or *heads* of the ſtrange or monſtrous fiſhes they had taken, as hunters did thoſe of wild beaſts, and as our fox hunters ſtill nail up againſt the ſtable-door the *heads* of the foxes they have killed.

צלא Chald.

In Aph. *To pray, ſupplicate.* occ. Ezra vi. 10. Dan. vi. 10. The Targum often uſes it in the ſame ſenſe.

צלה

With a radical, but mutable or omiſſible, ה.

To roaſt, toaſt, or *bake* by fire. occ. 1 Sam. ii. 15. Iſa. xliv. 16, 19. As a N. צלי *Roaſted, roaſt.* occ. Exod. xii. 8, 9. Iſa. xliv. 16.

Hence Saxon ſpælan to burn, ſear, and Old Eng. *To ſweal* or *ſwele*, which is ſtill preſerved in *ſweling* a hog, whence *ſwelter, ſweltry, ſultry.* Alſo perhaps *a ſwallow*, a ſummer bird.

צלל As a N. צלול *A baked cake,* of bread namely. occ. Jud. vii. 13; where *Aquila* and the LXX, according to an Hexaplar copy, εγκρυφιας, and Vulg. ſubcinericius, *baked under the coals.* Comp. under עג I.

צלח

I. *To paſs on, advance, go forwards,* as men, 2 Sam. xix. 17, or 18 —as fire, Amos v. 6. So Targum ידלק כאשתא preſs upon, purſue, *as fire.* Comp. דלק.

II. With the Particle על following, *To come upon* a man, as the ſpirit of God. Jud. xiv. 6. 1 Sam. x. 6, & al. With אל following—as an evil ſpirit. 1 Sam. xviii. 10.

III. *To proceed* or *go forward, to proſper.* Iſa. liii. 10. Jer. xii. 1. In Hiph. The ſame. 1 K. xxii. 12. 2 Chron. xx. 20. Alſo, *To make* or *cauſe to ſucceed* or *proſper.* Gen. xxiv. 21, 40 Neh. i. 11.

IV. With ל following, *To be profitable* or *good for.* Jer. xiii. 7, 10. Ezek. xv. 4.

V. *To proſper, thrive,* as a tree or plant. Ezek. xvii. 9, 10. In Hiph. *To cauſe to proſper, bring to maturity.* Pſ. i. 3; where it is plain, from the ſtructure of the ſentence, that the latter part of the verſe ſtrictly refers to the *tree.*

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* Obſervations, vol. i. p. 469.

VI. Chald. In Hiph. or Aph. *To proſper.* Dan. vi. 28, & al. Alſo, *To cauſe to proceed* or *proſper, to promote.* Dan. iii. 30.

VII. As a N. fem. צלחת, plur. צלחות. occ. 2 K. xxi. 13. 2 Chron. xxxv. 13. Prov. xix. 24. xxvi. 15. In Chron. it is mentioned as ſomething in which they ſeethed the ſacrifices, but in the three other paſſages, particularly in the two laſt, as ſomething in which the meat was ſerved up. It muſt therefore mean *a pan, a ſtew-pan,* or ſomething of that kind, and ſeems to have it's Heb. name from it's *paſſing* or *being advanced* from the fire to the table. Prov. xix. 24, *The ſlothful man hideth,* or *plungeth his hand* in the pan, *and will not ſo much as* (ch. xxvi. 15, *it irketh* or *grieveth him to*) *bring it to his mouth again.* To illuſtrate which paſſages it may be remarked, that, to this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating make uſe neither of knives, forks, nor ſpoons, but only of their fingers and hands, even in eating pottage, or what we ſhould call *ſpoon-meats**. Comp. Mat. xxvi. 23.

As a N. fem. צלחית The ſame. occ. 2 K. ii. 20.

צלם

Occurs not as a V. in Heb. but in Syriac ſignifies *To figure, delineate, form, faſhion,* "figuravit, pinxit, finxit." *Caſtell.*

As a N. צלם

I. *An external form, image.* See Num. xxxiii. 52. 1 Sam. vi. 5. 2 K. xi. 18. Ezek. vii. 20. *A picture, a portrait.* Ezek. xxiii. 14. In Chald. *A form.* Dan. iii. 19. Alſo, *An image, a ſtatue,* Dan. ii. 31. iii. 1.

II. *An image, delineation, adumbration.* See Gen. i. 26. v. 3. That the *image of God* mentioned in the former of theſe paſſages conſiſted principally *in righteouſneſs and true holineſs* ſeems evident from Eph. iv. 24. Col. iii. 10. The tradition of man's being created *in the image of God,* or *of the Gods,* was preſerved among the Roman heathen till the coming of Chriſt. Thus *Cicero* De Leg. lib. i. cap. 22. *Qui ſe ipſe norit, primùm* aliquid *ſentiet ſe habere* divinum, ingeniumque in ſe ſuum, ſicut ſimulachrum aliquod, dedicatum *putabit.* He who knows himſelf will in the firſt place perceive that he is poſſeſſed of ſomething *divine,* and will think that *the mind within him was dedicated like a ſacred image;*" and *Ovid,* who lived till A, D. 17, in ſtill plainer terms, Metam. lib. i. lin. 83, ſays that † *Prometheus,* that is, *the Divine Counſel* (comp. Gen. i. 26) *formed man after the image of the Gods, who govern all things.*

> Finxit in effigiem moderantûm cuncta Deorum.

Comp. under דמה II. and *Greek* and *Eng.* Lexicon under Ανθρωπος.

III. *A mere image, a phantaſm, a vain ſhew* or *appearance, ſeeming to be ſomething real and ſubſtantial,* but not deſerving that character. occ. Pſ. xxxix. 7. lxxiii. 20, *Like as a dream when one awaketh (ſo) O Lord,* בעיר *at (thy) awaking* (to vengeance namely, comp. Pſal. vii. 7. lxxviii. 65.) צלמם תבזה *thou ſhalt deſpiſe* their vain ſhew or phantaſtic proſperity. As to the former text, there is a paſſage nearly reſembling it in *Sophocles,* Ajax, lin. 126, 6.

> 'Ορω γαρ ἡμας ȣδεν οντας αλλο ϖλην
> ΕΙΔΩΛ', ὁσοι ϖερ ζωμεν, η κȣφην σκιαν.
>
> I ſee all we who live are nothing elſe
> But empty *phantaſms* or ſhadows vain.

And *Shakeſpeare* may illuſtrate both texts.

> "———We are ſuch ſtuff
> As dreams are made of; and our little life
> Is rounded with a ſleep."
>
> TEMPEST, act iv. ſcen. 1.

IV. As a N. צלמות *Shadow of death.* See among the Pluriliterals.

צלע

To be or *go on the ſide.*

I. As a N. צלע, plur. צלעת, *A rib,* q. d. a *ſide-bone.* Gen. ii. 21, 22, where LXX and *Theodotion* ϖλευρα, and Vulg. coſta, *a rib.* Comp. ver. 23.

II. As a N. צלע *A ſide* or *lateral extremity.* Exod. xxv. 12. 1 Sam. xvi. 13. Job xviii. 12, & al. freq.

III. As a N. maſc. plur. צלעים is uſed for the *ſides* or *leaves* of a double wicket. 1 K. vi. 34. Comp. under קלע III.

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* See *Shaw*'s Travels, p. 232; *Niebuhr,* Deſcription de l'Arabie, p. 46, &c.—Voyage en Arabie, tom. i. p. 188; *Harmer*'s Obſervations, vol. i. p. 289; and *Complete Syſtem of Geography,* vol. ii. p. 304, col. 2.

† Προμηθευς from ϖρομηθευομαι *to provide, take counſel before-hand.*

IV. As a N. צלע *A ſide-room.* 1 K. vi. 5, 8, & al.

V. As a N. fem. plur. צלעות *Boards lining the ſide of a room*, q. d. *Ribs*, ſo LXX ϖλευραις. 1 K. vi. 15, 16.

VI. As a V. in Kal, *To lean*, or *ſlip on one ſide, to halt in walking*, q. d. *To ſidle.* Gen. xxxii. 31. Mic. iv. 6, 7. Zeph. iii. 19. As a N. צלע *A ſlipping aſide, a halting.* Pſ. xxxv. 15. xxxviii. 18. Jer. xx. 10, & al.

Der. *To ſlink, to ſling.* Qu?

צם

The idea ſeems to be *empty, meager, thin*, or the like.

I. *To be empty of*, or *abſtain from, meat and drink, to faſt.* freq. occ. See Jon. iii. 5, 7. Ruth ii. 9. Jud. iv. 19. In the laſt cited text however the *Complutenſian* edition, and very many of Dr. *Kennicott*'s Codices read צמאתי. As a N. צום *A faſt, faſting.* 1 K. xxi. 9. Pſ. xxxv. 13, & al. As a N. fem. צמה *Emptineſs, thirſt.* occ. Iſa. v. 13, according to the reading in *Forſter*'s Bible; but the *Complutenſian* and *Walton*'s Polyglott, together with very many of Dr. *Kennicott*'s Codices, read צמא.

II. As a N. fem. in Reg. צמת rendered *Locks*, of hair namely, but more probably ſignifies *a thin vail* of gauze or the like covering the face. occ. Cant. iv. 1, *Thy eyes* (*are thoſe*) *of doves* מבעד לצמתך *behind* thy vail; ſo ver. 3, and ch. vi. 6; where *Symmachus* *καλυμματι the vail.* Iſa. xlvii. 2, גלי צמתך *Remove* thy vail; ſo LXX *αποκαλυψον το κατακαλυμμα σε.* (Comp. Iſa. xxii. 8, under סך I.) *Symmachus* in Cant. iv. 3. vi. 6, likewiſe renders it by *καλυμματι a vail.* It is well known that the women of any character and condition in the Eaſt to this day always appear *vailed* before men. "The moſt eſſential part of the dreſs of the women in the Eaſt," ſays *Niebuhr*, Voyage de l'Arabie, p. 134, "ſeems to be the *vail, with which they cover their faces*, when a man approaches them;" and in his xxiiid plate, No. 48, he preſents us with the head of a female whoſe face is partly viſible through a *thin tranſparent vail.* Comp. Dr. *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 114; *Obſervations on the Turks*, p. 283; and *Potter*'s Antiquities, book iv. ch. xiii. p. 339, 40, 1ſt edit. and under סך I.

צמם occurs not as a V. but as a N. ſing. צמים (of the ſame form as תמים from תם) *A ſtarveling, a man almoſt ſtarved with hunger and thirſt, a meager wretch.* occ. Job v. 5. xviii. 9; in both which paſſages, particularly the former, there ſeems a manifeſt alluſion to the *half-ſtarved* Arabs of the deſert, who were always ready for plunder, as their deſcendants ſtill are to this day. Such *ſtarvelings* are thus deſcribed by *Volney*, Voyage, tom. i. p. 357, French edit. "Theſe men are ſmaller, leaner, and blacker than any of the *Bedoweens* yet known. Their waſted legs had only tendons without calves. Their belly was glued to their back.—In general the *Bedoweens* are ſmall, lean, and ſwarthy, more ſo however in the boſom of the deſert, than on the borders of the cultivated country. P. 358, where ſee more.—One may even ſay that the common *Bedoweens* live in habitual *miſery* and *famine.* P. 259." In Job v. 5, *Aquila* renders צמים by διψωντες, and Vulg. by ſitientes, *thirſty*, in the plur. and *Symmachus*, I think more juſtly, *διψων thirſty* in the ſingular, which, ſince צמים is joined with שאף *ſwallow up*, and placed in appoſition to רעב *hungry*, ſeems nearly right; but I would not confine the meaning of the word to *thirſt.*

צמא

It is nearly related, in ſenſe as well as ſound, to צם, as בוא to בן, חנא to חן.

To thirſt, whether in a natural or ſpiritual ſenſe. See Exod. xvii. 3. Pſal. xlii. 3. lxiii. 2. As a N. צמא *Thirſty*, whether naturally or ſpiritually. 2 Sam. xvii. 29. Iſa. xliv. 3. lv. 1. Alſo, *Thirſt, drought*, whether bodily or ſpiritual. See Deut. xxviii. 48. Amos viii. 11. So fem. צמאה. occ. Deut. xxix. 18, or 19. Jer. ii. 25. As a N. צמאון *Dry, thirſty land* or *ground.* occ. Deut. viii. 15*. Pſal. cvii. 33. Iſa. xxxv. 7.

צמד

To couple or *join together, be in pairs.*

I. *To couple, be in pairs.* occ. 2 K. ix. 25.—*Remember I and you* (*were*) את רכבים צמדים *thoſe who rode* paired, or in a pair together. Hence

II. As a N. צמד *A pair* or *couple* of horſemen, Iſa. xxi. 7.—of aſſes, Jud. xix. 3, 10.

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* See *Vitringa*, Obſervat. Sacr. lib. v. cap. 15, § 6.

of mules, 2 K. v. 17.—of oxen, 1 Sam. xi. 7. 1 K. xix. 19. Whence

III. As a N. צמד *An acre* of land, i. e. as much land as *a pair* of oxen will plough in a day. For the ſame reaſon *an acre* is called in Lat. jugerum, from jugum *a yoke*, of oxen namely. occ. 1 Sam. xiv. 14. (where ſee Vulg.) Iſa. v. 10.

IV. *To couple, join, faſten*, as a ſword. As a Participle Huph. occ. 2 Sam. xx. 8; where LXX εξευγμενην *joined*. As a participial N. צמיד *Something joined* or *faſtened to another*. occ. Num. xix. 15, צמיד פתיל *Something faſtened* with a thread. Vulg. ligaturam *a binding*, LXX δεσμον καταδεδεται *a bandage* or *ſtring is bound*, Eng. Tranſlat. *a "covering bound,"* which ſeems to be what is implied. Comp. Lev. xi. 32.

V. As a N. צמיד *A bracelet* (ſo LXX ψελλιον, and Vulg. armilla) the two ends of which, when worn, are *joined* or *faſtened together* with a haſp or the like. Gen. xxiv. 22. Num. xxxi. 50, & al.

VI. In Niph. With ל following, *To be joined to*, as to an idol, by attending it's worſhip. occ. Num. xxv. 3, 5. Pſal. cvi. 28.

VII. In Hiph. *To couple, join, connect together*, as deceit. occ. Pſ. l. 19, *Thy tongue* הצמיד connected together *deceit*; where Vulg. concinnabat *fitted together*, and LXX περιεπλεκε *wove together*.

> "Thy tongue to fraud has loos'd the reins,
> And lie with lie *connected feigns*."
>
> MERRICK.

Comp. Pſ. lii. 4, under חשב.

צמח

I. In Kal, *To ſpring, ſprout*, or *ſhoot up*, as herbs and plants. Gen. ii. 5. xli. 6, & al. freq. In Hiph. *To cauſe to ſprout, produce.* Gen. ii. 9. iii. 18. As a N. צמח. fem. צמחה *A ſprout, ſhoot, produce.* Gen. xix. 25. Pſal. lxv. 11, & al. צמח *The ſhoot* or *branch* is uſed as a title of the Meſſiah. Zech. iii. 8. vi. 12. See Mr. *Lowth* on theſe texts, and comp. Iſa. xi. 1, 10. iv. 2. Jer. xxiii. 5. xxxiii. 15.

II. *To grow* as the hair, which in this reſpect reſembles vegetables. Lev. xiii. 37. Jud. xvi. 22. Ezek. xvi. 7. So in Hiph. *To cauſe to ſprout* or *grow*, as a horn. Pſ. cxxxii. 17. Ezek. xxix. 21.

III. *To ſpring up, ariſe*, as other things. See Iſa. xlii. 9. lviii. 8. lxi. 11.

In 2 Sam. xxiii. 5, 6, I think, with Mr. *Green*, Poetical Parts of O. T. p. 80, that we ſhould read כי לא יצמיחו בליעל, *But* or *For wicked men* ſhall *not* flouriſh. So LXX ὁτι ȣ μη βλαςηση παρανομος. Comp. under חרצב, and obſerve that in Dr. *Kennicott*'s Bible the ו is printed between the words יצמח and בליעל.

צמק

To be dry, without moiſture. It occurs not as a V. but

I. As a Participle or participial N. maſc. plur. צמקים *Dry*. Spoken of the breaſts. So LXX ξηρȣς, and Vulg. arentia. occ. Hoſ. ix. 14.

II. As a participial N. maſc. plur. צמוקים or צמקים *Bunches of dried grapes* or *raiſins*. occ. 1 Sam. xxv. 18. xxx. 12. 2 Sam. xvi. 1. 1 Chron. xii. 40.

DER. *Smoke*. Qu?

צמר

Occurs not as a V. in Heb. but in Arabic the V. ſignifies inter al. *To be weak, languid* (ſee *Caſtell*), and the idea of the Heb. word ſeems to be *ſoft, tender*, or the like; for

I. As a N. צמר *Wool*, from it's *ſoftneſs*. So the Eng. *wool* ſeems related to the Gr. ȣλος *ſoft*. Lev. xiii. 47. Pſ. cxlvii. 16, & al. And on Pſ. obſerve that *Martial*, lib. iv. calls *ſnow* vellus *aquarum*, *a fleece* of waters, and *Pope*, Il. iii. lin. 284, mentions

> ———the *fleeces* of deſcending ſnows.

Comp. under שלג.

II. As a N. fem. צמרת *The top* or *leading ſhoot* of the cedar, ſo called from it's *ſoft, woolly* texture. Ezek. xvii. 3, & al.

DER. *Smear*. Qu?

צמת

In Kal and Hiph. *To cut off, deſtroy, conſume, deface.* See Lam. iii. 53. 2 Sam. xxii. 41. Pſ. xviii. 41. cxix. 139; where obſerve that the ſecond ת in צמתתני is uſed for the ה fem. See Grammar, ſect. vi. 26. So the LXX frequently render it by εξολοθρευω, and once (Pſal. xciv. 23.) by αφανιζω. In Niph. *To be cut off, conſumed.* Job vi. 17. xxiii. 17. As a N. fem. in Reg. צמת Cant. iv. 1, & al. See under צם II.

צמתת *To cut off, deſtroy*, or *conſume entirely*. occ. Pſ. lxxxviii. 17. As a N. צמתת *Somewhat entirely cut off* or *alienated*

from the owner, ſo as not to be reſtored to him at the Jubilee. occ. Lev. xxv. 23.
צמיתת The ſame. occ. Lev. xxv. 30.

Der. Saxon ſmitan, whence Eng. *Smite*, &c. *Smith*. Comp. under שמד.

צן

Occurs not as a V. but the ideal meaning ſeems to be *pointed*, *ſharp-pointed*, *picked*, *piercing*, *penetrative*, or the like.

I. As a N. maſc. plur. צנים *Thorn*, *prickles*. occ. Job v. 5. Prov. xxii. 5. Hence perhaps Lat. *ſentis* a thorn, Eng. *ſting*, *a ſtang*[*], ſtake.

II. As a N. fem. plur. צנות *Goads* or *ſharpened ſticks*, ſuch as beeves or cows were driven along with. So Vulg. Contis. occ. Amos iv. 2.

III. As a N. fem. צנה, plur. צנות *A large kind of ſhield or target*. It was larger than the מגן as appears from 1 K. x. 16, 17. 2 Chron. ix. 15, 16. Comp. 1 Sam. xvii. 7, 41. Pſ. v. 13. The *target* was probably thus denominated, becauſe the middle part of it *projected* in a *ſharpiſh* point, as ſome of the ſhields afterwards uſed by the Greeks and Romans did: and we are informed by the writers of their military affairs, that this *pointed protuberance* "was of great ſervice to them, not only in repelling or glancing off miſſive weapons, but in bearing down their enemies: whence *Martial* has this alluſion:

> *In turbam incideris, cunctos* umbone repellet[†].
> In crowds his *pointed boſs* will all *repel*.

IV. As a N. fem. in Reg. צנת *The piercing cold* of ſnow. occ. Prov. xxv. 13. The Targums frequently uſe the word in this ſenſe. Comp. under שלג. And from this N. צנה may be derived the ancient German *Sne*, *ſneu*, *ſnio*, Sax. ſnap, and Eng. *Snow*. See *Junius*, Etymol. Anglic.

V. As a N. צין. See under צי II.

VI. As a N. צנה *Sheep*. See under צאן; but I would juſt query here whether *ſheep* might not be called צנה and צנא from their great *ſenſibility of cold*, or *being*, as it were, eaſily *penetrated* by it. Comp. Senſe IV. and under שה.

צנן occurs not as a V. but as a N. maſc. plur. צננים or צנינם *Very ſharp pointed thorns* or *darts*. So LXX βολιδες, and Vulg. lanceæ and ſudes. occ. Num. xxxiii. 55. Joſh. xxiii. 13.

צנצן As a N. fem. צנצנת *An urn* or *pot* with a wide belly, and *ſtrait pointed* mouth, ſay the Lexicons. occ. Exod. xvi. 33.

צנח

To throw or *drive downwards*, cum impetu demittere, defigere.

I. Intranſitively, *To throw oneſelf off*, or *light*, as from an aſs. occ. Joſh. xv. 18. Jud. i. 14.

II. Tranſitively, *To drive downwards*, as a ſtake. occ. Jud. iv. 21; where the LXX, according to the *Oxford* MS. and the *Complutenſian* and *Aldine* editions, διηλασεν *drove through*, and Vulg. defixit *fixed down*.

צנם

Occurs not as a V. but as a N. fem. plur. צנמות *Hard*, *dry*. Once, Gen. xli. 23. Not only the Chaldaizing Jews apply צנמא for a *hard ſtone*, but the Samaritan verſion has צנמה for the Heb. חלמיש in the ſenſe of *very hard*, and as oppoſed to waters, Deut. viii. 15. xxxii. 13; and the Syriac verſion ſeems to uſe צנמא for a *rock* or *hard ſtone*, Job xli. 15, where it anſwers to the Heb. פלח תחתית *nether millſtone*.

צנע

In Niph. or Hiph. *To be modeſt*, *humble*. occ. Mic. vi. 8. As a Participle paoul maſc. plur. צנועים *Modeſt*, *humble*, *meek*; ſo LXX ταπεινων *humble*, and *Theodotion* επιεικων *meek*, and Vulg. as an abſtract Noun, humilitas *humility*. occ. Prov. xi. 2.

צנף

I. *To turn* or *roll round* and *round*, as a ball, *to bowl*. occ. Iſa. xxii. 18, twice. As a N. fem. צנפה *A circumvolution*, *rolling round*. occ. Iſa. xxii. 18.

II. *To circumvolve*, *roll*, or *wrap round*, as a turband on the head. occ. Lev. xvi. 4. As a N. צניף *A turband*, which conſiſts of a cap, and of a ſaſh of fine linen or ſilk, *wound round* the bottom of the cap[‡].

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[*] See *Junius*'s Etymol. Anglic. in Stang.

[†] *Potter*'s Antiquities of Greece, vol. ii. ch. 4. p. 35. 1ſt edit. See alſo Dr. *Chandler*'s Life of David, vol. ii. p. 7. Note, and the cccvth plate in *Scheuchzer*'s Phyſica Sacra, where are ſeveral repreſentations of theſe *pointed* ſhields.

[‡] Are not the Perſic *dulbend*, and Turkiſh *tulbend*, whence by corruption our Eng. *turband* and *turban*, derivatives from the Heb. דור *To go round*, and בנט *A band*? So *The Complete Syſtem of Geography*, vol. ii. p. 175, explains the Perſic *dulbend* by *a band that goes round*.

This is the uſual head-dreſs of the *Turks*, *Perſians*, *Arabs*, and other eaſtern nations to this day. Thus Dr. *Shaw*, Travels, p. 226, "The *Moors* and *Turks* (in *Barbary*), with ſome of the principal *Arabs*, wear upon the head a ſmall hemiſpherical cap of ſcarlet cloth—The *turbant*, as they call a long narrow web of linen, ſilk, or muſlin, is *folded round* the bottom of theſe caps, and very properly diſtinguiſhes, by the number and faſhion of theſe folds, the ſeveral orders and degrees of ſoldiers, and ſometimes of citizens, one from another*." occ. Job xxix. 14, whence it appears that the צניף or *turband* was worn in the eaſt as early as the time of Job; Iſa. lxii. 3, according to the *Keri*, and very many of Dr. *Kennicott*'s Codices, where it is uſed for the royal *turband*; Zech. iii. 5, twice, where it denotes the high-prieſts. Fem. plur. צניפות *Turbands*. Iſa. iii. 23. As a N. fem. מצנפת *The turband*, either of the king, as Ezek. xxi. 26; or of the high-prieſt, Exod. xxviii. 4, & al. freq.

Der. Old German *jumpen*, and Eng. *jump*.

צנק

Occurs not as a V. in Heb. but the Samaritan verſion uſes it, Exod. xiv. 3, in the ſenſe of *confining*, *ſhutting up*, "coarctavit, clauſit." *Caſtell*. As a N. צינק *A place* or *inſtrument of confinement*. Once, Jer. xxix. 26; where the LXX καταρ-ῥακτην *a dungeon*; ſo *Syr.* in Hexapl. ειρκτην, and Vulg. carcerem *a priſon*.

Der. *Snug*. Qu?

צנר

Occurs not as a V. in Heb. and the ideal meaning is uncertain; but

I. As a N. צִנּוֹר *An aqueduct, drain*, or *ſubterraneous paſſage for water*, "Tubus per quem aqua in declive fertur, puta ex monte vel ex tecto." *Bochart*. occ. 2 Sam. v. 8; where Vulg. fiſtulas *pipes*, French tranſlat. le canal, and Eng. *the gutter*. Ver. 6, *And the king and his men went to Jeruſalem, to the Jebuſite, the inhabitant of the land; and he* (the Jebuſite) *ſpake to David, ſaying, Thou ſhalt not come in hither* (כי אם הסירך), *except thou remove the blind and the lame*, (with whom I ſuppoſe they had, in bravado and contempt of David and his men, manned their walls) *to declare*, or *meaning*, *David ſhall not come in hither*. Ver. 7, *Nevertheleſs David took the ſtrong hold of Zion, the ſame is the city of David*. Ver. 8. *And*, or *For*, *David ſaid on that day* (in which he took it namely), *Let every one ſmite*, or (*be*) *ſmiting the Jebuſite, and let him reach* by, or through, the ſubterraneous paſſage *both the lame and the blind, who hate the perſon of David; becauſe they ſaid, the blind and lame* (man, ſing.) *ſhall not come into the houſe* or *caſtle*. Thus have I endeavoured fairly to conſtrue this very difficult paſſage juſt as it ſtands in *Forſter*'s Hebrew Bible, without preſuming either to make the leaſt alteration in the text, or to tranſpoſe the words of it, and add an extraordinary ſupplement, as in our common tranſlation; and on the 8th verſe I deſire it may be particularly obſerved, that *the lame and the blind*, i. e. the *invalids* who manned the walls, are ſaid to be thoſe שנאו (*who*) *hated* (אשר being underſtood before the V. שנאו, as uſual; or if with *Walton*'s and the *Complutenſian* Bible, and with twelve of Dr. *Kennicott*'s Codices, we read שנאי *hating*, the ſenſe will be exactly the ſame, without any ſupplement at all) נפש *the perſon of David*, על כן *becauſe they ſaid the blind and the lame* (ſing.) *ſhall not come in hither*; which if it does not abſolutely prove, makes it at leaſt highly probable that David himſelf was become *lame*, and had his *ſight affected*, or perhaps had *loſt an eye* by the ſevere hardſhips he had undergone, or by the wounds he had received in frequent engagements in which he had been concerned; and this perſonal inſult on the king by the *invalids* well accounts for his commanding them in particular to be attacked. There are ſeveral other inſtances in hiſtory, both ancient and modern, of cities or fortreſſes being taken by the enemy's entering through *ſubterranean paſſages*. Thus, "all parts of *Naples* are copiouſly ſupplied with water by an ancient *aqueduct*, which has more than overbalanced its ſervices by affording a paſſage for beſiegers to enter the city: through it Beliſarius introduced ſoldiers that ſurpriſed the Gothic garriſon; Alphonſus the firſt

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* For a very particular account of the modern *head-dreſs* of the eaſtern nations, ſee *Niebuhr*, Voyage en Arabie, tom. i. p. 129, &c.

repeated the ſtratagem with ſucceſs." 2d vol. of *Swinburne*'s Travels in the Two Sicilies, in Annual Regiſter for 1784, 5. Account of Books, p. 176.[*] In *Macpherſon*'s Hiſt. of Great Britain, vol. i. p. 407, we are told "ſome were appointed to ſeize the caſtle of Stirling by an old *gutter* or ſally-port toward Ballangwith, where no ſentinels were ever placed." So our King Edward III. entered the caſtle of Nottingham, through a *ſubterraneous paſſage*, which is ſtill to be ſeen, and ſurpriſed his mother and Mortimer. See *Rapin*'s Hiſt. of England, by *Tindal*, vol. i. p. 413, fol. and *Taylor*'s Concordance.

II. As a N. maſc. plur. in Reg. צנורי. occ. Pſ. xlii. 8; where the LXX *Καταῤῥακτων*, and Vulg. Cataractarum, *cataracts*; but it probably means, as rendered in our tranſlation, thoſe dreadful meteors called *water-ſpouts*; and it is no wonder that David ſhould mention theſe in allegorically deſcribing his multiplied diſtreſſes under the image of a ſtorm at ſea; ſince Dr. *Shaw*, Travels, p. 333, informs us that *water-ſpouts* are more frequent near the capes of *Latikea*, [†]*Greego*, and *Carmel* (which laſt every one knows to be in Judea), than in any other part of the Mediterranean [‡]. So *Sandys*, Travels, p. 161, deſcribing a *ſtorm* he met with on the coaſt of the Holy Land near *Acre*. "*Spouts of water* were ſeen to fall againſt the promontory of *Carmel*." "Thoſe which I had the opportunity of ſeeing," proceeds Dr. *Shaw*, "ſeemed to be ſo many *cylinders of water falling down from the clouds*; though by the reflection, it may be, of theſe deſcending columns, or from the actual dropping of the water contained in them, they would ſometimes *appear*, eſpecially at a diſtance, *to be ſucked up from the ſea*." But notwithſtanding this deſcription of Dr. *Shaw*'s, there is good reaſon to think that in ſome of thoſe meteors called *water-ſpouts*, *a great tube* or *pipe* is formed of the matter of the whirling clouds, which ſomehow or other draws up, or appears even when ſeen near to draw up, the ſea-water. For "Mr. *De la Pyme*, from a near obſervation of *two* or *three ſpouts* in Yorkſhire, deſcribed in the *Philoſophical Tranſactions*, gathers that the *water-ſpout* is nothing but a gyration of clouds by contrary winds meeting in a point or centre; and there where the greateſt condenſation and gravitation is, falling down into a *pipe* or *great tube*, ſomewhat like Archimedes's ſpiral ſcrew, and in it's working and whirling motion, *abſorbing* and *raiſing the water* in the ſame manner as the ſpiral ſcrew does, and thus deſtroying ſhips, &c. Thus, June the 21ſt, he obſerved the clouds mightily agitated and driven together; upon which they became very black, and were hurried round; whence proceeded *a moſt audible whirling noiſe*, like that ordinarily heard in a mill. Soon after iſſued *a long tube* or *ſpout* from the centre of the congregated clouds, wherein he obſerved a ſpiral motion, like that of a ſcrew; *by which the water was raiſed up*. Again, Auguſt the 15th, 1687, *the wind blowing at the ſame time out of ſeveral quarters*, created a great vortex and whirling among the clouds; the centre whereof every now and then dropped down in ſhape of a *long*, *thin*, *black pipe*, wherein he could diſtinctly behold a motion like that of a ſcrew, continually drawing upwards, and ſcrewing up, as it were, wherever it touched." Thus far my [||] author; and if his very particular account may be depended on, *Pliny* was nearly right when he ſpake (lib. ii. cap. 49.) of a kind of ſtorm, during which, "In longam *veluti* fiſtulam *nubes aquam trahit*. The cloud draws up the water as it were *into a long pipe*." And the *tube* or *pipe* above deſcribed I take to be the preciſe ſenſe of the Noun צנור in the Pſalm; which difficult word may receive ſome further illuſtration from the name of a *deep* and *rapid river* in *Sicily*, mentioned by *Thucydides* (lib. vii. cap. 84.), and called by the Greeks *Aſſinaros*, which *Bochart* with great probability thinks is from the Heb. הצינור, an appellation given it by the *Phenicians*, who much frequented that iſland. See *Bochart*, vol. i. 543, 4.

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[*] Comp. *Giannone* Iſtor. di Napoli, vol. i lib. iii. cap. 4, p. 157, and vol. iii. lib. xxv. cap. 7, p. 262.

[†] The Θεȣ Προσωπον of *Strabo* and *Ptolemy*. See *Maundrell*'s Journey, Mar. 15; *Shaw*'s Travels, p. 273.

[‡] Comp. *Harmer*'s Obſervations, vol. ii. p. 188, &c.

[||] In *New and Complete Dictionary of Arts*, &c. in SPOUT, where ſee more.

But to return to the *water-ſpout.* The phenomena of this meteor are ſo very extraordinary, that the learned Mr. *William Jones* (Phyſiological Diſquiſitions, p. 595, &c. which by all means ſee) thinks they can not be accounted for, but by recurring to the aſſiſtance of the *electrical fluid:* and I believe any intelligent and candid perſon who reads what he has written on this ſubject, will be inclined to the ſame opinion.

צעד

I. In Kal. *To ſtep, walk, go forwards.* Prov. vii. 8. Jer. x. 5. Comp. Gen. xlix. 22, where Vulg. diſcurrerant *ran over.* As a N. צעד *A ſtep.* Job xiv. 16. Prov. iv. 12. Pſ. xviii. 37, & al. As a N. maſc. plur. in Reg. מצעדי *Steps.* Pſ. xxxvii. 23. Prov. xx. 24.

II. In Kal, *To ſtep, march,* or *move in a pompous, ſtately manner.* Jud. v. 4. 2 Sam. vi. 13. Hab. iii. 12. Alſo, in Kal, or according to the reading of the *Complutenſian, Forſter*'s, and Dr. *Kennicott*'s Bible, in Hiph. Tranſitively, *To march againſt, invade.* occ. Job xviii. 14, ותצעדהו למלך בלהות *And waſtings, deſtruction, ſhall* march againſt him, *as* (comp. under ל 13.) *a king.* See Prov. xxx. 29, 31; and obſerve that the N. plur. בלהות is in like manner joined with the V. ſingular תשׂגהו, with the Pron. הו poſtfixed, in Job xxvii. 20. As a N. fem. צעדה *A ſtepping, marching.* occ. 2 Sam. v. 24. 1 Chron. xiv. 15.

III. As a N. אצעדה *An ornament* worn on the arm, *a chain,* ſo called perhaps from the *links, bars,* or *ſteps,* as it were, of which it conſiſted. occ. Num. xxxi. 50. 2 Sam. i. 10. In the latter paſſage it is mentioned as worn on the arm, and in the former, where it is rendered in our tranſlation *chains,* it is ſpoken of as made of *gold,* and diſtinguiſhed from the צמיד, which I therefore ſuppoſe was of *cloſe work.*

IV. As a N. fem. plur. צעדות The ſame as אצעדה; ſo זרע and אזרע are of the ſame import. occ. Iſa. iii. 20.

צעה

With a radical (ſee Iſa. li. 14. lxiii. 1.), but mutable or omiſſible, ה.

I. In Hiph. *To ſpread, ſtretch out, ſtrew,* as ſackcloth and aſhes. occ. Iſa. lviii. 5. So the LXX ὑποϛρωσῃ *ſtrew under,* and Vulg. ſternere. In Niph. *To be ſtrewed* or *ſpread.* occ. Eſth. iv. 3. Iſa. xiv. 11. The LXX render it by ϛρωννυω, and Vulg. by ſterno.

II. As a N. with a formative י, יצוע Somewhat *ſpread out* for men to lie upon, *a bed, a mattreſs.* Gen. xlix. 4, & al. The LXX render it ϛρωμνη, and Vulg. ſtratum, preſerving the idea of the Heb. Alſo, *A chamber, a bed-chamber.* So *Montanus,* Thalamus. occ. 1 K. vi. 5, 6, 10. As a N. מצע *A bed, a mattreſs.* occ. Iſa. xxviii. 20; where *Theodotion* ὑποϛρωμα. Hence

III. In Hiph. *To ſpread out one's bed,* i. e. according to the eaſtern cuſtoms, *a mattreſs.* Comp. ערש. occ. Pſ. cxxxix. 8.

IV. *To ſtrew* or *throw down.* occ. Iſa. lxiii. 1. Jer. xlviii. 12. So the Vulg. renders the word in this latter paſſage by ſtratores and ſternent, and the LXX by κλινοντας and κλινȣσιν.

V. As a participial N. צעה *Stretched out, lying along,* as a perſon confined in priſon. occ. Iſa. li. 14, The proſtrate priſoner *haſteneth to be looſed,* i. e. ſhall be ſpeedily looſed, comp. ch. xxxii. 4, Heb. —as a proſtitute. occ. Jer. ii. 20; ſo the Vulg. proſternebaris.

צעצע occurs not as a V. but as a N. maſc. plur. צעצעים. occ. 2 Chron. iii. 10, *And he made—two cherubs* מעשה צעצעים of overlaid *work, and overſpread them with gold.* "This word expreſſes the manner of the workmanſhip, or of covering the *cherubs* with gold, to have been by *ſpreading* or *laying along* the gold cloſe upon all parts.—The gold was *ſpread upon* the images, ſo as to take their exact ſhape or form. The ſheet of gold was *ſpread upon* every part of the images, being made to *cover* them as the ſkin does the body, not like a looſe garment, but conforming to the images in every point, as if it had been their outward ſurface; and as there were *many ſpreadings* upon the *many* ſhapings, parts, and turns of their bodies, the word (צעצעים) is very properly *doubled* and *plural.*" Thus the learned Mr. *Bate,* in his Enquiry into the Similitudes, &c. p. 125, 6, where the reader may meet with further ſatisfaction on this ſubject.

צען

In a Niph. ſenſe, *To be removed, transferred.* So the Vulg. transferri. Or rather, *To be moved, ſhaken.* So LXX σεισθωσιν. Once, Iſa. xxxiii. 20, where ſee *Vitringa.*

צעף

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. צעיף *A kind of vail.* So LXX θεριστρον, and Vulg. pallium. occ. Gen. xxiv. 65. xxxviii. 14, 19. See *Harmer*'s Obſervations, vol. iv. p. 483.

צעק

I. In Kal, and Hiph. *To cry out* or *aloud, to exclaim.* Gen. xxvii. 34. 2 K. ii. 12, & al. freq. It is applied figuratively to the blood of a murdered perſon. Gen. iv. 10.—to the heart. Lam. ii. 18. As a N. fem. צעקה *Cry, clamour, vociferation.* Exod. xi. 6. xii. 30, & al. freq.

II. In Kal, *To convoke, call together by proclamation.* 1 Sam. x. 17; where LXX παρηγγειλεν, and Vulg. convocavit *convoked.* In Niph. *To be convoked, aſſembled by proclamation.* Jud. vii. 23, 24, & al. Comp. זעק.

צער

Denotes *Smallneſs, littleneſs, meanneſs.* As a V. *To be little, mean, vile.* occ. Job xiv. 21. Jer. xxx. 19; in both which paſſages it is oppoſed to כבד *glorious.* As Nouns צעור and צער *Little.* Jer. xiv. 3. Zech. xiii. 7. צעיר *Little, ſmall, young.* Gen. xix. 31. xliii. 32. Joſh. vi. 26. Iſa. lx. 22. מצער *Small, little.* Gen. xix. 20. Alſo, *A little time* or *while.* Iſa. lxiii. 18. Fem. in Reg. צערת *Littleneſs, youth.* Gen. xliii. 32. Comp. זער. Micah v. 1, or 2, And thou Bethlehem Ephrata צעיר (though) little, להיות (*art*) *to be among the thouſands of Judah,* i. e. conſiderable among them; and *art* is to be underſtood before להיות in the former part of the verſe, as *he who is* in the latter. Comp. under ל 21.

צפד

To adhere, ſtick cloſe; where LXX επαγη (from πηγνυω) *was fixed,* and Vulg. adhæſit *adhered.* Once, Lam. iv. 8. In Arabic the word is uſed for *binding hard* or *cloſe.*

Der. *Spot.* Qu?

צפה

With a radical, but mutable or omiſſible, ה. In general, *To overſpread.*

I. In Kal, *To overſpread, overlay,* as with gold, braſs, wood, precious ſtones. See inter al. Exod. xxv. 11. xxvii. 2. 1 K. vi. 15. 2 Chron. iii. 6. As a Participle Huph. מצפה *Spread over.* occ. Prov. xxvi. 23. As a participial N. צפוי *Somewhat overſpread, an overlaying, covering.* Exod. xxxviii. 17, 19. Num. xvi. 38, 39. Iſa. xxx. 22, *And ye ſhall defile,* or *treat as defiled* צפוי the overlaying (Vulg. laminas *the plates*) *of thy carved images of ſilver, and the dreſs of thy molten image* (or *metalline caſe*) *of gold.* Comp. under נסך IV. So LXX in the two laſt cited texts περιθεμα.

II. As a N. fem. צפת *A covering* or *ſhell.* occ. 2 Chron. iii. 15; where it is rendered *chapiter,* and by comparing this text with 1 K. vii. 16, evidently appears to be only another name for the כתרת or *hemiſpherical crown* which was placed on the top of each of the pillars in the porch of Solomon's temple. Comp. under כתר III.

III. As a N. צוף, plur. צופים *A honeycomb, the waxen cells ſpread over* the honey. So LXX κηριον, and Vulg. favus. occ. Pſ. xix. 11. Prov. xvi. 24.

IV. In Kal, *To overſpread, overflow,* as waters. occ. Lam. iii. 54. So LXX υπερεχυθη, and Vulg. inundaverunt. In Hiph. *To cauſe to overflow.* occ. Deut. xi. 4; where LXX επεκλυσε *overflowed,* and Vulg. operuerint *covered.* And obſerve that in this text הציף in Hiph. with י inſerted before the ף, is of a ſimilar form with יעיב from עבה, Lam. ii. 1. As a N. fem. in Reg. צפת *An overflowing,* as with blood. occ. Ezek. xxxii. 6, *And I will drench* ארץ צפתך *the land of thy* overflowing (i. e. thy land which is regularly *overflowed,* by the Nile namely, on which its fertility depends. Targ. ארעא דהניתא *thy* fat *land*) *with thy blood, even to the mountains,* by which Egypt was bounded to the eaſt and weſt.

V. *To overſpread, float upon the ſurface,* as a ſolid ſubſtance in ſwimming. occ. 2 K. vi. 6, *And the iron* יצף floated. So LXX επεπολασεν, and Vulg. ſupernatavit.

VI. In Kal, *To ſpread,* as it were, *the ſight over, to overſee, ſurvey, look around, contemplate, watch.* See Pſ. lxvi. 7. Prov. xv. 3. xxxi. 27. Jer. xlviii. 19. Nah. ii. 1, or 2. Hab. ii. 1. Gen. xxxi. 49. It

Is applied figuratively to a tower, as *looking* is in Engliſh, and * *βλεπειν* in Greek. Cant. vii. 4, or 5. As a Participle or participial N. צפו of the like form as בהו, ענו, and others, *Watched for, ſpied out.* occ. Job xv. 22, *He believeth not that he ſhall return out of darkneſs,* וצפו הוא אלי חרב *but* (*believeth that*) *he himſelf* (*is*) watched for *by*, or ſpied out *for, the ſword.* Comp. Pſ. xxxvii. 32, and *Scott* on Job. As a participial N. צפה *A perſon who looks around, a watchman.* 2 Sam. xiii. 34. xviii. 24, & al. freq. מצפה, plur. in Reg. מצפי The ſame. Iſa. xxi. 6. Mic. vii. 4. Alſo, *A place for viewing* or *watching, a watch-tower,* ſpecula. 2 Chron. xx. 24. Iſa. xxi. 8. As a N. fem. צפית *A viewing* or *watching.* Iſa. xxi. 5. Lam. iv. 17.

Hence old French *eſpier* (whence *eſpion*), and Eng. *eſpy, ſpy.*

צפצף *To look about accurately* or *curiouſly.* It occurs not as a V. in this ſenſe, but hence as a N. fem. צפצפה *Curious circumſpection, looking about with great caution* and *circumſpection.* LXX *επιϐλεπομενον looked on.* occ. Ezek. xvii. 5; where obſerve that it is uſed adverbially for *very circumſpectly,* ב being underſtood as uſual. Comp. צפה VI.

II. In Kal and Hiph. *To chirp, peep,* or *twitter,* as birds. occ. Iſa. viii. 19. x. 14. xxix. 4. xxxviii. 14. In this ſenſe it is plainly a word formed from the ſound, as the Lat. *pipio,* and Eng. *peep, chirp, cherrup, twitter.* Comp. under צל III. and צהל II. and ſee *Bochart,* vol. iii. 149.

צפח

Occurs not as a V. and the ideal meaning is uncertain, but

I. As a N. fem. צפחת *A pitcher,* or *jar,* to hold water or oil. 1 Sam. xxvi. 11. 1 K. xvii. 12, & al.

Hence Gr. *σκυφος,* Lat. *ſcyphus,* a jug.

II. As a N. fem. צפיחת *A pitcher-cake,* i. e. *a cake baked* by ſpreading it on the inſide of *a pitcher* heated for this purpoſe, as is † ſtill ſometimes practiſed by the Arabs. Exod. xvi. 31.

צפן

I. *To hide, conceal.* Exod. ii. 2, 3. Joſh. ii. 4. Comp. Job xvii. 4. In Niph. *To be hidden, concealed.* Jer. xvi. 17.

As a participial N. צפון

1. *A ſecret place,* adytum, Ezek. vii. 22, where it plainly means the *Holy of Holies.*

2. It ſeems to be uſed for the *condenſed circumference* of the heavens (comp. under עבה V.), Quod tegit omnia cœlum, as *Ovid* expreſſes it, Metam. lib. i. lin. 5, or as *Cicero* De Nat. Deor. lib. ii. cap. 4. Omnia cingens et coercens cœli complexus,—extrema ora et terminatio mundi. Job xxvi. 7, נטה צפון על תהו *Spreading* the (circumferential) covering *over,* or *upon, the liquid air,* or *the looſe fluid matter* of the heavens (comp. Job vi. 18.) which is not ill expreſſed in *Macrobius* Saturnal. lib. i. cap. 21, by Cœli, cujus ambitu continetur aër—*The cope* or *vault of heaven, within whoſe compaſs the air is contained.*

II. It is applied to *winking* or *half-cloſing* the eyes, in order to ſee more diſtinctly. occ. Pſ. x. 8, *His eyes* יצפנו are winked *againſt the afflicted.* The LXX Tranſlation *αποϐλεπουσιν εις,* and Vulg. reſpiciunt in, *look at, behold,* give the general ſenſe, but not the beautiful image expreſſed in the Hebrew.

III. *To hide, lay up, reſerve.* Pſal. xxxi. 20. Prov. x. 14. xiii. 22. Hoſ. xiii. 12. In Niph. *To be laid up, reſerved.* Job xv. 20, And *a number of* (i. e. *many*) *years* (of puniſhment namely) נצפנו *are laid up for the terrible.* So Job xxiv. 1, *Why are not ſtated times* (i. e. of vengeance) reſerved or laid up *by the All-bountiful?* Comp. Job xxi. 19. As a participial N. צפין, or, as the *Keri,* and many of Dr. *Kennicott*'s Codices read, צפון *Hidden treaſure* or *ſtore.* Pſ. xvii. 14. Maſc. plur. in Reg. צפוני Job xx. 26, *All kind of darkneſs* (*miſery*) *is reſerved* לצפוניו *for his* hid treaſures. Unknown miſery is *treaſured up* for him. Comp. Rom. ii. 5.

IV. As a participial N. צפון or צפן *The north* or *northern part,* probably ſo named, becauſe to our northern hemiſphere of the earth the ſun appears to move from eaſt to ſouth, and from ſouth to weſt, and *towards mid-day* is at all times of the year *ſoutherly,* whence the *north ſide* of a building, tree, or mountain is *uſually concealed* or *hidden* from his direct rays, and is, as we expreſs it, *in the ſhade.* Gen. xiii. 14. Exod. xxvi. 20, & al. freq. Prov. xxv. 23, רוח צפון The north wind *diſſipates the rain.* So in *Homer,* "Notus (the *ſouth wind*) covers the mountain-tops with clouds, which it is the buſineſs of Boreas (the *north wind*) to *diſpel.*—Boreas is rapid and violent, but ſerene and drying, *diſpels clouds,* brings hoar-froſt and ſnow, and is *clear, pure,* wholeſome, and reviving*." Comp. *Homer,* Il. v. lin. 524—6, and under זהב I.

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* Comp. *Greek* and *Eng.* Lexicon in Βλεπω VII.

† See *Niebuhr,* Deſcription de l'Arabie, p. 45, 6, and *Harmer*'s Obſervations, vol. i. p. 367.

As a N. צפוני *Northern.* occ. Joel ii. 20.

V. בעל צפון *Baal-Zephon,* a place on the confines of Egypt, near the Red Sea, mentioned Exod. xiv. 2. Num. xxxiii. 7, and probably ſo called from the *Baal* there worſhipped, who ſeems to have had the epithet צפון added to his name, on account of an *artificial ſky,* of azure and precious ſtones I ſuppoſe, under which the idol was placed. Comp. Senſe I. 2, and under מלך VI. VII. and פער II. Or, "If צפון be related to צפה *to ſpy out* or *obſerve,* then *Baal-zephon* will probably ſignify the *God of the watch-tower,* or *the Guardian-god,* ſuch as was the *Hermes* or *Terminus* of the *Romans,* the Εφορος Θεος of the Greeks, &c." *Shaw*'s Travels, p. 309, Note. Comp. *Bruce*'s Travels, vol. i. p. 233.

VI. As a N. צפנת. See under פענח among the Pluriliterals in פ.

צפע

Occurs not as a V. in Heb. but I ſuſpect the radical idea is, *To caſt* or *dart forth with force* or *violence, to eject;* for in Arabic it denotes to *eject* the fæces, and alſo to *ſmite* or *ſlap* with the hand, which laſt ſignification it has alſo in Ethiopic.

I. As Ns. צפע, צפעני, and צפעוני, A ſpecies of *ſerpent, the baſiliſk.* So *Aquila* in Jer. viii. 17, Βασιλισκȣς, and Vulg. throughout Regulus. It might perhaps be ſo called from it's *violent darting* on it's prey, though *Bochart* rather thinks it denominated by an onomatopœia from it's *hiſſing,* which he ſhews to be very remarkable; and accordingly it is hence in Latin called Sibilus *the hiſſer.* occ. Prov. xxiii. 32. Iſa. xi. 8. xiv. 29. lix. 5. Jer. viii. 17. See *Bochart,* vol. iii. 399, & ſeq.

II. As a N. fem. plur. צפעות *Iſſue.* occ. Iſa. xxii. 24.

III. As a N. maſc. plur. צפועי *Excrements, dung.* occ. Ezek. iv. 15. So the LXX βολβιτα, from βαλλω *to caſt.*

Der. Lat. *Spuo* to ſpit. Eng. *To ſpew.* Qu?

צפר

I. *To move quickly, ruſh haſtily, ſhoot away.* occ. Jud. vii. 3; where the LXX (according to the *Alexandrian* copy) εξωρμησαν *ruſhed forth.*

II. As a N. צפור or צפר, plur. צפרים *A bird* in general, whether great or ſmall, ſo called from their *ſwift motion* or *ſhooting away.* (Comp. עוף under עף I.) Gen. vii. 14. xv. 10. Lev. xiv. 4. Deut. iv. 17. xiv. 11, & al. freq. In Pſ. cii. 8, צפור בודד *ſitting upon the houſe-top* ſeems to be the *ſolitary ſparrow,* which is deſcribed in *Brooke*'s Nat. Hiſt. vol. ii. page 192, 197, 447. "It uſually *ſits alone,*" ſays he, "on the *tops* of old buildings and *roofs* of churches, ſinging very ſweetly, eſpecially in the morning—and is an oriental bird."

In Neh. v. 18, צפרים probably denotes *domeſtic fowls,* particularly the *houſe-cock* and *-hen,* which Dr. *Ruſſell* informs us they ſtill have in their markets at *Aleppo,* Nat. Hiſt. p. 63. So צפור Eccleſ. xii. 4, appears to be the houſe-cock, at whoſe *firſt crowing,* which is before the day-break, the reſtleſs old man is ready to quit his uneaſy bed. To this purpoſe Mr. *Harmer,* Obſervations, vol. iv. p. 38, &c. who ſhews that in the eaſt the young and healthy, as well as the aged, *uſually riſe with the dawn,* and that therefore the *voice of the bird* muſt here import a time earlier than this.

III. As a N. צפיר *An he-goat,* from his *nimble* or *rapid motion.* occ. 2 Chron. xxix. 21. Dan. viii. 5, 8, 21; in which three latter paſſages the Grecian kingdom is very properly repreſented under this emblem from the *ſwiftneſs* of it's *progreſs,* and the *rapidity* of it's conqueſts under *Alexander* the Great, its firſt king †.

Chald. As a N. maſc. plur. in Reg. צפירי The ſame. occ. Ezra vi. 17. viii. 35.

IV. As a N. maſc. plur. in Reg. צפרני *The nails* (*quibus* involatur *ſeu* irruitur) with which beaſts and birds *ruſh* on their prey or enemies (comp. טפר and Dan. iv. 30. vii. 19.), and which are alſo a kind of natural *offenſive* weapons to * men. occ. Deut. xxi. 12.

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* *Wood*'s Eſſay on the Genius and Writings of *Homer,* p. 64, 67. Comp. *Virgil,* Georgic. iii. lin. 196, &c.; *Ovid,* Metam. lib. i. lin. 262, 263, 328.

† See *Prideaux* Connect. part i. book viii. an. 330, and Bp. *Newton*'s Diſſertations on the Prophecies, vol. ii. p. 29, &c.

V. As a N. צפרן *The ſharp point* of a hard ſubſtance reſembling a *nail*. occ. Jer. xvii. 1. So *a nail* is uſed in Eng. for a ſmall *ſharp ſpike* of ſome metal.

VI. As a N. fem. צפירה, and צפרה, rendered *the morning*, as if it denoted *The briſk morning light darted* on the earth. (Comp. under עף III.) occ. Ezek. vii. 7, 10. But *Bate*, Crit. Heb. has juſtly remarked, that in theſe texts הצפירה and הצפרה may be Verbs in Hiph. and tranſlated accordingly, *it is puſhing* or *hurrying along*; which interpretation it muſt be confeſſed is very agreeable to the conſtruction of the contexts.

VII. צפירת תפארה *A crown of glory*, ſo called either from it's *radiated* form, or from it's *ſparkling* or *darting forth* rays of light. So *Symmachus* Κιδαριν δοξασματος. occ. Iſa. xxviii. 5.

DER. *A ſparrow*. Alſo perhaps Lat. *ſpiro* to breathe, whence *aſpire*, *inſpire*, *perſpire*, *reſpire*, *ſpirit*, *ſpiritual*, &c. *Greek* Ζεφυρος, Lat. *Zephyrus*, and Eng. *Zephyr*.

צץ

To break or *burſt forth* as a flower, the light, the hair, &c. effloreſcere.

I. In Kal, *To flower*, *bloſſom*, *bloom*. occ. Num. xvii. 8. (where the LXX εξηνθησεν *bloſſomed*, Vulg. eruperant *had burſt forth*); Ezek. vii. 10. (where the LXX ηνθησεν, and Vulg. floruit, *flowered*.) In Hiph. *To flower*, *flouriſh*. Pſ. lxxii. 16. xc. 6, & al. Cant. ii. 9, מציץ מן החרכים, Flowering, i. e. ſhewing himſelf, or burſting out, as it were, like a noble flower, *from the lattices*, of the chioſk, or arbour namely. Comp. under פתל. Thus *Harmer*, Outlines of a New Commentary, p. 143, 4. And in *Stewart*'s Journey to *Mequinez* we are preſented with almoſt the very circumſtance whence this image is taken; for an arbour in the gardens of the *Baſſa*, near *Tetuan*, is there mentioned as made of *cane-work*; and " this arbour," adds the author, " was rendered very delightful by a great number of *carnations growing through the cane-work*." As a N. ציץ, plur. ציצים, *A bloſſom*, *flower*. Num. xvii. 8. 1 K. vi. 18, & al. As a N. fem. ציצת *An effloreſcence* or *flowering*, *a flower*. occ. Iſa. xxviii. 4.

II. In Hiph. *To eradiate*, *emit ſplendour* or *radiance*. occ. Pſ. cxxxii. 18.

III. As a N. ציץ. It is rendered *a plate*, i. e. of metal, ſo LXX πεταλον, and Vulg. laminam; but by the preceding application ſhould rather have been tranſlated *a flower*. It was faſtened to the High Prieſt's turband, upon his forehead, by a blue thread or twiſt; and as by it's *flower-like* ſhape and ſubſtance, which was pure gold, it was a very ſtriking emblem of *eradiation*, ſo it very properly pointed him out as a type of the *divine light*. occ. Exod. xxviii. 36. xxxix. 30. Lev. viii. 9.

IV. As a N. ציץ *Plumage*, *feathers*, or *wings*, as of a bird. occ. Jer. xlviii. 9. Comp. Senſe VI.

V. As a N. fem. ציצת *A flower*, i. e. *a flower-like taſſel* or *tuft*. occ. Num. xv. 38, 39. (comp. Iſa. xxviii. 4. above), which the Jews were commanded to wear on the extremities or borders of their garments. This ציצת is otherwiſe expreſſed by גדלים *conical flowers*, Deut. xxii. 12; and theſe *artificial flowers* put on their garments with a פתיל *complicated thread* or *twiſt* of *blue* or *ſky-colour*, an emblem of the *Holy Spirit*, taken from the *azure* appearance of the material ſpirit, were no doubt intended as a conſtant memento to them that they were the *children of light*, and as ſuch were bound to walk in the *complicated graces* of the *Spirit*; or as it is expreſſed, Num. xv. 40, that *ye may remember and do all my commandments, and be holy unto your Aleim*. Comp. under גדל II. and *Greek* and *Eng*. Lexicon in Κρασπεδον.

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* Thus *Horace*, lib. i. ſat. iii. lin. 100—3,

> ——*Glandem atque cubilia propter*
> Unguibus & *pugnis, dein fuſtibus*——
> *Pugnabant*——
>
> Then they for acorns fought, or for a cave,
> With *nails*, then *clubs*, the arms that nature gave.
> CREECH.

So *Pythias* in *Terence*'s Eunuch. act. iv. ſcen. iii. lin. 5, 6,

> ——*Qui ſi nunc detur mihi,*
> *Ut ego* unguibus *facile illi in oculos* involem *veneſico!*
>
> Whom if I could but find, how gladly would I *fly* at the raſcal's eyes with my *nails!*

VI. As a N. fem. ציצת joined with ראש, *The bloom, effloreſcence,* or *eradiation,* i. e. *the hair,* of the head. occ. Ezek. viii. 3. Comp. under נזר II.

צק

To preſs, preſs down, compreſs, ſtraiten.

I. In Kal and Hiph. *To compreſs, ſtraiten.* Deut. xxviii. 53, & al. freq. As a N. fem. צוקה *Compreſſion, compreſſure.* Iſa. viii. 22. As a N. מצוק *Straitneſs.* Deut. xxviii. 53, & al. As a N. יצוק *Compreſſed, firm, hard.* Alſo, *A compreſſed concretion.* See Job xxix. 6. xli. 14, 15, or 23, 24. But comp. under יצק I. II.

II. מצקי ארץ *The inſtruments of compreſſing,* or *the compreſſors of,* the earth, i. e. The columns of the celeſtial fluid which *compreſs* or *keep* it's parts *together.* occ. 1 Sam. ii. 8. Comp. under עמד V.

III. In Kal, *To lay* or *ſet down,* i. e. ſtrictly, *to let a thing be preſſed down,* or *ſettle* on the ground by the *preſſure* of the expanſion. occ. 2 Sam. xv. 24. Comp. יצק III.

IV. In Hiph. Tranſitively, or with ל following, *To preſs, diſtreſs.* Job xxxii. 18. Jud. xiv. 17. xvi. 16. As Ns. צוק, and fem. צוקה *Diſtreſs.* Dan. ix. 25. Prov. i. 27. מצוק, and fem. מצוקה Nearly the ſame. Pſ. cxix. 143. Zeph. i. 15.

V. *To preſs out, utter with pain* and *difficulty.* Iſa. xxvi. 16.

Der. *To ſtick, a ſtick.* Qu? Alſo, *Stock, ſtake.*

צקל

Occurs not as a V. but hence as a N. צקלן *The huſk* of corn; or rather, *A ſcrip, a ſmall bag*; ſo the LXX, according to the *Complutenſian* reading, Πηρα, and Vulg. Pera. Once, 2 K. iv. 42.

If the word be taken in the former ſenſe, we may thence deduce the Eng. *ſcale,* as of a fiſh, and Lat. *ſiliqua* a huſk, whence Eng. *ſiliquoſe*; if in the latter, the German *ſechel,* and Eng. *ſatchell.*

צר

To bind cloſe, encloſe.

I. In Kal, *To bind up, bind cloſe, encloſe.* Deut. xiv. 25. 2 Kings v. 23. xii. 10; where LXX εσφιγξαν. Iſa. viii. 16; where *Aquila* αποδησον, *Symmachus* δησον. Ezek. v. 3. Cant. viii. 9. So in this laſt paſſage *Symmachus* περισφιγξωμεν, and Vulg. compingamus. As a N. צר *Narrow, ſtrait, encloſed* on each ſide. Num. xxii. 26. Iſa. xlix. 20.

II. As a N. מצור, and fem. מצורה *A munition* or *fortification encloſing* a place, *a ſtrong hold, a fortreſs.* See 2 Chron. viii. 5. xi. 5. Jer. x. 17. 2 Chron. xiv. 6. Nah. ii. 2.

III. The word is applied to the celeſtial fluid or matter of the heavens, and denotes it's being *bound cloſe together,* ſo *compreſſed,* or *condenſed.* Thus the Eng. *freeze, froſt,* may be derived from Heb. פצר *to compreſs.* (See under פצר.) Iſa. v. 30, חשך צר Thick or condenſed *darkneſs.* The LXX verſion is here remarkable, which renders the words by σκοτος σκληρον *hard darkneſs.* So in *Cicero* Tuſcul. Diſput. lib. i. cap. 16, we have rigida, craſſa caligo, *hard, thick darkneſs.* Comp. under חשך. As a N. fem. צרה *Condenſation.* Iſa. viii. 22. Comp. Zeph. i. 15, and ſee below צרר II.

IV. As a N. צור or צר *A rock* or *flint,* whoſe parts are *compacted* or *bound hard by the compreſſure* of the expanſion. Exod. iv. 25. xvii. 6. Num. xxiii. 9. Ezek. iii. 9, & al. freq. Job xxiv. 8, *They embrace* a rock *for want of ſhelter.* This exactly agrees with what *Niebuhr* ſays of the modern wandering *Arabs* near mount Sinai, *Voyage en Arabie,* tom. i. p. 187. "Thoſe who cannot afford a tent, ſpread out a cloth upon four or ſix ſtakes; and others ſpread their cloth near a tree, or *endeavour to ſhelter themſelves from the heat and the rain in the cavities of the rocks.*" צור *A rock,* from it's *firmneſs, durableneſs,* and *ſtability,* is frequently in Scripture uſed as a divine title. See Deut. xxxii. 4, 15, 18, 30, 37. 2 Sam. xxiii. 3. Pſ. xviii. 32. Iſa. xxvi. 4. xliv. 8, where Eng. Tranſlat. renders it *God*; ſo *mighty God,* Hab. i. 12;—and *mighty one,* Iſa. xxx. 29. When thus applied the LXX uſually tranſlate it Θεος.

Concerning Manoah's ſacrificing upon a *rock,* Jud. xiii. 19. ſee *Harmer*'s Obſervations, vol. iv. p. 505, and *Vitringa* Obſervat. Sacr. lib. iv. cap. 15, § 6.

V. As a N. צר, plur. צרים *A ſharp ſtone* or *flint* ſerving for a knife. Exod. iv. 25. Joſh. v. 2. It is well known that ſuch knives were uſed by many ancient nations, as they ſtill are by thoſe that are deſtitute of metals*. *Ludolphus,* in his Æthiopic Hiſt. lib. iii. cap. 1, ſays that

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* See *Gentleman*'s *Magaz.* for Sept. 1789, p. 799.

" *Alnajab*, an Æthiopic nation, perform circumciſion cultris lapidibus, *with knives of ſtone.*

VI. As a N. צור *The hardneſs* or *firm temper* of a ſword. Pſ. lxxxix. 44.

VII. As a N. צור *The neck*, from it's *firm compacted* texture. occ. Neh. iii. 5.

VIII. As a N. (with א inſerted before the laſt radical, as in שמאל, שנאן) צואר, plur. in Reg. צוארי *The neck*, or *vertebral bones of the neck*, from their firmneſs. Comp. under צאר.

IX. As a N. maſc. plur. in Reg. צורני rendered alſo the *neck*, but it ſeems properly to denote *the vertebræ*, or *vertebral bones* of the neck, ſo called from their *firm conſiſtenee*, and the ſtrong ligaments with which they are *bound together*. occ. Cant. iv. 9.*

X. As a N. ציר *A firm compacted form*, Eng. Tranſlat. "*beauty*," marg. "*ſtrength*," ſo *Symmachus* κρατερον, and thus I think the LXX βοηθεια muſt be underſtood, *Jerome* figura, *figure*, *form*. occ. Pſal. xlix. 15, where obſerve that many of Dr. *Kennicott*'s Codices read וצורם, comp. therefore צורת under יצר I.

XI. Spoken of a city or men. In Kal, *To encloſe*, *environ*, *beſet*, *beleaguer*, *beſiege*, *blockade*. In this ſenſe it is generally followed with על or אל, though not always. See Deut. xx. 12, 19. 2 Sam. xi. 1. 1 Chron. xx. 1. 1 Sam. xxiii. 8. Pſ. cxxxix. 5. In Niph. *To be beſieged*. Iſa. i. 8. Ezek. vi. 12. As a N. מצור *A ſiege, blockade*. Deut. xx. 19. xxviii. 53, & al. freq.

XII. In Kal, *To ſtraiten*, *oppreſs*, *diſtreſs*. Exod. xxiii. 22. Deut. ii. 9, 19. In Hiph. The ſame. Jer. x. 18. Zeph. i. 17. Comp. Jer. xlviii. 41. xlix. 22. As a N. צר, and fem. צרה, *Diſtreſs*, *ſtrait*. Deut. iv. 30. Jud. xi. 7. 1 Sam. xiii. 6. Gen. xxxv. 3. xlii. 21. As a N. צר, plur. צרים *A perſon who diſtreſſeth*, or *afflicteth*, *an afflicter*, *oppreſſor*. Gen. xiv. 20. Num. x. 9. Joſh. v. 13, & al. freq. See Neh. ix. 27. As a N. מצר, plur. מצרים *A ſtrait*, *diſtreſs*, anguſtia. Pſ. cxviii. 5. cxvi. 3. Lam. i. 3. In which laſt text Mr. *Lowth* ſays, that there is "a metaphor from thoſe that hunt a prey, which they drive into ſome *ſtrait* and *narrow* paſſage, from whence there is no making an eſcape." Comp. Targ. on the place, and Jer. lii. 7. xxxix. 4. There is evidently the like metaphor, Pſ. cxvi. 3.

XIII. As a N. maſc. plur. צירים or צרים *Girds* or *girding pains*, as of a woman in travail. occ. 1 Sam. iv. 19. Iſa. xiii. 8. xxi. 3. Dan. x. 16.

XIV. As a N. ציר *A hinge* which *confines* a door, or *binds* it *cloſe* to itſelf, "*quia januam* angit & premit *ad ſe*," ſays *Martinius* Lexic. Etymol. in *Cardo*. So *Aquila* renders it ϛροφεα, LXX ϛροφιγγος, and Vulg. cardine, *a hinge*. occ. Prov. xxvi. 14. Hence

XV. As a N. ציר *An ambaſſador*, *agent*, *meſſenger*, one upon whom the buſineſs *turns* as upon an *hinge*, q. d. Cardinalis. Prov. xiii. 17. Iſa. xviii. 2, & al. It is once uſed as a V. in Hith הצטיר (for התציר, צ and ת being tranſpoſed, and the latter changed into ט, as in הצטדק under צדק II.) *To make*, or *feign oneſelf an agent* or *ambaſſador*. occ. Joſh. ix. 4. It may illuſtrate this application of the Heb. ציר to obſerve, that in like manner the Latin Cardinales *Cardinals*, from cardo *a hinge*, was a title of the *prime miniſters* of the Emperour *Theodoſius*: and every one knows it is now uſed in the church of *Rome* as an appellation of *the Pope's electors and counſellors*. But concerning theſe ſee Father *Paul*'s Trattato delle materie Benefic. p. 44, 45, and *Moſhemii* Inſtitut. Hiſtor. Eccleſ. p. 398, and Note c. The above noted V. in Hith הצטיר *To make* or *feign oneſelf an ambaſſador*, is cited according to the reading of the common editions: but obſerve that three, and perhaps five of Dr. *Kennicott*'s MSS. and three printed editions, read ויצטידו *and provided themſelves with victuals*; and with this reading agree the Verſions of the Targum, Syriac, LXX, and Vulg. And comp. ver. 5, 11, 12. It appears however from ver. 11, that theſe men pretended to act in a *public* capacity; and from what follows in the hiſtory, that Joſhua and the princes of Iſrael thought themſelves bound to the *people of Gibeon* by the covenant they had made with theſe impoſtors.

XVI. As a N. maſc. plur. צירים *Compreſſors*, *givers of ſtrength* or *firmneſs*. A name for certain idols repreſentative of the *heavens* under this attribute. Comp. above III. occ. Iſa. xlv. 16. But perhaps, as Mr. *Bate* has obſerved, the prophet alluded to the other ſenſe of the word, namely, *torments*; ſince idols prove ſuch to their deluded worſhippers. The Canaanites however had a temple to the *compreſſor*, called בית צור, which gave name to a place mentioned Joſh. xv. 58. 2 Chron. xi. 7. Neh. iii. 16. The great *ſtone* which by ſome of the * ancient heathen was eſteemed a ſacred emblem (as † a *rock* ſtill is by ſome modern ones) appears to have been repreſentative of this power of nature, or of the heavens. To this ſpecies of idolatry ſeveral claims and miracles recorded in the Scriptures ſeem to be oppoſed ‡.

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* See *New and Complete Dictionary of Arts* in VERTEBRÆ.

XVII. As a N. fem. in Reg. צורת *A form*. See under יצר I.

XVIII. As a N. צרי *Balm* See under צרה.

צרר I. In Kal and Hiph. *To bind up cloſely, to confine cloſely*. Exod. xii. 34. Joſh. ix. 4. Hoſ. xiii. 12. As a N. צרור, plur. צררות *A bundle, a collection of things bound cloſe together*. Gen. xlii. 35. (Comp. Deut. xiv. 25.) Cant. i. 13. Job xiv. 17.

II. Spoken of the heavens or celeſtial fluid. *To bind cloſe, compreſs cloſely*. Hoſ. iv. 19. Comp. Job xxvi. 8. Prov. xxx. 4, and above צר III. XVI.

III. As a N. צרור *A piece of ſolid matter bound hard, or cloſely cohering by the compreſſure of the expanſion, a ſtone, a grain*. occ. 2 Sam. xvii. 13. Prov. xxvi. 8. (ſee under רגם III.) Amos ix. 9. Comp. above צר IV.

IV. *To beſiege, beleaguer,* or *blockade cloſely*. 2 Sam. xx. 3.

V. *To diſtreſs* or *afflict exceedingly*. Num. xxv. 17. xxxiii. 55. Pſ. cxxix. 1, 2. Lev. xviii. 18, where LXX explain לצרר by *αντιζηλον a rival*, as the word is uſed Ecclus. xxvi. 6, or 7. xxxvii. 11, or 12. Comp. 1 Sam. i. 6, in Heb. And ſee the caſe of Leah and Rachel, Gen. xxx. *Diodati* renders לצרר Lev. xviii 18, by per eſſer la ſua rivale *to be her rival*. As a Participle or participial N. צרר *One who greatly diſtreſſeth*, or *afflicteth, a ſevere perſecutor*. Exod. xxiii. 22. Num. x. 9. Eſth. iii. 10, & al. freq.

Der. French *ſerrer* to bind hard, whence Eng. *to ſerr, ſerry*. Lat. and Eng. *miſer* (מצר) whence *miſery, miſerable, commiſerate*, &c.

צרב

In Kal, *To burn, ſcorch*. It occurs as a Participle Benoni ſem. Prov. xvi. 27; where *Theodotion*, *καιον burning*, and Vulg. ardeſcit *burneth*.

In Niph. *To be burnt, ſcorched*. occ. Ezek. xx. 47. So the LXX *καἰακαυθησεται*. As a N. fem. in Reg. צרבת *A burning, an inflammation*. occ. Lev. xiii. 23, 28.

Comp. Roots זרב, סרב, צרף, and שרב, which are evidently related to this in ſenſe as well as in ſound.

צרה

Occurs not as a V. in Heb. but the cognate Root צרא or צרי (with a *Sad*) in Arabic ſignifies *To flow, as a vein* or *wound, with blood* (ſee *Caſtell*), and (according to Mr. Profeſſor *Robertſon*, in his *Clavis Pentateuchi* on Gen. xxxvii. 25.)—as *a tree with it's juice* or *gum* (*lacbrymis*). As a N. צרי *A gum* or *reſin iſſuing from a tree*, whether ſpontaneouſly or by inciſion. So the LXX conſtantly render it by Ῥητινη, and Vulg. by Reſina. occ. Gen. xxxvii. 25. xliii. 10. Jer. viii. 22. xlvi. 11. li. 8. Ezek. xxvii. 17.

This צרי has been ſuppoſed the ſame as the famous *Opobalſamum* or *Balſam of Mecca*, vulgarly called, perhaps from Jer. viii. 22. xlvi. 11, *the Balm of Gilead*. But the tree, or rather ſhrub, producing this precious balſam, is a native of *Arabia Felix*, not of *Judea*. In different parts of the former country there are many of them growing at this day ‖; but there are none of them now found in Judea; nor is there any reaſon to think that this ſhrub was even known there in the days of Jacob. But it is more probable that, as *Joſephus* relates, Ant. lib. viii. cap. 6, § 6, Judea was indebted for it to the queen of Sheba, who preſented it to king Solomon; and that it was thence propagated in the gardens near [*] *Jericho*, on the weſt of the Jordan; for it does not appear that it grew any where elſe in Judea, and therefore not in the land of Gilead, which lay on the eaſt of that river. On the whole, צרי ſeems a general name for *gums* and *reſins iſſuing from ſhrubs* or *trees*. And for further ſatiſfaction on this ſubject I refer the reader to *Scheuchzer*'s Phyſica Sacra on Gen. xxxvii. 25, and on Jer. viii. 22; and to Dr. *Prideaux*, Connect. part ii. book vi. ann. 63, vol. iii. p. 435, 1ſt 8vo edit.

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* Particularly by the *Arabs*. See *Selden* De Diis Syris, ſyntag. ii. cap. 4, p. 217; *Guthrie*'s General Hiſt. vol. vi. p. 10; and *Sale*'s Prelim. Diſc. to *Koran*, p. 20; *Vitringa* and Bp. *Lowth* on Iſa. lvii. 6.

† See *Modern Univerſal Hiſt.* vol. xvii. p. 134; *Mandelſlo*'s Travels, fol. p. 265.

‡ See *Hutchinſon*'s Trin. of Gent. p. 415, & ſeq. Moſes' Princ. pt. ii. p. 134, &c. p. 328, &c.

‖ See *Niebuhr*'s Deſcription de l'Arabie, p. 127; and Voyage de l'Arabie, tom. i. p. 280.

צרח

I. *To cry aloud, roar out.* occ. Iſa. xlii. 13. (where it is more than הריע *to ſhout*); Zeph. i. 14.

Hence Eng. *ſhriek*. Qu?

II. As a N. צריח rendered *Hold*, but ſeems rather to mean *a hollow place* or *vault* belonging to a larger building, and ſo called from it's *reſounding*. occ. Jud. ix. 46, 49. So plur. צרחים *Hollow places, caverns*. Thus Vulg. Antris. occ. 1 Sam. xiii. 6. Comp. ארון under רן V.

צרך

Occurs not as a V. but as a N. צרך *Neceſſity, want, occaſion*. So the LXX χρειαν, and Vulg. neceſſaria. Once, 2 Chron. ii. 16.

This Root has the ſame ſenſe in Chaldee and Syriac.

צרע

Occurs not as a V. in the Heb. Bible, but the ideal meaning ſeems to be *To ſmite* or *ſtrike* as with ſome *venomous* or *infectious* matter. The Arabic has words apparently from this Root, for *ſmiting* or *beating down, laying proſtrate*, or the like. See *Caſtell*.

I. As a Participle paoul, צרוע *A perſon ſmitten* or *infected with the leproſy, a leprous perſon, a leper*. Lev. xiii. 44, & al. So in the form of a Participle Huph. מצרע The ſame. 2 Sam. iii. 29. 2 K. v. 1, 27. As a N. fem. צרעת *The ſtroke* or *plague* itſelf, *the leproſy*. Lev. xiii. 2, 3. & al. freq.

Hence Geeek ψωρα *the ſcab*, and Eng. *a ſore*.

"The *eaſtern leproſy* was a moſt filthy and loathſome diſtemper (Num. xii. 10, 12.), highly contagious, ſo as to ſeize and infect even garments (Lev. xiii. 47, &c.), and houſes (Lev. xiv. 34, &c.), and by human means incurable, at leaſt ſo deemed by the Jews. (See 2 K. v. 7.) The various ſymptoms of this dreadful diſeaſe, which was a ſtriking emblem of *Sin*, both original and actual, may be ſeen in Lev. xiii. and xiv. where we may alſo read the legal ordinances concerning it, which as on the one hand they ſet forth the *odiouſneſs of ſin* in the ſight of God, ſo on the other they repreſent the *cleanſing* of our *pollutions* by the *ſacrifice* and *reſurrection* of *Chriſt*, by the *ſprinkling* and *application* of his *blood*, and by the *ſanctifying* and *healing influences* of the *Holy Spirit* on all our *powers* and *faculties*. See Lev. xiv. 1—32.

"The Greek name Λεπρα, whence Eng. *leper, leprous, leproſy*, &c. ſeems to have been given to this diſtemper on account of thoſe *thin white ſcales* (λεπιδες) which uſually appeared on the bodies of the *leprous*, and with which they were ſometimes ſo overſpread as to look *like ſnow*. See Exod. iv. 6. Num. xii. 10. 2 Kings v. 27; in which texts, though there is in the Hebrew no word for *white*, yet I am perſuaded it was deſigned to compare the *leproſy* to *ſnow*, as well on account of the *whiteneſs* as of the *flakineſs* of it's ſcales. *Herodotus*, lib. i. cap. 138, mentions the λεπραν as a diſeaſe among the *Perſians* in his time, and calls it alſo λευκην or *the white ſcurf* or *ſcab*. The paſſage deſerves to be tranſcribed. Ὁς αν δε των αςων ΛΕΠΡΗΝ η ΛΕΥΚΗΝ εχοι, ες πολιν ὁτος ȣ κατερχεται, ȣδε συμμισγεται τοισι αλλοισι Περσῃσι· φασι γαρ μιν ες τον Ἡλιον αμαρτανοντα τι ταυτ' εχειν. Whoever of the citizens has the *leproſy* or *white ſcurf* does not enter into the city, nor keep company with the other Perſians. And they ſay that he is afflicted with this diſeaſe for ſome offence committed againſt the ſun [†]." *Hippocrates* [‡] calls the λευκη or *white leproſy* Φοινικιη νȣσος *the Phenician diſeaſe*, and *Celſus* [||] mentions two kinds of *le-*

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[*] See *Joſeph*. Ant. lib. xiv. cap. 4, § 1; and De Bel. lib. i. cap. 6, § 6; and lib. iv. cap. 8, § 3, edit. *Hudſon*.

[†] *Greek* and *Eng*. Lexicon in Λεπρα.

[‡] Prorrhetic. lib. ii. ſub fin. Comp. *Galen*, Explicat. Ling. *Hippocrat*. and *Scheuchzer*, Phyſ. Sacr. on Lev. xiii.

[||] De Medicin. lib. v. cap. 28, § 19.

proſy by the names of αλφος and λευκη, both which appellations import *whiteneſs*, agreeably to the deſcription he gives of them. "And I am well aſſured by a gentleman who reſided ſome years in *Turkey* in *Aſia*, that he had in thoſe parts ſeen ſeveral *leprous* perſons, whoſe faces looked *quite white*, or, to uſe his own compariſon, *like the hoar froſt**." I add the learned Dr. *Mead*'s Remarks on this ſubject in his Medica Sacra, ch. ii. "Theſe ſeeds of [leprous] contagion are ſoon mixed with an acrid and ſalt humour derived from the blood, which, as it naturally ought partly to have turned into nutriment, and partly to have perſpired through the ſkin, it now lodges, and *corrodes the little ſcales of the cuticle*, and theſe becoming dry and white, ſometimes even *as white as ſnow*, are ſeparated from the ſkin, and fall off like bran. Now although this diſeaſe is very uncommon in our colder climate, yet I have ſeen one remarkable caſe of it in a countryman, whoſe whole body was ſo miſerably ſeized with it, that *his ſkin was ſhining as if covered with ſnow*; and as the furfuraceous ſcales were daily rubbed off, the fleſh appeared quick or raw underneath." Thus the Doctor, to whom I refer the curious reader for further information, as alſo to *Michaelis*'s Recueil de Queſtions, Qu. xi. xii. xxviii. and to *Niebuhr*'s Deſcription de l'Arabie, p. 119, &c.

II. As a N. fem. צרעה *The waſp*, or rather *the larger waſp* or *hornet*, whoſe *ſting* in the hot eaſtern countries is very *venemous*, and even deadly, as may be collected from Deut. vii. 20. It occurs alſo Exod. xxiii. 28. Joſh. xxiv. 12. Comp. Wiſd. xii. 8; and ſee the learned and entertaining *Bochart*, vol. iii. 534; and *Scheuchzer*, Phyſ. Sacr. on Exod. xxiii. 28. The LXX render it throughout by σφηκια *the waſp*, which name however may include the *hornet*, and Vulg. by crabrones *hornets*.

צרף

I. *To melt* or *refine*, as metals *by fire*. Iſa. i. 25. Jer. vi. 29, & al. As Participles or participial Ns. צרף, צורף, and מצרף *A refiner* of metals. Jud. xvii. 4. Iſa. xl. 19. Mal. iii. 2, 3, & al. See Neh. iii. 31, and comp. ver. 8. As a N. מצרף *A refiner's veſſel, a refiner's pot, a coppel or cupel*. Prov. xvii. 3. xxvii. 21.

II. *To refine, purify, prove, try*. See inter al. Pſ. xii. 7. xviii. 31. xxvi. 2. lxvi. 10. Dan. xi. 35. Zech. xiii. 9. Comp. צרב and שרף, which ſeem nearly related to this Root.

PLURILITERALS in צ.

צלמות

As a N. compounded of צל *ſhadow*, and מות *death*, *Shadow of death*, that is, *Darkneſs, as of the ſtate of death*. So the LXX frequently, and *Aquila* and *Symmachus*, ſeveral times, render it Σκια θανατου, thus alſo the Vulg. Umbra mortis. To confirm this interpretation we may obſerve that the word is generally either joined with other words expreſſive of darkneſs, as Job iii. 5. x. 21. xxviii. 3. xxxiv. 22. Pſ. cvii. 14. Iſa. ix. 2;—or oppoſed to ſuch as denote light, as Job x. 22. xii. 22. xxiv. 17. Amos v. 8; on which laſt text ſee Mr. *Lowth*'s Note; and obſerve that *Homer*, Odyſſ. iv. lin. 180, uſes the expreſſion ΘΑΝΑΤΟΙΟ ΜΕΛΑΝ ΝΕΦΟΣ *the black cloud of death*.

צנתר

From צן *to be ſharp pointed*, and תר *round*. As a N. fem. plur. צנתרות *Pipes* or *tubes*, perhaps ſo called from their *form gradually diminiſhing*, or *growing more and more pointed*. Once, Zech. iv. 12; where *Symmachus* Επιχυτηρων *Pipes for pouring in*, Infundibula, q. d. *Infuſories*.

צפרדע

As a collective N. צפרדע, and plur. צפרדעים, *Frogs*. So *Symmachus* in Pſ. lxxviii. 45, Βατραχον, and the LXX throughout βατραχος, and Vulg. Rana. Exod. viii. 2, 3, 6, 9, 11, & al. freq. Comp. Rev. xvi. 13, and conſider the reſemblance between the plagues mentioned in that chapter and thoſe of Egypt.

I take the Heb. word to be compounded of צפר denoting † *the briſk action* or *motion of*

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* *Greek* and *Eng* Lexicon in Λεπρα.

† By giving צפר this it's true ſenſe, inſtead of confining it to that of the *morning*, as the *Rabbins* do, *Bochart*'s objection to this derivation (vol. iii. 652.), that "Frogs croak in the *evening*, not in the *morning*."

of the light, and ידע *to feel*, becauſe theſe animals are in an eminent manner *affected* thereby; ſo * *Johnſton* obſerves, "Æſtivis *duntaxat menſibus coaxare ſolent, & adventante hyeme occultantur.* They uſually croak only in the *ſummer* months, and hide themſelves when winter approaches." The above derivation is not a little confirmed by two of the Chaldee names of this animal, אורדע and אורדען, plainly compounded in like manner of אור *the light*, and ידע *to feel*.

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ing," is obviated; and *Mercer*'s queſtion, "What ſenſe has the *knowledge of the morning* in a frog?" appears foreign to the purpoſe.

* Hiſt. Natural. de Quadruped. p. 131.

ק

קא

I. In Kal and Hiph. *To vomit, vomit* or *ſpue out*. See Lev. xviii. 25, 28. Prov. xxiii. 8. xxv. 16. Jon. ii. 11. It is once, Jer. xxv. 27, written with a י inſtead of the א, קיו for קאו. As a N. קיא *Vomit, matter vomited*. occ. Iſa. xix. 14. xxviii. 8. Jer. xlviii. 26. קא The ſame. occ. Prov. xxvi. 11. מקוא See under קוה II.

II. As a N. fem. with a formative ת final, קאת A ſpecies of *unclean bird*. occ. Lev. xi. 18. Deut. xiv. 17. Pſ. cii. 7. Iſa. xxxiv. 11. Zeph. ii. 14. It is rendered by the LXX Πελεκαν *the pelican*. Lev. xi. 18. xiv. 17. Pſal. cii. 7.—ſo by the Vulg. Pelican, Pſal. cii. 7.—but by ono crotalus *the onocrotalus*, Lev. xi. 18. Iſa. xxxiv. 11. Zeph. ii. 14. Theſe apparently varying verſions of the Vulg. however are eaſily reconciled by obſerving that the † *pelican* of the ancients and the *onocrotalus* are only different names for the ſame ſpecies of bird. (Comp. under כסה V.) The principal food of the *pelican* or *onocrotalus* is ſhell-fiſh, which it is ſaid to ſwallow, ſhells and all, and afterwards, when by the heat of it's ſtomach the ſhells begin to open, to *vomit* them *up* again, and pick out the fiſh. This fact, ſays *Bochart*, vol. iii. 294, is ſo unanimouſly aſſerted by the ancient writers that it cannot be doubted, and then cites a number of teſtimonies to prove it. Notwithſtanding all which, I think it may be juſtly queſtioned whether this bird does really take it's prey into it's ſtomach in the firſt inſtance, and rather apprehend that it goes no farther than the bag or pouch under it's lower chap, which, ſays Dr. *Shaw*, Travels, p. 428, "ſerves not only as *a repoſitory for it's food*, but as a net to catch it. And it may be further obſerved, that in feeding it's young ones (whether this bag is loaded with water or more ſolid food) the *onocrotalus ſqueezes* the contents of it into their mouths, by ſtrongly compreſſing it upon it's breaſt with it's bill; an action," ſubjoins the Doctor, "which might well give occaſion to the received tradition and report, that the *pelican*, in feeding her young, pierced her own breaſt, and nouriſhed them with her blood;" and which very peculiar action, we may add, may well juſtify the propriety of this bird's Heb. name קאת, ſuppoſing it a derivative from קא or קאה *to vomit*. As for Dr. *Shaw*'s objection, that קאת cannot mean the *pelican*, becauſe it is deſcribed, Pſ. cii. 7, as being a

† See next note.

bird of the wilderneſs, and the *pelican* muſt neceſſarily ſtarve there as being a *water-fowl*; this goes upon a ſuppoſition that no water was to be met with in the deſerts. But *Bochart*, vol. iii. 297, remarks, that this is a miſtake, ſince *Ptolemy* places three *lakes* in the inner parts of *Marmarica*, which are *extremely deſert*, and that the Iſraelites met with the waters of *Marah*, and the fountains of *Elim* in the *deſerts* of *Arabia*, Exod. xv. 23, 27. To which we may add a very pertinent paſſage of *Iſidore*, lib. xii. 7, cited by the learned Mr. *Merrick* (on Pſ. cii. 7.) from *Martinius*'s Lexic. Etymol. "where the *pelican* is ſaid to live in ſolitudine Nili fluminis *in the ſolitude of the river Nile*; which circumſtance well agrees with Dr. *Shaw*'s ſuppoſition (ſee his Travels, p. 288, 290, 2d edit.) that the prophet Amos might with ſufficient propriety call *the Nile the river of the wilderneſs*." And it may be further remarked, that it appears from *Damir*, quoted by *Bochart*, vol. iii. 277, that the *onocrotalus* does not always remain in the water, but ſometimes *retires far from it*. And indeed it's * monſtrous *pouch* ſeems to be given it for this very reaſon, that it might not want food for itſelf and it's young ones when at a diſtance from the water.

קאם Chald.

From the Heb. קם or קום (as טאב from טוב, דאר from דר, &c.) *To ariſe*. occ. Hoſ. x. 14; where the prophet threatening Iſrael with deſtruction from the *Aſſyrians*, ſeems to uſe the V. in a *Chaldee* or *Aſſyrian* form, which occurs likewiſe Dan. ii. 31, & al.

קבה

With a radical, but mutable or omiſſible, ה. This Root is nearly related to נקב, as נדה to נדח.

I. *To curſe, execrate*. Num. xxiii. 8, *How* אקב ſhall *I curſe*, לא קבה אל (*whom*) *God* hath *not* curſed? Here the ה is plainly radical. (Comp. Num. xxii. 11, 17.) And yet the infinitive is קב, not קבות or קבת, which are the more uſual forms in Verbs with ה final. See Num. xxiii. 11, 25. xxiv. 10. Comp. under כפה I.

II. As Ns. קב, קבה, and יקב, ſee under נקב.

קבל

I. *To receive, accept, take*. 1 Chron. xii. 18, xxi. 11. Job ii. 10. Prov. xix. 20, & al. So in Chaldee. occ. Dan. ii. 6. v. 31, or vi. 1. vii. 18. As a Participle Hiph. fem. plur. מקבילת *Receiving, taking hold*. occ. Exod. xxvi. 5. xxxvi. 12. So a Samaritan verſion, as tranſlated in the Hexapla, διαδεχομεναι. LXX αντιπιπτουσαι *coinciding*.

II. *To take upon oneſelf, undertake*. occ. Eſth. ix. 23, 27. In the former of which texts eleven of Dr. *Kennicott*'s Codices, and in the latter twenty, read קבלו.

III. As a Particle קבל, ב being underſtood.

1. *Before, in the preſence of*, q. d. *within reach of*, or rather, *with the acceptance, approbation, conſent of*. occ. 2 K. xv. 10. Ezek. xxvi. 9; in which latter text it ſeems to be uſed in the Chaldee ſenſe of, *Before, in the preſence of*. So

2. Chald. with ל prefixed, לקבל *Before, in the preſence of*, coram. Dan. ii. 31. iii. 3. v. 1, 5.

3. לקבל *According to*. Dan. v. 10. Ezra vi. 13.

4. לקבל *Becauſe of, by reaſon* or *means of*. Ezra iv. 16.

IV. Chald. כל קבל *With all reſpect to* (ſo *Montanus* Omni reſpectu), *entirely on account, foraſmuch, becauſe*, or *accordingly*. So כל קבל די *Becauſe that, foraſmuch as, accordingly*. Dan. ii. 8, 10, 40, & al. Alſo, *According as*. Dan. v. 22. כל קבל דנה *On account of this, for this cauſe*. Dan. ii. 12, 24, & al.

קבע

To preſs down, depreſs, oppreſs. It occurs not as a V. ſimply in this ſenſe; but hence

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* "This bird (*the pelican*), ſays Mr. *Edwards*, Natural Hiſt. of Birds, pt. ii. p. 92, ſeemed to me to be more than double the bigneſs of the largeſt ſwan—I thought it ſomething incredible in *Willoughby*'s Deſcription, that *a man ſhould put his head into the pouch under the bill, till I ſaw it performed in this bird by it's keeper, and am ſure a ſecond man's head might have been put in with it at the ſame time*.—The academy of *Paris* think the bird (of this kind) they have deſcribed is the *pelican* of *Ariſtotle*, and the *onocrotalus* of *Pliny*.—The *pelican* ſeems to inhabit the greateſt part of the old world. it being found in many climates, both far north and ſouth, as well as in the intermediate latitudes, it being pretty common in *Ruſſia*, abounding in *Egypt*, and ſometimes found at the *Cape of Good Hope*." The reader may ſee a print of this extraordinary bird in *Scheuchzer*'s Phyſica Sacra, tab. ccxlvi. In the late Sir *Aſhton Lever*'s collection was a preſervation of one; and in the year 1790 I ſaw one exhibited alive, at Exeter 'Change, London.

I. As a N. קובע A kind of *defenſive armour, an helmet*, which by it's weight (for it was made of metal) *preſſes hard* upon the head. occ. 1 Sam. xvii. 38. Ezek. xxiii. 24.

II. As a N. fem. in Reg. קבעת *The lees* of wine, which are *preſſed down* or *ſubſide* to the bottom of the veſſel. occ. Iſa. li. 17, 22.

III. In a moral ſenſe, *To oppreſs, afflict, defraud.* occ. Prov. xxii. 23. Mal. iii. 8, (thrice) 9. So *Aquila* and *Symmachus* render it in Mal. iii. 8, by αποστερεω *to deprive, defraud.*

Hence perhaps Lat. *cubo, cumbo* to lie down, whence *incumbo*, &c. and Eng. *incumbent, incubation, incubus.*

קבץ

I. In Kal, *To collect, gather together* things before diſperſed. Gen. xli. 35. Deut. xxx. 3, & al. freq. In Niph. *To be collected.* Joſh. x. 6, & al. In Hith. *To gather themſelves together.* Jud. ix. 47, & al. As a N. maſc. plur. in Reg. קבוצי *Collections of people, companies.* occ. Iſa. lvii. 13. As a N. fem. in Reg. קבצת *A gathering together.* occ. Ezek. xxii. 20.

II. *To gather in, withdraw.* Nah. ii. 11. Joel ii. 6. See פארור under פאר.

קבר

In Kal and Hiph. *To bury, inter.* Gen. xxiii. 8, 11. Num. xxxiii. 4, & al. freq. In Niph. *To be buried.* Gen. xv. 15, & al. As Ns. קבר, fem. קברה, *A grave, a ſepulchre.* Gen. xxiii. 4, 6. xxxv. 20, & al. See Ezek. xxxii. 22, 23. On Iſa. lxv. 4, comp. under נצר IV. As a N. fem. קבורה *Sepulture, burial.* 2 Chron. xxvi. 23. Iſa. xiv. 20. Concerning that *primitive* cuſtom of *interring* the dead, as practiſed in many nations, ſee *Cicero* De Leg. lib. ii. cap. 22, 25; *Potter*'s Antiquities of Greece, book iv. ch. 6; and *Davies*'s Note 2 on *Minucius Felix*, cap. xxxiv. p. 170, edit. 1712; and the learned Mr. *Peters*'s Diſſertation on the book of Job, p. 403, & ſeq. who with great probability thinks that it was practiſed originally to expreſs their hope of a *reſurrection.*

Der. Greek κρυπτω, 2d fut. κρυβω, to hide; whence *cryptical, cryptography, apocrypha*, &c. German *grab*, and Eng. *grave.* Alſo Gothic *grubban* to dig, whence Eng. *to grub*, dig up.

קד

In Arabic ſignifies *To cut, divide*, or *tear lengthways*, "per longum ſecuit, fidit, laceravit." *Caſtell.* Hence

I. As a N. קדה *Caſſia.* Thus the Targ. (in Exod.) קציעתא and the Vulg. (in Exod.) and many other verſions, *Caſia.* In Exod. xxx. 24, it is mentioned as one of the ingredients in the holy anointing oil, and probably denotes the *caſſia lignea* of the ſhops, which is an aromatic *bark* nearly reſembling *cinnamon*, and ſeems to be called קדה in Hebrew, as *being ſtripped* from the tree or ſhrub, q. d. *the bark*, by way of eminence, as we ſtyle the *quinquina.* Comp. קציעות under קצע. occ. Exod. xxx. 24. Ezek. xxvii. 19; in which latter text I think with the learned *Bochart* (whom ſee, vol. i. 116, 117.) that יון מאוזל *Javan* or *Ion of Uzal* means a people of *Uzal* in *Yemen* or *Arabia Felix*, who are diſtinguiſhed by the epithet מאוזל from the *Greeks*, who are, as uſual, called ſimply יון, ver. 13. Comp. *Niebuhr*, Deſcription de l'Arabie, p. 252.

II. As a N. in the reduplicate form, קדקד *The top of the head* or *ſkull*, ſo named perhaps from it's being ſo remarkably *divided* by the *ſagittal* and *coronal ſutures*, which in new-born infants are open, or not united. Gen. xlix. 26. Deut. xxviii. 35, & al. freq. And hence, although קד occurs not in this ſenſe in the ſimple form, I would deduce

III. As a V. in Kal, קד *To bow*, or *bow down, the head.* Gen. xxiv. 26. 1 Sam. xxiv. 9, & al. freq.

קדח

I. In Kal, Tranſitively, *To kindle*, as a fire. occ. Iſa. l. 11. Jer. xvii. 4. Intranſitively, *To kindle, be kindled, burn, ſparkle, ſhine* as a fire. occ. Deut. xxxii. 22. Iſa. lxiv. 1. Jer. xv. 14.

Hence by inſerting *n*, the Latin, *candeo* to be bright, glow as fire, and *candela*, whence Eng. *candle.* Alſo the old Lat. *cando* to burn, inflame, whence *ac-cendo, in-cendo*, and Eng. *incendiary, incenſe, incentive*, &c. See *Voſſii* Etymol. Lat. in ACCENDO.

II. As a N. fem. קדחת *A burning inflammatory fever.* occ. Lev. xxvi. 16. Deut. xxviii. 22.

III. As a N. אקדח *A ſparkling, gliſtering*, as of precious ſtones. occ. Iſa. liv. 12,

אבני אקדח *Stones* of ſparkling, glittering *ſtones*, as at the end of the verſe אבני חפץ pleaſant *ſtones*. Thus Mr. *Bate*.

קדם

Denotes *precedency*, *priority*, or *antiquity*.

I. *To be*, *come*, or *go before*, *to anticipate*, *prevent*. See Job xxx. 27. Pſ. xvii. 13. lxviii. 26. cxix. 148. Jon. iv. 2. Job iii. 12; where *Schultens*, *Quare me* officioſa exceperunt *genua?* Why did the *officious* knees *receive* me? And *Scott*,

Why did the midwife-knee the birth *receive?*

In Hiph. The ſame. occ. Job xli. 2, or 11. (Comp. Rom. xi. 35.) Amos ix. 10. As a N. קדם *Antiquity*, *priority*. Deut. xxxiii. 15, 27. 2 K. xix. 25. Alſo adverbially, *Anciently*, *formerly*. Pſ. lxxiv. 2. Jer. xxx. 20. Lam. v. 21. As a N. קדמוני *Ancient*, *predeceſſor*. 1 Sam. xxiv. 14. Job xviii. 20. As a N. fem. in Reg. קדמת *Former ſtate*. Ezek. xvi. 55. (thrice) xxxvi. 11.

Hence Lat. and Eng. *quondam*.

II. *To come before*, or *into the preſence of*, *to meet*. Deut. xxiii. 4. 2 Sam. xxii. 6. 2 K. xix. 32. Amos ix. 10. Mic. vi. 6.

III. As a N. קדם *The eaſt*. freq. occ. Gen. ii. 8, *And Jehovah Aleim planted a garden in Eden* מקדם eaſtward, i. e. plainly on the *eaſtern* ſide of the *country* called Eden. Gen. iii. 24, *And he placed in a tabernacle* מקדם לגן עדן on the eaſt *of the garden of Eden*, *the Cherubim*, &c. But why ſo rather than on the weſt? In order, I apprehend, that believers, in approaching the ſacred tabernacle, might have their backs turned to the eaſt or riſing of the ſun, whom the old ſerpent had ſet up againſt the Creator, and of whoſe ſacramental tree he had tempted our firſt parents to eat. And thus the Moſaic tabernacle and Solomon's temple ſtood afterwards, i. e. with their fronts or entrances facing the eaſt. (See Exod. xxvii. 13—15. Ezek. xlvii. 1.) But the idolatrous Jews are deſcribed in Ezek. viii. 16, to be *with their backs towards the temple of the Lord*, *and their faces* קדמה towards the eaſt, and as *worſhipping* or *proſtrating themſelves to the ſun* or *ſolar light* קדמה towards the eaſt. And ſo at the ſolemn federal ſacrifice between *Latinus* and *Æneas*, in *Virgil*, Æn. xii. lin. 172,

Illi ad ſurgentem converſi lumina ſolem——

Then tow'rds the riſing ſun they turn their eyes.

And *Æneas* begins his prayer to the gods, lin. 176,

Eſto nunc, Sol, *teſtis*————

Witneſs, thou *Sun*————

So the *Perſees*, *Gaures*, or fire-worſhippers (as they are called), in *Perſia*, to this day proſtrate themſelves to the *riſing ſun**.

As a N. קדים *The eaſt*. Ezek. xl. 10. xliii. 17, & al. freq. Alſo, *The eaſt wind*. Gen. xli. 6, 23, & al. freq. Comp. Exod. x. 13. The *eaſt wind* is particularly tempeſtuous and dangerous in the Mediterranean ſea; and to this the Pſalmiſt ſeems to allude, Pſ. xlviii. 8. Such a ſtorm is well known to the modern mariner by the name of a *Levanter*. Comp. *Greek* and *Eng*. Lexicon in *Ευροκλυδων*. As Ns. קדמני and קדמוני (formed as צפוני under צפן IV.) *Eaſt*, *eaſtern*. Ezek. x. 19. xi. 1, & al.

As a N. fem. in Reg. קדמת *Towards the eaſt*, *eaſtward*, אל, ל, or the like, being underſtood. Gen. ii. 14, & al.

The reaſon why the *eaſt* is denominated from this Root is evident, namely, becauſe in the earth's progreſſive rotation the *eaſtern* part always *precedes*, or *is before* the weſtern, which latter is therefore denominated אחרן *the hinder* or *hindermoſt*. Comp. under אחר V.

The celebrated *Cadmus*, who, according to *Herodotus*, lib. v. cap. 57, 58, came from *Phenicia* into *Greece*, and whoſe companions introduced the uſe of the *Phenician* letters into that country, ſeems to have had his appellation from this Root, q. d. *The eaſtern*.

IV. Chald. As a N. fem. in Reg. קדמת with מ or מן prefixed, uſed as a Particle of time, מקדמת *Before*, q. d. *At before*. occ. Ezra v. 11. מן קדמת *From* or *at before*, *aforetime*. occ. Dan. vi. 10, or 11. As a N. maſc. plur. emphat. קדמיא *The former*, *firſt*. occ. Dan. vii. 24. As a N. fem. emphat. ſing. and emphat. plur. קדמיתא *The firſt* or *former*. occ. Dan. vii. 4, 8.

V. Chald. As a Particle קדם *Before*, in the

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* See *Hyde*, Relig. Vet. Perſ. cap. iv. p. 108, 9, 1ſt edit.

preſence of, coram. Dan. ii. 10, 11, & al. freq. מן קדם *From before, from.* Dan. ii. 15, & al. Alſo, *Before*, q. d. *At before.* Dan. vi. 26, or 27.

קדר

I. In Kal, *To be dark, obſcure, black.* occ. Job vi. 16. Jer. iv. 28. xiv. 2. (comp. Lam. iv. 8.) Joel ii. 10. iii. 20. Mic. iii. 6. In Hiph. *To obſcure, make dark.* occ. Ezek. xxxii. 7, 8. In Hith. *To make itſelf dark, become dark, be darkened.* occ. 1 K. xviii. 45. As a N. קדר *Black, dark.* occ. Job xxx. 28. Comp. under חם I. As a N. fem. קדרות *Darkneſs, obſcurity.* occ. Iſa. l. 3.

II. As words expreſſive of *light* are frequently in Scripture uſed for *joy* (ſee under נהר V.), ſo is קדר, denoting *darkneſs,* for *grief* or *mourning.* (Comp. Ezek. xxxii. 7, 8.) In Kal, *To grieve, mourn.* occ. Jer. viii. 21. As a Participle or participial N. קדר *Mourning, mournful.* Pſ. xxxv. 14. xxxviii. 7, & al. As a N. fem. קדרנית *Grief, mourning.* occ. Mal. iii. 14; here uſed adverbially, ב being underſtood, *In mourning* or *grief, mournfully.* *Horace* uſes the ſame images, lib. iv. ode iv. lin. 39, 40,

> ———pulcher *fugatis*
> *Ille* dies *Latio* tenebris,
> *Qui primus almâ riſit adoreâ.*
>
> *Fair* was that *day*, when *darkneſs* fled,
> And vict'ry ſmil'd———

Comp. under חשך II.

Der. Perhaps Gr. Κεδρος, Lat. Cedrus, Eng. *A cedar*, from it's dark hue.

קדש

I. In Kal and Hiph. *To ſeparate* or *ſet apart* from it's common and ordinary to ſome higher uſe or purpoſe. This *ſeparation* or *ſetting apart* is the ideal meaning of the word, as appears from * comparing Lev. xx. 24, with ver. 26; and Deut. xix. 2, 7, with Joſh. xx. 7; in which laſt paſſage the LXX accordingly render it by *διαστειλαν they ſevered.* In like manner St. *Paul*, Gal. i. 15, alluding to Jer. i. 5, uſes *αφοριζειν to ſeparate* for קדש.

II. *To ſet apart*, or *ſelect* perſons or nations for purpoſes of *war*, deligere. Jer. xxii. 7. li. 27, 28. As a N. maſc. plur. in Reg. מקדשי *Perſons thus ſelected*, delecti. Iſa. xiii. 3. Comp. Jer. xxv. 9. Iſa. xlv. 1. Hence applied to *war itſelf, To prepare.* Jer. vi. 4. Joel iii. 14, or iv. 9. Mic. iii. 5. But in this latter application perhaps there may be an alluſion to the *ſolemn* declaration of war, or to ſome *luſtrations*, or *ſacred* rites performed previouſly to entering upon it. See the following ſenſe, and comp. 1 Sam. xvii. 8, under בר IV.

III. In Kal and Hiph. *To ſet apart, ſeparate,* or *appropriate to ſacred* or *religious purpoſes, to ſanctify, conſecrate.* Gen. ii. 3. Exod. xiii. 2. 2 Sam. viii. 11, & al. freq. Applied to Jehovah it denotes *to regard* him *in a peculiar, ſeparate* manner. See Num. xx. 12. xxvii. 14. Iſa. viii. 13. xxix. 23. In Niph. *To be ſanctified, conſecrated.* Exod. xxix. 43. Lev. xxii. 32, & al. In Hith. *To ſanctify oneſelf.* Exod. xix. 22. Lev. xi. 44, & al. As a Participle or participial N. קדוש and קדש *Sanctified, holy.* Exod. xix. 6. xxix. 31, & al. freq. קדוש is often applied to Jehovah, and denotes his being *entirely ſeparated* from all evil and defilement. See Lev. xi. 44, 45. xix. 2. Comp. Iſa. vi. 3. So in the plur. קדשים joined with אלהים Joſh. xxiv. 19. Comp. Dan. iv. 5, 6, 15, or 8, 9, 18; and thus קדשים by itſelf ſignifies the *Holy Ones*, i. e. the *Holy Perſons of the Trinity*, Prov. ix. 10; where obſerve that, according to the uſual ſtyle of Hebrew poetry, קדשים in the latter hemiſtich correſponds to יהוה *Jehovah* in the former. Comp. Prov. xxx. 3. Job v. 1. Dan. iv. 14, or 17. But in Job xv. 15, קדשיו *his* (*God's*) *holy ones* ſeem to denote his *holy angels.* Comp. Job iv. 18, and Mat. xxv. 31. Mark viii. 38. As a N. קדש *Holineſs, ſanctity.* Exod. iii. 5. xv. 11, & al freq. As a N. מקדש *A ſanctuary* or *holy place.* Exod. xv. 17. It is particularly uſed for the *Sanctuary* or *Holy Place*, i. e. the *outer diviſion*, of the Tabernacle or Temple. Lev. xvi. 33. 2 Chron. xxvi. 18, & al. freq. This, together with its furniture, and the ſervices performed in it, was an eminent type of the body of Chriſt, the *Holy One* of God, whom the Father (the † Eſſence) *ſancti-*

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* See the learned *Joſ. Mede's* Works, fol. p. 6, 7.

† Comp. *Greek* and *Eng.* Lexicon under ΠΑΤΗΡ VIII.

fied and ſent into the world, and of what he was to be and perform on *earth*. Comp. John i. 14. Luke i. 35. John x. 36, and ſee *Catcott*'s Sermons, entitled, *The Tabernacle of the Sanctuary a Type of the Body of Chriſt.*

IV. In Kal, *To conſecrate in an idolatrous manner*, or *to idolatrous purpoſes.* See Deut. xxii. 9. 2 K. x. 20. In Hith. *To conſecrate oneſelf* thus. Iſa. lxvi. 17. So as a participial N. מקדש *An idolatrous ſanctuary* or *chapel.* Iſa. xvi. 12. Amos vii. 13, comp. ver. 9.

V. As Nouns קדש, fem. קדשה *A proſtitute, male* or *female.* It is evident from 1 K. xiv. 24. xv. 12. 2 K. xxiii. 7. Hoſ. iv. 14, that ſuch wretches were, among the Canaanites and apoſtate Jews, *ſacred* to their idol אשרה or *Venus*, and that they practiſed their abominable impurities as *Acts of Religion.* Accordingly the LXX (*Complut.*) renders the maſc. N. in 1 K. xv. 12, by τετελεσμενους, and in 1 K. xxii. 46, by τετελεσμενων, *the initiated*, and ſo the LXX (*Complut. Vatic.* and *Alexandr.*) tranſlate the fem. N. by τετελεσμενων, Hoſ. iv. 14. Comp. Deut. xxiii. 18, in LXX. *Euſebius*, Vit. Conſtantin. lib. iii. cap. 55, expreſsly informs us, that in that ſink of pollution, the temple at *Aphac*, near mount *Libanus*, *Venus* was honoured not only by *female*, but by *male proſtitutes*[*]. "Nor have we any reaſon to doubt of the truth of what [†] *Julius Firmicus* relates concerning the *ſodomy* practiſed in his time in ſome of their *temples*, particularly thoſe of *Juno*, which, he ſays, they were ſo far from being aſhamed of, that they made it the ſubject of their glorying. The learned Dr. *Spenſer* [‡] has ſhewn, that among the ancient pagan idolaters there were *males*, as well as *females*, *conſecrated* to their deities, who *proſtituted themſelves* in their temples on the ſacred feſtivals, and were thought by ſo doing to yield them acceptable ſervice; and that *they were wont to dedicate the gains of their proſtitution to their gods and goddeſſes* [§]." The like curſed impurities we find practiſed *as acts of religion* among the *Indians* in *America*, where, to uſe the words of a pious and learned writer [||], "they dedicate young boys to *ſodomy*, particularly at *Old Port* and *Puna* in *Peru*, where the Devil ſo far prevailed in their beaſtly devotions (as *Purchas* relates out of *Cieza*), that there were *boys conſecrated* to ſerve in the temple, and at the times of their ſacrifices and ſolemn feaſts the lords and principal men abuſed them to that deteſtable filthineſs; and generally in the hill-countries the Devil, *under ſhew of holineſs*, had brought in that vice. For every temple or principal houſe of adoration kept one man, or two, or more, which were attired like women, even from the time of their childhood, and ſpake like them, imitating them in every thing; with whom, *under pretext of holineſs and religion*, their principal men on principal days had that helliſh commerce." It is too well known to be inſiſted on, that among the *Greeks*, particularly at *Corinth*, whores were *conſecrated* to Αφροδιτη or *Venus**. *Strabo* calls theſe *harlots* Ἱεροδȣλȣς *conſecrated ſervants* or *votaries*, to Venus namely, which very well anſwers to the Heb. denomination קדשות. And from Gen. xxxviii. 21, 22. (comp. ver. 15.), it appears that a ſimilar *conſecration*, or rather *deſecration*, was in practice among the *Canaanites* as early as the days of *Judah*, and no doubt had gained ground among them before the *Iſraelites* came out of *Egypt*; hence one reaſon of the law, Deut. xxiii. 18, or 19.

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[*] His words, ſpeaking of this temple, are, Σχολη τις ην αὐτη κακοεργιας πασιν ακολαστοις. πολλη τε ραστωνη διεφθοροσι το σωμα· γυνιδες γουν τινες ανδρες ουκ ανδρες, το σεμνον της φυσεως απαρνησαμενοι, θηλεια νοσω (muliebria patientes, *Valeſius*) την δαιμονα ιλεουντο. Γυναικων τ᾽ αυ παρανομοι ὁμιλιαι, κλεψιγαμοι δ᾽ ὁμιλιαι, αρρητοι τε και επιρρητοι πραξεις, ὡς εν ανομω και αποστατη (lege απροστατη) χωρω κατα τονδε τον νεων επεχειρουντο. See *Bochart*, vol. i. 748, 749.

I add, that the original of this and all ſuch *ſodomitical* abominations (comp. Gen xix. 5, &c.) being practiſed as *Acts of Religion*, ſeems to have been that very ancient phyſical opinion, that the Heaven or Air was αρρενοθηλυς *an hermaphrodite*, or *both male and female*; by which, as *Damaſcius* the philoſopher informs us, they meant to declare it's *all-fruitful* or *prolific* nature; for, ſpeaking of the firſt principle, he ſays, that the *Orphic* Theology αρρενοθηλυν αυτην ὑπεστησατο, προς ενδειξιν των παντων γεννητικης ουσιας. So in the *Orphic* verſes concerning *Jupiter*, i. e. the *Air* or *Ether*, cited *Ariſt.* De Mundo,

———— Διος δ᾽ εκ παντα τετυκται·
Ζευς αρρην γενετο, Ζευς δ᾽ αμβροτος επλετο Νυμφη.
———— "All things ſprung from *Jove*;
Jove was a male, Jove an immortal bride."

Ὁι μεν γαρ ΑΕΡΑ διφυη αρρενοθηλυν, τον Δια λεγουσι. "For ſome call the *Air*, which is of a twofold nature, both male and female, *Jove*, or *Jupiter.*" *Athenag.* pro Chriſtianis, cap. xviii, p. 83. See more to this purpoſe in Profeſſor *Campbell*'s Neceſſity of Revelation, p. 216, Not. and in Mr. *Bryant*'s New Syſtem, vol. i. p. 314, &c. Comp. *Jortin*'s Remarks on Eccleſiaſtical Hiſtory, vol. ii. p. 298, &c. 2d edit.

From hence we may obſerve the peculiar propriety of the *puniſhment* of *Sodom*, and of the neighbouring cities. By their *ſodomitical* impurities they meant to acknowledge the heavens as the cauſe of *fruitfulneſs*, independently upon, and in oppoſition to, *Jehovah*; therefore *Jehovah*, by *raining upon them* not genial ſhowers, but *fire* and *brimſtone* from *heaven*, not only deſtroyed the inhabitants, but alſo changed all that country, which *was before as the garden of God*, into *brimſtone and ſalt, that is not ſown, nor beareth, neither any graſs groweth therein.* See Gen. xiii. 10. xix. 24. Deut. xxix. 23. Comp. *Tacit.* Hiſt. lib. v. cap. 7.

[†] "De Errore Profan. Religion. p. 10, 11, *Oxon.* 1678." Comp. under נבר II. and *Livy*, lib. xxxix. cap. 10, 13.

[‡] "De Leg. Hebr. lib. ii. cap. 22, & 23."

[§] *Leland*'s Advantage and Neceſſity of the Chriſtian Revelation, vol. i. part i. ch. vii. p. 191, quarto edit. and p. 176, 8vo. Comp. Deut. xxiii. 18, or 19, and under סך VI.

[||] Dr. *Henry More*, in his Explanation of the Grand Myſtery of Godlineſs, book iii. chap. 12.

VI. Chald. As a N. קדיש, plur. קדישין, *Holy, a holy one*. Dan. iv. 5, 6, 10, or 8, 9, 13, & al.

קהה

With a radical, but mutable, ה final.

To be blunt, hebetari, hebeteſcere.

I. *To be blunt*, as iron. occ. Eccleſ. x. 10. So Vulg. retuſum.

II. *To be blunt*, or, as we ſay, *ſet on edge*, as the teeth. occ. Jer. xxxi. 29, 30. Ezek. xviii. 2; where LXX and *Symmachus* εγομφιασαν, and Vulg. obſtupeſcunt *are ſet on edge*.

קהל

In Kal and Hiph. *To collect, aſſemble, gather together*. Exod. xxxv. 1. Num. i. 18. viii. 9. x. 7. xvi. 19, & al. In Niph. *To be gathered together, to aſſemble*. Exod. xxxii. 1. Num. xvi. 3. 2 Chron. xx. 26, & al. As a N. קהל *An aſſembly, a congregation*. Gen. xxviii. 3. Exod. xii. 6, & al. freq. On Deut. xxiii. 3, ſee *Prideaux*, Connection, part i. book vi. an. 428, p. 400, 1ſt edit. 8vo. As a N. fem. קהלה, and in Reg. קהלת The ſame. occ. Neh. v. 7. Deut. xxxiii. 4. So as a N. maſc. plur. מקהלים, and fem. מקהלות *Aſſemblies*. occ. Pſ. xxvi. 12. lxviii. 27. As a N. קהלת *A gatherer together, an aſſembler*. It ſeems to refer to Solomon's *aſſembling* the people, and diſcourſing with them on the moſt important ſubjects. The LXX render it Εκκλησιαϛης *a public ſpeaker, a ſpeaker in an aſſembly*, whence our tranſlators *a preacher*; and hence the name of the book, *Eccleſiaſtes*. The word קהלת is properly feminine, and ſeems applied nearly in the ſame manner as we uſe the abſtract Nouns *majeſty, excellence, eminence*, &c. for *perſonal* titles, and hence it is joined with Verbs, either feminine, as Eccleſ. vii. 28;—or maſculine, as Eccleſ. i. 2. xii. 8, 9, 10.

קוה

With a radical, but mutable or omiſſible, ה.

To ſtretch, ſtretch out, tend, tendere.

I. *To ſtretch* or *tend towards*. It is a word of *geſture*, and of like import as St. *Paul*'s αποκαραδοκια, Rom. viii. 19. Phil. i. 20, which is properly the † *ſtretching forth of the head and neck*, with earneſt intention and obſervation, to ſee when a perſon or thing expected ſhall appear: ſo our Heb. Verb may be tranſlated, *To expect earneſtly, anxiouſly*, or *eagerly*. Thus *Aquila* and *Symmachus* render it by προσδοκαν. It is uſed in this ſenſe tranſitively, and with ל or אל following. See Gen. xlix. 18. Job iii. 9. Pſ. xxvii. 14. Iſa. v. 2. Tranſitively, or, according to nineteen of Dr. *Kennicott*'s Codices, with ל following, *To lie in wait for*. Pſ. lvi. 7. As Ns. מקוה *Hope, expectation*, properly the object. Jer. xiv. 8. xvii. 13, & al. תקוה *Expectation, hope, longing*. Ruth i. 12. Job vi. 8, & al. freq.

As a N. fem. יקהת, ſee under יקה.

II. As Ns. קו *Matter ſtretched forth* or *expanded*. Pſ. xix. 5; where *Aquila* κανων *a line*. Alſo, *A meaſuring* or *marking line ſtretched out*. 2 Chron. iv. 2. Iſa. xliv. 13. קוה The ſame. occ. 1 K. vii. 23. Zech. i. 16. מקוה *Thread, yarn ſpun out in length*. occ. 1 K. x. 28. It is printed מקוא after the Chaldee form, 2 Chron. i. 16. Our Engliſh Tranſlation of the two laſt cited paſſages ſeems by far the beſt. תקוה *A thread.* Joſh. ii. 18, 21. Job vii. 6, *My days are ſwifter than a weaver's ſhuttle,* ויכלו באפס תקוה *and they are finiſhed for want* of thread, to carry on, as it were, the web of life. See *Scott* on the place. It may perhaps be worth adding that the Parcæ or *Deſtinies* in the Roman mythology were repreſented with diſtaffs, *ſpinning the thread* of human life. See *Spence*'s Polymetis, dial. x. p. 152.

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* See *Strabo*, lib. viii. p. 581, edit. *Amſtel.* and *Leland*'s Neceſſity and Advantage, &c. vol. i. p. 173, &c. 8vo edit. Comp. *Euſebii* Præparat. Evangel. lib. iv. cap. 16, p. 162; and *Wetſtein* on 1 Cor. i. 2.

† See *Leigh's* Crit. Sacra, and *Greek* and *Eng.* Lexicon in Αποκαραδοκια.

III. In Niph. *To be made to tend, to tend.* Spoken of waters. occ. Gen. i. 9.—of nations. occ. Jer. iii. 17. The LXX in both places render it *συναγεσθαι to be gathered together.* As a N. מקוה *A place whither water tends, a ditch, pond, lake, reſervoir,* or the like. occ. Gen. i. 10. (comp. Eccleſ. i. 7.) Exod. vii. 19. Lev. xi. 36. Iſa. xxii. 11.

Hence Gr. *χυω* to pour, as waters. Eng. *To go.* Qu?

קה See under לקח

קט

I. In Kal and Niph. *To loath, nauſeate, reject with loathing, be diſguſted at.* It is uſed tranſitively in Kal, or with ב following in Niph. occ. Job viii. 14. x. 1. Pſ. xcv. 10. Ezek. vi. 9. xx. 43. xxxvi. 31. As a N. קט *A loathing, diſguſt.* occ. Ezek. xvi. 47. *Yet haſt thou not walked after their ways, nor done after their abominations,* כמעט קט that was a loathing (to thee) i. e. that was loathed (Eng. marg.) *as a ſmall matter* (thou didſt *diſdain* ſuch a *low degree* of wickedneſs), *and ſo thou waſt corrupted more than they in all thy ways.*

II. Chald. קיט, ſee קיט.

קטט In Hiph. *To be exceedingly diſguſted.* occ. Pſ. cxix. 158. cxxxix. 21.

Der. *Quott,* full even to loathing. See *Lye*'s *Junius* Etymol. Anglican. Gr. *κοτος* grudge, diſlike.

קטב

To cut, cut off. It occurs not as a V. in the Heb. Bible, but may be taken as a Participle Benoni in Kal, Iſa. xxviii. 2, שער קטב *A* deſtroying *ſtorm,* Eng. Tranſl. So the Vulg. Turbo *confringens, A* ſhattering *whirlwind.* The Chaldee Targum uſes the V. in this ſenſe.

As a N. קטב *A cutting off, exciſion, deſtruction.* occ. Deut. xxxii. 24. Pſ. xci. 6. Hoſ. xiii. 14. This Root appears to be nearly related to קטף *to crop,* as צרב to צרף.

קטל

In Arabic the V. ſignifies, *To amputate, cut off,* "amputavit, ſuccidit," *Caſtell*; and perhaps this is likewiſe the radical idea of the Hebrew.

I. *To kill, ſlay, cut off by death.* occ. Job xiii. 15. xxiv. 14. Pſ. cxxxix. 19. As a N. קטל *Slaughter.* occ. Obad. ver. 9.

II. Chald. *To kill, ſlay.* occ. Dan. ii. 14. iii. 22. v. 19, 30. vii. 11. In Ith. *To be ſlain.* occ. Dan. ii. 13.

Der. *Cattle.* Qu?

קטן

In Kal, *To be ſmall, little.* occ. Gen. xxxii. 10. 2 Sam. vii. 19. 1 Chron. xvii. 17. In Hiph. *To make ſmall, diminiſh.* occ. Amos viii. 5. As a N. קטן *Small, little, young.* Gen. i. 16. xxvii. 15, 42. xxix. 18, & al. freq.

קטף

To crop, or *pluck off.* occ. Deut. xxiii. 25. Job viii. 12. xxx. 4. Ezek. xvii. 4, 22.

קטר

I. In Kal and Hiph. *To fume, fumigate, make to ſmoke.* It is applied both to ſacrifice and to incenſe. 1 Sam. ii. 15, 16. 2 K. xxiii. 8. Iſa. lxv. 7. 1 Chron. vi. 34, or 49. 2 Chron. xiii. 11. Exod. xxix. 13, 18, 25. xxx. 7, & al. freq. And in many texts where this Verb is rendered in our Tranſlation by *offering incenſe,* it ſeems rather to mean *offering by fire, making a fume,* whether by *incenſe* or *ſacrifice.* See inter al. Jer. i. 16. vii. 9. xi. 12. As a N. fem. in Reg. קטרת *Fume, nidor.* Pſ. lxvi. 15. As Nouns קיטר and קיטור *Smoke, vapour.* occ. Gen. xix. 28. Pſ. cxlviii. 8. cxix. 83. קטר (Jer. xliv. 21.) and fem. קטורה (Deut. xxxiii. 10.) and קטרת *Incenſe.* Exod. xxv. 6. xxx. 1, & al. freq. Comp. Ezek. xlvi. 22, and Eng. marg. Fem. מקטרת *A cenſer, an inſtrument for fuming incenſe.* occ. 2 Chron. xxvi. 19. Ezek. viii. 11. Plur. מקטרות *Incenſe-altars.* occ. 2 Chron. xxx. 14. Comp. Exod. xxx. 1.

It is well known to the learned reader, that the heathen generally retained the cuſtom of *fuming incenſe* in honour of their falſe gods. Thus *Herodotus,* lib. i. cap. 183, tells us that on the larger altar belonging

ing to the temple of *Jupiter Belus*, i. e. *Bel*, in Babylon the Chaldeans conſumed annually during the feſtival celebrated in honour of this God Λιβανωτȣ χιλια ταλαντα a thouſand talents weight of *frankincenſe*. In *Homer*, Il. vi. lin. 270, *Hector* directs his mother *Hecuba* to go to *Minerva*'s Temple συν ϑυεεσσιν *with incenſe*; and in Il. ix. lin. 495, ϑυεεσσι *incenſe* is mentioned as one of the uſual offerings for appeaſing the offended Gods. *Virgil*, ſpeaking of *Venus*'s viſiting the iſland of *Paphos*, Æn. i. lin. 420,

> ——*Ubi templum illi, centumque Sabæo*
> Thure calent aræ, ſertiſque recentibus halant.

> "There was her temple, where with *incenſe ſweet*,
> And *fragrant flowers*, an hundred altars *fum'd**."

And *Horace*, lib. i. ode 30, lin. 2, 3, invites the ſame goddeſs to come into the chapel dedicated to her by *Glycera*, *vocantis* thure multo, who invoked her *with much incenſe*; and ode 36, lin. 1, &c. he ſays, he will gratify the gods who had preſerved his friend *Numida* in his voyage (i. e. *Caſtor* and *Pollux*) thure *with incenſe*; and once more the ſame poet, lib. iii. ode viii. lin. 2—4, ſpeaking of performing a votive ſacrifice to Bacchus for his own deliverance from an imminent danger, mentions Acerra thuris plena, *poſituſque carbo in ceſpite vivo, the cenſer full of incenſe*, and the burning coals placed on the altar of turf †."

The *fume*, whether of *incenſe* or of *ſacrifice*, both of which were evaporated by *fire*, was to believers an emblem of the *atoning merits* of Chriſt's *ſufferings*, and of their *acceptableneſs* to God. The latter in particular is frequently in Scripture ſpoken of, as ריח ניחוח *an odour of reſt*, or *an appeaſing odour*. (Comp. Prov. xxvii. 9.) See inter al. Exod. xxix. 18, 25. Lev. i. 9, 13, 17. ii. 9. Comp. Eph. v. 2. And no doubt ſuch was alſo the ſtyle of the ancient patriarchal believers. See Gen. viii. 21. Hence the heathen miſtaking, as the Jews afterwards did, the types for the realities, conceived the *fume*, *ſteam*, *nidor*, or κνισσα as *Homer* calls it, of the ſacrifices themſelves, to be peculiarly acceptable to their gods, and efficacious in appeaſing their anger. For proof, I refer to *Homer*, Il. i. lin. 66, 317. Il. iv. lin. 48, 49, and eſpecially to Il. ix. lin. 495, &c. So *Ovid*, ſpeaking of a *ſacrifice*, Metam. lib. xii. lin. 153,

> *Et* dis acceptus *penetravit in æthera* nidor.
> And *the fume grateful to the gods* aſcends.

Hence the Greek and Latin *Nectar*, which ſeems originally to have denoted *honey* from it's ‡ *perfumed ſmell* (q. d. נקטר), or *a liquor made of honey*. Thus as in Job are mentioned the *brooks of honey and milk*, חמאה, and Moſes frequently denominates *Paleſtine a land flowing with milk and* honey; ſo *Euripides* in Bacch. lin. 142,

> 'Ρει δε γαλακτι πεδον,
> 'Ρει δ' οινῳ, ῥει δε μελισσαν
> Νεκταρι.
> The country flows with milk, it flows with wine,
> And with the bees ſweet *Nectar*.——

And *Ovid*, in his deſcription of the earth in general during the golden age, Metam. lib. i. lin. 111, ſays,

> *Flumina jam lactis, jam flumina* Nectaris *ibant*.
> Here ſtreams of milk, there ſtreams of *Nectar* flow'd.

And *Virgil*, Georg. iv. lin. 164, ſays of the bees,

> ——*liquido diſtendunt* Nectare *cella*.
> With liquid *Nectar* ſome diſtend the cells.

And hence *Nectar*, as every one knows, was fabled to be the liquor of the gods.

II. Chald. *To bind, bind together*, from the Heb. קשר. It occurs not as a V. in the Bible, but is often uſed by the Targums in this ſenſe. As a N. maſc. plur. in Reg. קטרי *Ligatures, ligaments*. So *Theodotion* συνδεσμοι, and Vulg. compages, occ. Dan. v. 6.

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* *Catcott*'s Sermons, p. 299, Note, whom ſee.

† Comp. *Homer*, Il. viii. lin. 48. xxiii. lin. 148; Odyſſ. viii. lin. 363; *Virgil*, Æn. iv. lin. 453. xi. 481; *Theocritus*, Idyl. xvii. lin. 123. To each of the *Orphic* Hymns is prefixed the name of the *particular incenſe* fumed in honour of the Deity, to whom the Hymn is addreſſed.

‡ *Virgil*, Æn. i. lin. 440,

> ——Redolentque thymo fragrantia mella.

And in *Lucretius*, lib. ii. lin. 847, *Nectar* ſignifies *a ſweet ſmell* or *perfume*.

> ——Nectar *qui naribus halant*.

III. Chald. As a N. maſc. plur. קטרין *Knots, knotty points, difficulties.* occ. Dan. v. 12, 16.

קיט Chald.

As a N. from the Heb. קיץ, the צ being changed into ט, as uſual, *The ſummer.* occ. Dan. ii. 35.

קיק See under קק

קלה

With a radical (ſee Deut. xxv. 3. xxvii. 16. Iſa. xvi. 14.), but mutable or omiſſible, ה.

It denotes, *Levity, lightneſs,* &c.

I. In Kal, *To be light, alleviated.* Gen. viii. 8, 11. In Hiph. *To make light, alleviate, lighten.* Exod. xviii. 22. 1 K. xii. 4, 9, & al.

II. As a N. מקל, plur. מקלות *A light rod* or *ſtaff.* Gen. xxx. 37. Exod. xii. 11. Num. xxii. 27, & al. freq. Hoſ. iv. 12, plainly refers to the 'Ραβδομαντεια or *Divination by ſtaves* practiſed among the eaſtern nations. See *Selden* De Diis Syris, ſynt. i. cap. ii. p. 28; *Godwin*'s Moſes and Aaron, p. 216; *Pococke* and Bp. *Newcome* on Hoſ.

III. In Kal, *To be light, nimble, ſwift.* 2 Sam. i. 23. Job vii. 6. ix. 25. Alſo, *To move lightly* or *ſpeedily.* occ. 2 Sam. xx. 14; but obſerve that in this text the *Keri*, and twenty-two of Dr. *Kennicott*'s Codices, among which the *Complutenſian* edition, read ויקהלו *and they were gathered together,* and agreeably to this reading the LXX render the word by και εξεκκλεσιασθησαν, Vulg. by congregati fuerunt, and Targum ואתכנישו. As a N. קל *Swift, nimble.* 2 Sam. ii. 18. Iſa. xxx. 16, & al. freq.

Hence Gr. κελλω to run ſwiftly, κελης, and Lat. *celes* a ſwift horſe or horſeman, Latin *celero* to haſten, whence Eng. *celerity, accelerate, acceleration.*

IV. As a N. קול or קל, plur. קלות and קלת *Voice, ſound, noiſe, articulate* or *inarticulate,* from it's *lightneſs** or the *ſwiftneſs* with which it moves. Dr. *Derham* found, by many accurate experiments, that ſound *moves* at the *prodigious rate* of 1142 feet in one ſecond of time. See Gen. iii. 8, 17. Exod. ix. 23. xix. 16, 19. Lev. xxvi. 36. Job iv. 10. xxxix. 24. Pſal. xciii. 3.

In 1 K. xviii. 41, *Elijah ſaid—there is a ſound of abundance of rain.*—Ver. 45, *and the heavens were black with clouds and wind, and there was a great rain.* The ſame circumſtances are remarked by *Virgil*, Æn. iv. l. 160,

> *Interea* magno miſceri murmure cœlum
> Incipit: inſequitur commiſtâ grandine nimbus.

And both the ſacred hiſtorian and the poet notice the peculiar *ſound* that precedes rain. So we commonly ſay, The wind *ſounds hollow*, like rain. But though no phyſical fact is more obvious or better known than this, yet I muſt confeſs I never could account for it, till I read the following paſſage in the learned *W. Jones*'s Phyſiolog. Diſquiſitions, p. 616. "There is no prognoſtic of *rain* more infallible, than a *whiſtling* or *howling noiſe* of the wind. The ſouth wind is moſt apt to have this effect, becauſe it brings with it the moſt *vapour*; but I believe any wind that is *moiſt* enough will produce the like ſound; and it is probable that the conſequence of this *humidity* in the wind is the ſame in every climate." Which obſervation he confirms from 1 K. xviii. 41, above quoted.

Harmer, Obſerv. vol. iii. p. 295, &c. ſeems right in explaining the *noiſe* (קול) of the bridegroom, and the *noiſe* of the bride, Jer. xxxiii. 11, not of the *noiſe* they make *perſonally*, but of the *noiſy mirth* of their friends and attendants, according to the cuſtoms which Dr. *Ruſſel* diſtinctly informs us are obſerved in the eaſtern weddings to this day, Nat. Hiſt. of Aleppo, p. 125—129.

On Joel ii. 4, obſerve that Dr. *Chandler*, Travels in Aſia Minor, p. 30, 31, takes notice of the *prodigious crackling and noiſe* which accompanied an accidental fire, which was kindled in the long, parched graſs, near Troas, and *devoured* all before it. See *Harmer*'s Obſervations, vol. iv. p. 146.

Hence Greek κελλω and καλεω, Eng. *to call*, Gr. κλεος report, celebrity. Alſo old Latin *calo*, whence *calendæ, calends.*

V. In Niph. *To be light, eaſy, not difficult.* occ. Prov. xiv. 6.

VI. In Niph. *To be light, trifling, comparatively mean* or *unimportant.* 1 Sam. xviii. 23. 2 K. iii. 18. xx. 10.

VII. In Kal and Niph. *To be light, vile, contemptible.*

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* So *Avenarius* excellently, "*Eſt enim* vox *res* leviſſima, & velociſſimè *fertur.*"

contemptible. Job xxxix. 34. Gen. xvi. 4. Deut. xxv. 3. In Hiph. *To eſteem vile, deſpiſe, make light of, ſet light by.* occ. Deut. xxvii. 16. (where LXX *ατιμαζων diſhonouring*) 2 Sam. xix. 43, or 44. Ezek. xxii. 7. As a N. קלון *Vileneſs, ignominy.* Job x. 15. Pſ. lxxxiii. 17. Prov. iii. 35, & al.

VIII. *To roaſt, parch, fry,* that is *to evaporate the fluids,* and ſo *make light by roaſting, parching,* &c. So the LXX *απετηγανισε,* and Vulg. frixit in Jer. xxix. 22, which is the only paſſage where it occurs as a V. in this ſenſe; but as a Participle paoul קלוי *Parched, parched corn.* occ. Lev. ii. 14. Joſh. v. 11. As a N. קלי *Parched corn.* occ. Lev. xxiii. 14. Ruth ii. 14. 1 Sam. xxv. 18. 2 Sam. xvii. 28. קליא The ſame. occ. 1 Sam. xvii. 17; but obſerve that fourteen of Dr. *Kennicott*'s Codices read הקלי. קלוי and קלי in the above cited texts plainly denote *parched corn,* and in Lev. ii. 14. xxiii. 14. Joſh. v. 11, probably *barley,* which in Judea ripens before wheat. (Comp. under אפל I.) In 2 Sam. xvii. 28, the former קלי joined with *barley* and *meal,* is rightly explained in our Tranſlation by *parched corn,* as the latter קלי, following *beans* and *lentils,* is by *parched pulſe.* Both theſe ſtill make part of the food of the eaſtern people. Thus *Haſſelquiſt,* Travels, p. 166. "On the road from *Acra* to *Seide* we ſaw a herdſman—eating his dinner, conſiſting of *half ripe ears of wheat,* which he *roaſted,* and ate with as good an appetite as a Turk does his pillaus.—*Roaſted ears of wheat,*" he adds, "are a very ancient diſh in the eaſt, of which mention is made in the book of Ruth," ch. ii. 14. But theſe however were more probably *barley,* as it was then *barley,*—not *wheat-harveſt.* (Comp. ch. i. 22.) "In Egypt," proceeds my author, "*ſuch food* is much eaten by the poor, being the ears of maize or Turkiſh wheat, and of their *dura,* a kind of millet. When this food was firſt invented in the earlieſt ages of the world, art was in a ſimple ſtate; yet *the cuſtom is ſtill continued in ſome nations,* where the inhabitants have not even at this time learned to pamper nature." And as to *parched pulſe,* frixum cicer, as the Vulg. renders the latter קלי, 2 Sam. xvii. 28, Dr. *Shaw* informs us, Travels, p. 140, that the *garvanços, cicer* or *chich-pea* are in the greateſt repute after they are *parched in pans* or *ovens,* then aſſuming the name of *leblebby.* This ſeems to be of the greateſt antiquity, for * *Plautus* ſpeaks of it as a thing very common in his time; the like obſervation we meet with in † *Ariſtophanes*—The *leblebby* of theſe times may probably be the קלי *parched pulſe* of the Holy Scriptures (2 Sam. xvii. 28.)"

IX. As a N. with a formative נ, נקלה *A parching, feveriſh heat.* So the Targum קריחתא *a burning.* occ. Pſ. xxxviii. 8.

Hence Greek *κηλεος,* Doric *καλεος,* hot, burning, Lat. *caleo* to be hot, whence *calefacio, calidus,* &c. and Eng. *calefy, calefaction, calid.* Alſo the Arabic *Alkali,* a kind of plant *burnt,* from the aſhes of which is made the Sal ‡ Al-Kali; and hence in Eng. we uſe *Alcali, alcaline, alcalious.*

קלל I. *To be* or *become exceedingly vile.* occ. Nah. i. 14; ו in קלות ſupplying the place of the ſecond ל. In Huph. *To be made exceedingly vile.* occ. 1 Sam. iii. 13.

II. In Kal and Hiph. *To regard* or *treat as exceedingly vile, to curſe.* Gen. viii. 21. xii. 3. *To vilify, revile.* Exod. xxi. 17. xxii. 28. 2 Sam. xvi. 5, 7. Neh. xiii. 25. See Dr. *George Campbell*'s Note on Mat. xv. 4. As a N. fem. קללה *A curſe, malediction.* Gen. xxvii. 12, 13, & al. freq. Comp. קלה VII. It is applied to a perſon, Deut. xxi. 23, קללת אלהים Curſed *of,* or *by, God*; ſo LXX *κεκατηραμενος* ὑπο Θεȣ, and Vulg. maledictus a Deo; but *Aquila* and *Theodotion καταρα* Θεȣ. Comp. Gal. iii. 13, in the Greek, and for an excellent comment on Deut. xxi. 23, ſee *Vitringa,* Obſervat. Sacr. lib. ii. cap. 12.

III. *To ſmooth* or *poliſh,* as a metalline body, *to burniſh*, from the *ſwift* and *repeated motion* with which it was performed. *Burniſhing* is now performed by a round, poliſhed piece of ſteel, called a *burniſher*, which is rubbed with a *ſwift motion* upon the metal. As a Participle or participial N. קלל *Burniſhed.* occ. Ezek. i. 7. Dan. x. 6. Comp. below קלקל III.

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* "In Bacch. act. iv. ſcen. v. lin. 7,

Tam frictum *ego illum reddam, quàm* frictum eſt cicer."

To which we may add that *Horace* mentions the frictum cicer as a *food* uſed by the *poorer Romans* in his time, Art. Poet. lin. 249,

—*Si quid* fricti ciceris *probat,* & *nucis emptor.*

† "In Pace, ſpeaking of *a country clown,* ανθρακιζων τερεβινθȣ *parching ſome* cicers." See alſo *Bochart,* vol. iii. 46, 47.

‡ See *Bochart,* vol. iii. 45.

קלקל I. *To be exceedingly light.* It occurs not as a V. but as a Participle or participial N. קלקל *Exceedingly light.* occ. Num. xxi. 5. So Vulg. leviſſimo.

II. In Kal, *To move very lightly* or *ſwiftly.* occ. Ezek. xxi. 21; where Vulg. commiſcens *mixing together*; on which paſſage Jerome tells us that "the manner of *divining by arrows* was thus: They wrote on ſeveral arrows the names of the cities they intended to make war againſt, and then *putting them promiſcuouſly all together* into a quiver, they cauſed them to be drawn out thence in the manner of * *lots*; and that city whoſe name was on the arrow firſt drawn out was the firſt they aſſaulted †." In Hith. *To move oneſelf*, or *be moved very lightly.* occ. Jer. iv. 24. Comp. קלה III.

III. *To furbiſh by moving* or *rubbing ſwiftly* againſt a whetſtone or the like. So the French Tranſlation, *ait fourbi.* occ. Eccleſ. x. 10. Comp. above קלל III. and פנה IV.

קלח

Occurs not as a V. in Heb. but hence as a N. fem. קלחת *A caldron, kettle.* occ. 1 Sam. ii. 14. Mic. iii. 3. The V. in Chaldee ſignifies *to flow, flow out, flow down*; and ſo the LXX render קלחת by *χυτραν*, from *χυω to pour forth*; thus it ſeems a name for a *larger kind of veſſel.*

קלט

To contract. It occurs not as a V. in the Heb. Bible; but hence,

I. As a Participle paoul קלוט *Contracted, ſhrunk up, having ſome part contracted,* or *ſhrunk,* ſpoken of an animal. occ. Lev. xxii. 23.

Hence perhaps Eng. *cold*, i. e. contracted or compacted air. Comp. under קרה VIII.

II. As a N. מקלט *Contraction, retreat, retirement, refuge.* Num. xxxv. 6, & al. freq.

קלס

To ſport in contempt, to deride. occ. Ezek. xvi. 31, *And thou waſt not as an harlot,* לקלס אתנן either, as our tranſlation, in that thou ſcorneſt *hire*; or elſe, to ſport at or deride *hire*, i. e. in order to make thy lover give thee more; as the Vulgate explains it, Nec facta es quaſi meretrix *faſtidio augens* pretium. *Nor waſt thou like an harlot* who increaſeth *her hire* by diſdain, i. e. of what is offered her. In Hith. With ב following, *To ſport oneſelf with, to make ſport at, to mock, ſcoff.* occ. 2 Kings ii. 23. Ezek. xxii. 5. Hab. i. 10. So in the two former of theſe texts the LXX render it by καλαπαιζω and εμπαιζω. As a N. קלס *A deriſion, ſport.* occ. Pſ. xliv. 14. Jer. xx. 8. Ezek. xxii. 4.

קלע

The idea ſeems to be, *Curve, bending, hollow,* whence the Greek κοιλος hollow.

I. As a N. קלע *A ſling* from it's *bending* form. See 1 Sam. xxv. 29. freq. occ. Hence as a V. *To ſling, caſt,* or *throw with a ſling.* occ. Jud. xx. 16. 1 Sam. xvii. 49. xxv. 29. Jer. x. 18. As a participial N. maſc. plur. קלעים *Slingers.* occ. 2 K. iii. 25.

II. As a N. maſc. plur. קלעים, and in Reg. קלעי, *Curtains hanging double and hollow,* or as we expreſs it *ſlung*, over rods ſupported by pillars, and ſo in form reſembling *ſlings*. It is in our tranſlation very properly rendered *hangings*, and is uſed only for thoſe of the court of the Moſaic tabernacle. freq. occ. See Exod. xxvii. 9, 11, 12, 14, 15; where we may obſerve that חמש עשרה אמה קלעים the hangings *fifteen cubits*, ver. 14, is equivalent to חמש עשרה קלעים *fifteen* hangings, ver. 15; and conſequently that *each hanging* was *one cubit broad.* Comp. ver. 9, with ver. 11.

III. As a N. maſc. plur. קלעים *The* (*two*) *leaves* of a double wicket, turning upon the ſame hinge or centre, and ſo called from their form *inclining* towards each other, not unlike the two ſides of a *ſling.* occ. 1 K. vi. 34, where it is plainly equivalent to צלעים; and "it ſeems," ſays Mr. *Bate*, "that the doors or gate which opened in two, as great gates do, had leſſer doors or wickets, which were *double*; ſo that when one leaf of the wicket opened, the other ſhut to; and when a perſon entered, the inner leaf opening before him, the hinder one ſhut after him. See Ezek. xli. 23, 24."

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* Comp. under חלש III.

† *Prideaux*, Connect. part i. book i. an. 590, vol. i. p. 76, 8vo edit. Comp. *Calmet*'s Dictionary in ARROWS; *Sale*'s Prelim. Diſc. to *Koran*, p. 126, 7; and Modern Univerſ. Hiſt. vol. i. p. 360, 1ſt edit.

Dr. *Ruſſell* (Nat. Hiſt. of Aleppo, p. 3.) ſays, that the houſes at *Aleppo* are "entirely ſhut up towards the ſtreet *with double doors ſo contrived, as that, when open, one cannot look into the court yard.*"

IV. *To hollow* or *ſcoop out* in carving. occ. 1 K. vi. 29, 32, 35. Ver. 29, קלע פתוחי מקלעת he hollowed out hollow *carvings of Cherubs*, &c. which were afterwards, ver. 35, filled up with gold; פתוחי expreſſes the firſt *openings* or *inciſions*, קלע *the hollowing* or *ſcooping out of* the engravings. As a N. fem. plur. מקלעות and מקלעת *Engravings*. occ. 1 Kings vi. 18, 29, 32. vii. 31.

Hence plainly the Lat. *cœlo* (pronounced *kœlo**) to engrave.

קלש

Occurs not as a V. in Heb. but the Chaldee Targum *Jonath.* in Gen. xxi. 15, uſes it in Ith. for *being attenuated, waſted.* As a N. קלשון *The tine* or *ſpike* of a fork from it's *ſlenderneſs*. occ. 1 Sam. xiii. 21; where שלש קלשון is uſed for *a three-tined inſtrument* or *fork*; ſo the Vulg. renders the words by Tridentum, and a Greek verſion in the Hexapla by Τρισκελιγιν.

קם

To riſe, ariſe, ſtand, ſtand up, be eſtabliſhed, &c. It is a very general word. The following are it's principal applications:

I. In Kal, *To riſe, ariſe.* Gen. xiii. 17. xviii. 16. xix. 1, & al. freq. In Hiph. *To cauſe to riſe, to raiſe up.* Joſh. v. 7. Jud. ii. 18. 2 K. ix. 2, & al. In Huph. *To be raiſed* in dignity. 2 Sam. xxiii. 1. *To be reared up* as a building. Exod. xl. 17. As a N. fem. in Reg. קימת *A riſing up.* occ. Lam. iii. 63.

II. In Kal, With אל, על, or ב following, *To riſe up againſt*, in a hoſtile manner. Gen. iv. 8. Jud. ix. 18. Pſ. liv. 5. xxvii. 12, & al. As a Participle Benoni in Kal maſc. plur. in Reg. קמי, ſo קמי, קמיך, קמך, קמינו, *Thoſe that riſe up againſt*—me—thee—him—us. See 2 Sam. xxii. 40. Exod. xv. 7. Deut. xxxiii. 11. Pſ. xliv. 6. Comp. 2 K. xvi. 7. So קימנו Job xxii. 20, may be, *The party that riſes up againſt us*, i. e. the wicked, "Factio nobis adverſaria." *Schultens*, whom ſee. In Hiph. *To raiſe, ſtir up.* 1 Sam. xxii. 8.

III. In Kal, *To ſtand, remain, ſubſiſt, be eſtabliſhed.* See Deut. xix. 15. Joſh. ii. 11. 1 Sam. xiii. 14. Jer. xliv. 29. Pſ. i. 5. In Hiph. *To cauſe to ſtand, to eſtabliſh.* Num. xxx. 14, 15. 1 K. vi. 12. ix. 5. In Huph. *To be eſtabliſhed.* Jer. xxxv. 14. As a N. fem. קומה, קמה, and in Reg. קומת, *Stature, height.* Exod. xxvii. 18. xxxviii. 18. Iſa. x. 33. Gen. vi. 15. 1 K. vi. 23, 26. vii. 15, & al. As a N. מקום, plur. fem. מקמות, *A ſtanding, ſtation,* or *place* where any thing *ſtandeth* or *ſubſiſteth*. Gen. i. 9. xix. 27. Deut. xii. 2. Jud. xix. 13, & al. freq. As a N. יקום *That which ſubſiſteth, ſubſtance.* occ. Gen. vii. 4, 23. Deut. xi. 6. As a N. fem. תקומה *A ſtanding, power to ſtand.* occ. Lev. xxvi. 37.

IV. *To riſe, grow up*, as corn. It ſeems uſed as a Verb in this ſenſe. 2 K. xix. 26. Iſa. xxxvii. 27. So the Vulg. renders it as a V. matureſceret *it was ripened.* So alſo the Chaldee Targum מטא למהוי שבולין—*it cometh to be* (*in*) *ears.* As a N. fem. קמה *Grown*, or *ſtanding corn.* Jud. xv. 5. Iſa. xvii. 5, & al.

V. In Kal, Applied to the eyes, *To grow conſiſtent, thicken, be incraſſated.* It refers to the humours of the eye, which in old age loſe much of their *fluidity*, and become *groſs* and thick, and by conſequence leſs tranſparent. occ. 1 Sam. iv. 15. 1 K. xiv. 4. So the LXX, preſerving nearly the idea of the Heb. render it in the former paſſage επαγαςησαν, ſteterant, *were become ſtiff.* And obſerve, that in that text קמה is the 3d perſon *fem. ſing.* preter in Kal joined with the *fem. plur.* עיני in a *diſtributive* ſenſe, q. d. *each* of his eyes *was* thickened.

קמם In Hith. *To raiſe up oneſelf, to riſe up.* The reduplicate מם denotes *intenſeneſs* or *violence.* occ. Job xx. 27. xxvii. 7. Pſ. lix. 2. Comp. קם II. As a N. fem. plur. קוממיות, q. d. *Uprightneſſes.* occ. Lev. xxvi. 13; where it is uſed adverbially, the Particle ב being underſtood, as uſual, *With uprightneſs, uprightly*, as oppoſed

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* See *Littleton*'s and *Ainſworth*'s Dictionaries on the letter C.

poſed to *bending* or *ſtooping* under a yoke. As a N. maſc. plur. in Reg. תקוממי *Perſons who riſe up, inſurgents, adverſaries*. occ. Pſ. cxxxix. 21.

Der. Perhaps Greek κομη, and Lat. *coma* the hair which riſeth on a man's head. Alſo, Eng. *A comb* on the head of a cock.

קמח

Occurs not as V. in the Heb. Bible; but as a N. קמח *Meal, flower, corn reduced to powder by grinding*. Gen. xviii. 6, & al. freq. The radical idea of the word ſeems to be *to grind*, or *reduce to powder by grinding*. So the Greek αλευρον (by which word the LXX generally render קמח) is from αλεω *to grind*, and our Eng. *meal*, from the German *malen* to grind. Comp. Der. under מל.

קמט

To lay hold on, as a criminal, *to arreſt*. occ. Job xvi. 8. xxii. 16. In the former text the LXX render it επελαβου *thou haſt laid hold on*; in the latter, συνεληφθησαν *were taken, ſeized*; *Symmachus* αλωσονται *ſhall be taken*, and Vulg. ſublati ſunt *were taken away*. See *Scott* on the texts.

קמל

To wither, fade. occ. Iſa. xix. 6. xxxiii. 9. So the Vulg. in the former paſſage marceſcet.

Der. By tranſpoſition, *qualm, calm*. Qu?

קמץ

To graſp, take a graſp, or *handful*. As a N. קמץ *A handful*. Lev. ii. 2, & al.

קמש

Occurs not as a V. in Heb. but in Arabic the words קמץ and קמאץ, which ſeem corruptions of this Root, denote *Agitation, commotion*, &c. As Ns. קמוש, קימוש, and קמשון *A ſpecies of thiſtle* or *nettle*, ſo called perhaps from the *agitation* it occaſions in the nerves or nervous fluid, and the pain conſequent thereupon. So Vulg. urtica *a nettle*; thus named from uro *to burn*, on account of the *burning* pain it occaſions. occ. Iſa. xxxiv. 13. Hoſ. ix. 6. Prov. xxiv. 31.

קן

To lament, wail. It is perhaps, like the Greek θρηνειν (by which, or it's relatives, the LXX conſtantly render it) and the Eng. *whine*, a word formed by an onomatopœia from the ſound. It occurs not however as a V. in the ſimple form (ſee below קנן) but hence, as a N. fem. קינה, plur. קינות and קינים *A lamentation, moan*. 2 Sam. i. 17. Jer. vii. 29. Ezek. xxxii. 16. 2 Chron. xxxv. 25. Ezek. ii. 10. Hence Eng. *whine*. Qu?

קנן *To lament, wail, bewail*; the reduplicate נ denoting the *repeated cries* or *ſhrieks* of the *mourners*. 2 Sam. i. 17. iii. 33. Ezek. xxxii. 16, & al. As a participial N. fem. plur. מקוננות *Mourning women*. So the LXX θρηνουσας, and Vulg. lamentatrices. occ. Jer. ix. 17. Comp. 2 Chron. xxxv. 25. Ecclus. xxxviii. 16, 17; and ſee *Homer*, Il. xxiv. lin. 720—3, with *Dacier*'s and *Pope*'s Note, and lin. 746; and *Savary*, Lettre 14^me^ ſur l'Egypte, p. 150, Note, and p. 154. The cuſtom of employing *mourning women* by profeſſion ſtill prevails in the Eaſt. Thus Dr. *Shaw*, Travels, p. 242, ſpeaking of the *Mooriſh* funerals, ſays, "There are ſeveral *women hired to act* on theſe lugubrious occaſions, who like the Præficæ or *mourning women* of old are *ſkilful in lamentation* (Amos v. 16.), and great miſtreſſes of theſe melancholy expreſſions (that is, as he had before remarked, of ſqualling out for *ſeveral times* together, *Loo, loo, loo*, in a deep and hollow tone, with ſeveral ventriloquous ſighs); and indeed they perform their parts with ſuch proper ſounds, geſtures, and commotions, that they rarely fail to work up the aſſembly into ſome extraordinary pitch of thoughtfulneſs and ſorrow. The Britiſh factory has often been very ſenſibly touched with theſe lamentations, whenever they were made in the neighbouring houſes." Comp. Jer. ix. 18. Amos v. 16. So *Niebuhr*, Voyage en Arabie, tom. i. p. 150. "The relations of a dead Mahometan's wife, not thinking themſelves able to mourn for him ſufficiently, or finding the taſk of continual lamentation too painful, commonly *hire* for this purpoſe *ſome women who underſtand their trade*, and who utter woful cries from the moment of the death of the deceaſed until he is interred." Comp. alſo *Haſſelquiſt*, Travels, p. 104.

קנא

The radical import of this Root ſeems to be, *To eat into, corrode, as fire*. For though not uſed ſtrictly in this ſenſe, yet it is frequently joined with other words expreſſive of *fire*, *heat*, or *burning* (ſee Deut. iv. 24. Pſal. lxxix. 5. Ezek. xxxvi. 5. xxxviii. 19.), and ſometimes even with ſuch as denote *eating*, *conſuming*; as for inſtance, Pſ. lxix. 10, קנאת ביתך אכלתני Zeal *for thy houſe* hath eaten, corroded, *me*. Pſ. cxix. 139, צמתתני קנאתי *My* zeal hath conſumed *me*. Comp. Num. xxv. 11. Zeph. i. 18. iii. 8. And from the Heb. word in this view appear to be derived the Greek *κναω* and *κναιω*, *to abrade*, *ſcrape*, *cut*, and Eng. *gnaw*.

קנא is in the Heb. Bible generally applied to the *fervent* or *ardent affections* of the human frame, whoſe effects are well known to be even like thoſe of *fire*, *corroding* and *conſuming*. (See Prov. vi. 34. xiv. 30. in Heb.) And accordingly the poets, both ancient and modern, abound with deſcriptions of theſe *ardent* and *conſuming affections* taken from *fire* and its effects. The learned reader will from this hint eaſily recollect enow. It is predicated both of man, and, *ανθρωποπαθως*, of God. The LXX uſually render it by *ζηλοω to be zealous*, and *ζηλος zeal*, which are derivatives from *ζεω to be hot*.

I. *To burn with zeal, to be fervent* or *zealous* in a good ſenſe. Num. xxv. 11. In this good ſenſe it is generally followed by ל prefixed to the perſon or thing *for* or *on account of* whom one is zealous, as Num. xxv. 13. 1 K. xix. 10, 14. Joel ii. 18. Zech. i. 14. viii. 2. As a N. fem. קנאה, and in Reg. קנאת, *Zeal*. Iſa. lix. 17. 2 K. x. 16. Pſ. lxix. 10, & al.

II. In Kal, *To burn with jealouſy, to be jealous of*, *envious* or *indignant againſt*, *to envy*. In this ſenſe it is generally followed by את or ב, as Gen. xxvi. 14. xxx. 1. Pſ. xxxvii. 1. lxxiii. 3, & al. freq. (comp. Prov. xxiv. 1.) but twice by ל, Pſ. cvi. 16. Alſo, *To inflame with*, or *provoke to*, *jealouſy*, *indignation*, or *envy*. Deut. xxxii. 21. Comp. 1 K. xiv. 22. Ezek. viii. 3, 5. In Hiph. The ſame. Deut. xxxii. 21. Pſal. lxxviii. 58. As a participial N. קנא *Jealous*. Exod. xx. 5, & al. As a N. fem. קנאה, and in Reg. קנאת, *Burning jealouſy* or *indignation*. Num. v. 14. Pſal. lxxix. 5. Iſa. xlii. 13. Ezek. xxxv. 11, & al. freq.

Quàm lentis penitus macerer ignibus—
With what ſlow *fires I'm conſum'd*—

ſays *Horace* in a fit of jealouſy, lib. i. ode xiii. lin. 8.

III. Chald. קנא of the ſame import as Heb. קנה, *To buy*. occ. Ezra vii. 17.

קנה

With a radical, but mutable or omiſſible, ה.

To hold, contain, as ſomewhat *hollow* doth, hence Greek *κενος hollow*, and Eng. *a can*. It occurs not as a V. ſimply in this ſenſe, but

I. As a N. maſc. קנה *A hollow pipe* or *tube*, natural or artificial. Hence Greek *καννα*, Lat. *canna*, and Eng. *cane*, Lat. *canalis*, Eng. *canal*.

1. *A ſtalk of corn*. Gen. xli. 5, 22.
2. *A branch of the candleſtick, made hollow* like *a pipe*. Exod. xxv. 31, 32, & al.
3. *A reed* or *cane*. 1 Kings xiv. 15. 2 K. xviii. 21.—for meaſuring, Ezek. xl. 3, 5, & al. קנה בשם *The ſweet-ſcented cane*. Exod. xxx. 23. Called ſimply קנה, Cant. iv. 14. Iſa. xliii. 24. Ezek. xxvii. 19; and קנה הטוב *good* cane, Jer. vi. 20. Ευοδμȣ καλαμοιο *ſweet-ſcented* calamus or cane is mentioned with other *aromatics*, as growing in Arabia, by *Dionyſius*, Periegeſ. lin. 771, edit. *Wells*. *Pliny* (Nat. Hiſt. lib. xii. cap. 22.) calls it calamus odoratus; it was otherwiſe called calamus aromaticus, by which name it is ſtill known, and has an *agreeable aromatic ſmell* when freſh broken*.
4. *A hollow bone*. occ. Job xxxi. 22; where it denotes the os humeri, or *upper bone of the arm*.
5. *The beam of a balance*, from it's reſemblance to *a cane*. So LXX ζυγῳ, and Vulg. ſtaterâ. Or perhaps *canes* might anciently be the very ſubſtances of which they made the *beams* of balances for weighing ſmall weights. Iſa. xlvi. 6.

II. As a N. קן *A hollow receptacle*.

1. *A neſt*, for birds. Deut. xxii. 6. Pſal. lxxxiv. 4, & al. Comp. below קנן I.
2. *A room*, *cabin*, or *manſion*, for men or animals. Gen. vi. 14. Num. xxiv. 21, & al. With Num. compare the "celſæ nidum *Acherontiæ*" of *Horace*, lib. iii. ode iv. lin. 14.

III. As a N. קן *A ſpear*, from it's reſemblance to קנה *a cane*, according to ſome; but rather, I apprehend, *a helmet* or

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* See *New and Complete Dictionary of Arts*, &c. in CALAMUS AROMATICUS, and *Scheuchzer's* Phyſ. Sacr. on Exod. xxx. 23.

caſque, which *contains* and ſo protects the head. occ. 2 Sam. xxi. 16. *The ſtaff* or *hold* of a ſpear (as Mr. *Bate* renders it) was hardly of braſs, and the *head* of a ſpear ſeems to have no connexion in ſenſe with the Root קנה.

IV. In Kal, *To hold, poſſeſs, get, gain, acquire* in whatever manner, by gift, purchaſe, or otherwiſe. Gen. iv. 1. xxv. 10. Exod. xv. 16. Pſ. lxxiv. 2. Eccleſ. ii. 7, & al. freq. In Niph. *To be acquired, gotten, bought*. Jer. xxxii. 43. In Hiph. *To poſſeſs, be in poſſeſſion of*, or perhaps *To purchaſe*, as a ſervant. occ. Zech. xiii. 5; which is ſtrangely rendered in our Tranſlation by *taught me to keep cattle*. Comp. Gen. xxxix. 1. xlvii. 19, 23, Exod. xxi. 2. Eccleſ. ii. 7. So, as a Participle Hiph. Job xxxvi. 33, *Concerning Him* (i. e. *God*) *declareth his thunder*, מקנה אף על עולה poſſeſſing *wrath for* or *againſt pride* or *arrogance*. So even the heathen poet *Horace*, lib. iii, ode v, lin. 1,

> *Cœlo* tonantem *credidimus* Jovem
> Regnare————
>
> *His thund'ring* proves that mighty *Jove*
> With wondrous force *rules all above*.
> Creech.

And in another place, lib. i. ode 34, after having deſcribed *Jupiter* as ſhaking the earth, the waters, and even the infernal regions with his *thunder*, he adds, lin. 12, &c.

> ————*Valet ima ſummis*
> *Mutare*, & inſignem attenuat Deus,
> *Obſcura promens*————
>
> The God can ſet the low on high,
> *And bring the glorious to the duſt.*

Where the thought is ſimilar to that in Job, but ſurely the expreſſion in energy far inferiour. And further to illuſtrate Job xxxvi. 33, ſee the beginning of the next chapter, where the ſame ſubject is continued, On Ezek. viii. 3, comp. under סמל. As a N. מקנה, and in Reg. מקנת *Poſſeſſion, acquiſition, purchaſe*. Gen. xvii. 12, 13. xxiii. 18. xlix. 32, & al. And becauſe the ancient *poſſeſſions* principally conſiſted in *cattle*, hence מקנה is moſt frequently uſed for *cattle*. See Gen. xiii. 7. xlvii. 17. Job i. 3, 10.

Hence Eng. *To gain, win*.

V. As a N. fem. קינה *Lamentation*. See under קן.

קנן I. In Kal and Hiph. *To build* or *make a neſt, to neſt, neſtle*. occ. Pſ. civ. 17. Iſa. xxxiv. 15. Ezek. xxxi. 6. Jer. xlviii. 28. xxii. 23; where מקננתי ſeems a Participle fem. Hiph. with י *me* or *my* poſtfixed. This is hardly to be expreſſed in Engliſh; but in Lat. might be rendered, O *mihi* nidificans, q. d. *O* my *neſt-maker*, *O thou who makeſt thy neſt* before me: and ſo I think the final י is to be underſtood in the preceding ישבתי, as likewiſe in Ezek. xxvii. 3. Comp. מבליגיתי, Jer. viii. 18, under בלג.

II. As a N. קינן *Poſſeſſion, property*. Gen. xxxiv. 23. Joſh. xiv. 4, & al. Comp. above קנה IV.

קנם

Occurs not as a V. in Heb. but the idea probably is *To ſmell ſtrong, emit a ſtrong ſmell*, for in Arabic it denotes, I ſuppoſe by a dialectical abuſe, *To have a ſtrong, but fetid, ſmell*. As a N. קנמון or קנמן *Cinnamon*, ſo called from it's *ſtrong aromatic ſmell* and *flavour*. What is commonly known to us under the name of *cinnamon* is the * *ſecond* or *inner bark* of the *cinnamon*-tree, which grows in great abundance in the Eaſt Indian iſland of *Ceylon*; but *Scheuchzer*, Phyſica Sacra on Exod. xxx. 23, conjectures that as the *bark of the root* is more valuable than that of the *trunk*, ſo the קנמן בשם *ſweet-ſmelling cinnamon*, LXX *κινναμωμον ευωδες*, which Moſes uſed for the holy anointing oil, was of the latter ſort. occ. Exod. xxx. 23. Prov. vii. 17. Cant. iv. 14. Comp. Ecclus. xxiv. 15.

Der. Gr. Κινναμωμον, Lat. *Cinnamomum*, Eng. *Cinnamon* †.

קנץ

Occurs not as a V. in Heb. but " in Arabic ſignifies *to hunt, to lay nets* or *ſnares*, and is applied, as *Schultens* ſhews, to *the uſing of deceitful arts*. See his Commentary [on Job namely]. The N. קנאץ (in Arabic) is *a ſnare*. See *Caſtell*, Lex. Hept. ‡ " As a N. maſc. plur. in Reg. קנצי *Snares*. Once, Job xviii. 2, *How long will ye put* or *ſet* קנצי למלין ſnares *of* or *in words* (*aucupia* verborum, *Caſtell*; *captioſos laqueos* ſermonibus, *Schultens*) i. e. inſnaring *words*.

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* See *Brooke*'s Nat. Hiſt. vol. vi. p. 23, 24.

† Comp. *Greek* and *Eng.* Lexicon under Κινναμωμον.

‡ *Scott*'s Note on Job xviii. 2.

קס

Occurs not as a V. in the ſimple form, but in the reduplicate

קסס *To cut* or *pluck off*. So the Vulg: diſtringet. Once, Ezek. xvii 9. This Root ſeems related to קצץ (which ſee under קצה) as פרס to פרץ.

קסם

To divine, preſage, prognoſticate. Deut. xviii. 10. (where this ſeems to be the *general* term for *divining*, of which the following words denote the ſpecies), 1 Sam. xxviii. 8. 2 K. xvii. 17, & al. As a N. קסם *A diviner*. Deut. xviii. 14. 1 Sam. vi. 2, & al. Comp. Iſa. iii. 2, where LXX *ϛοχαϛην*, and Vulg. ariolum *a ſoothſayer*. Alſo, *Divination*. Num. xxiii. 23. Ezek. xxi. 21, & al. Plur. קסמים *The rewards of divination.* So Vulg. pretium divinationis. Num. xxii. 27. For as פעל is uſed for the *reward of work* in general (ſee פעל), ſo קסמים for the *rewards of divination*. Theſe St. *Peter*, 2 Ep. ii. 15, calls *μισθον αδικιας the reward of unrighteouſneſs*. Thus קסם is generally uſed in a bad ſenſe, but ſometimes in a good one. As a N. קסם *Sagacity, penetration in diſcovering*, or rather *gueſſing* hidden things. Prov. xvi. 10.

Der. Dutch *ghiſſen*, Eng. *gueſs*, &c. Qu?

קסת

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. קסת *An inkhorn*. So one of the editions of *Aquila μελανοδοχειον*, and Vulg. atramentarium. occ. Ezek. ix. 2, 3, 11, *A writer's* or *ſcribe's* קסת inkhorn *upon his loins*. This, though by no means conformable to our cuſtom, yet agrees with that of the modern eaſtern nations. Thus Dr. *Shaw* informs us, Travels. p. 227, that among the *Moors* in *Barbary* "the *Hojas*, i. e. the writers or ſecretaries, ſuſpend their *inkhorns* in their *girdles*; a cuſtom as old as the prophet Ezekiel, ch. ix. 2." And in a note he adds, "That part of theſe *inkhorns* (if an inſtrument of *braſs* may be ſo called) which paſſes betwixt the girdle and the tunic, and holds their pens, is long and flat, but the veſſel for the ink which reſts upon the girdle is ſquare, with a lid to claſp over it." So Mr. *Hanway*, Travels, vol. i. p. 332, ſays of the *Perſians*, "Their writers carry their ink and pens about them in a *caſe*, which they put under their *ſaſh*" (which goes round their waiſt). Comp. *Harmer's* Obſervations, vol. ii. p. 459, &c.

קע

To make or *impreſs a mark, to ſtigmatize.* It occurs not as a V. in Heb. but hence

קעקע As a N. *A marking* or *ſtigmatizing*. So the LXX render כתבת קעקע by *γραμματα ϛικτα*, and Vulg. by ſtigmata. Once, Lev. xix. 28. Comp. 2 Chron. xxxvi. 8. 3 Mac. ii. 21. Gal. vi. 17. Rev. xiii. 16, 17, and *Daubuz* on theſe latter texts. The *ſtigmata* prohibited to the Iſraelites, Lev. xix 28, may refer either to thoſe made on their bodies in mourning for the dead, or to ſuch as were practiſed by the heathen on an idolatrous account. Thus "the greateſt part of the *Arabian* women have their arms and cheeks marked with theſe *ſtigmata*; and *Lucian* ſays that all the *Aſſyrians* bore theſe *printed characters*, ſome on their hands, others on their necks." See more in *Calmet's* Dictionary in Stigmata, and in *Le Clerc's* Note on Lev. xix. 28. The words of *Lucian*, or whoever was the author of the Treatiſe De Dea Syr. ſeem too remarkable to be omitted, vol. ii. p. 914. edit. *Bened.* ΣΤΙΖΟΝΤΑΙ δε ΠΑΝΤΕΣ, *δι μεν ες καρπυς, δι δε ες Αυχενας, και απο τυδε* ΑΠΑΝΤΕΣ ΑΣΣΥΡΙΟΙ ΣΤΙΓΜΑΤΟΦΟΡΕΟΥΣΙ. Perhaps the *punctures* or *inciſions* which the ancient * *Britons* made on their bodies in various ſhapes, and afterwards dyed with the juice of woad or kelp, were likewiſe of the ſame idolatrous ſort. Theſe are called by *Tertullian* Britannorum Stigmata. It is ſtill uſual with the women among the *Arabs* and *Chinganas* near *Aleppo*, and with the *Tuniſian* women in *Africa*, to *impreſs marks* on their ſkins. See *Ruſſell's* Nat. Hiſt. of Aleppo, p. 104; Lady *M. W. Montague's* Letter xliv. vol. iii. p. 30.

Der. French *coing* or *coin*, a ſtamp to mark money. Qu? whence Eng. *coin*, money ſo ſtamped.

קער

Occurs not as a V. but in Arabic ſignifies *To be deep*, and as a N. *Depth*, קערא *A large diſh*. See *Caſtell*. As a N. fem.

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* See Introduction to *Camden's* Britannia by *Gibſon*, p. xxxv. edit. 1695.

קערה, plur. קערות, *A diſh*, *charger*, or the like, of ſome conſiderable *ſize* and *depth*. Exod. xxv. 29. Num. vii. 85, & al.

קף See under נקף

קפא

To be condenſed, *compacted*, *coagulated*. occ. Exod. xv. 8. (where LXX excellently επαγη) Zeph. i. 12.—*the men* הקפאים who are thickened (Eng. marg.) *on their lees*; ſo French Tranſlation, *figés*, i. e. who are by peace and proſperity *confirmed* in their wicked and atheiſtical principles, as wine grows ſtronger by being kept on and mixed with it's lees. Comp. Jer. xlviii. 11. In Hiph. *To coagulate*, *curdle*. occ. Job x. 10; ſo *Aquila* επηξας, and Vulg. coagulaſti. As a N. קפאון *Condenſation*, *thickneſs*, *groſſneſs*, *gloomineſs*. (Comp. under חשך II.) occ. Zech. xiv. 6; where obſerve that the marginal and *Complutenſian* reading וקפאון, ſupported by very many of Dr. *Kennicott's* Codices, ſeems the true one. Comp. under יקר I.

Der. *To coop* or *cowpe*, i. e. compinge veſſels, as a *cooper*. See *Junius*, Etymol. Anglican. in Cowpe. Alſo, *A coop*. The northern languages have preſerved other traces of this Heb. Root; thus we have the Gothic *quapgan*, the Swediſh *quafwa*, and Iſlandic *kifa* or *kieefa*, to ſuffocate, extinguiſh; whence the Old Engliſh *to quappe*, fail, or faint as the heart; and perhaps *to quaff*, ſwallow in large draughts. See *Junius*, Etymol. Anglican. in Quappe and Quaff.

קפד

I. In Kal, *To haſten* or *hurry along*. occ. Iſa. xxxviii. 12, קפדתי כארג חיי I have hurried (*through*) *my life as a ſhuttle*. Comp. Job vii. 6. As a N. fem. קפדה *Haſte*, *hurry*. occ. Ezek. vii. 25, where it is uſed adverbially, ב being underſtood as uſual, *With haſte*, *haſtily*.

II. As a N. קפד or קפוד *A hedge-hog*, or ſome ſuch animal, frequenting deſolate or ſolitary places, and remarkable for it's *hurrying motion*, whence the name. So the LXX throughout Εχινος, and Vulg. Ericius, *the hedge-hog*. occ. Iſa. xiv. 23. xxxiv. 11. Zeph. ii. 14. The reader may find the interpretation here given defended at large by *Bochart*, vol. ii. 1035, &c. and it ſeems to be much confirmed by the agreement of the Arabic name for a *hedge-hog* * קנפר; and as for the קפד being mentioned with the קאת or *Pelican* in Iſa. xxxiv. 11. Zeph. ii. 14, whence many have been led to conclude it muſt ſignify ſome *water-fowl*, this is but of little weight, ſince in Iſa. xxxiv. 13, *dragons* or *ſerpents* are mentioned with *oſtriches* (comp. ver. 14.), and in Zeph. ii. 14, *Flocks* and *beaſts*, the *pelican*, and the קפד are joined together; and this confuſion of animals of different kinds, birds and beaſts together, is well ſuited to deſcribe utter deſolation. And ſince *hedge-hogs* uſually take up their winter abode in hollow trees or holes in the ground (ſee *Bochart* and *Scheuchzer* on Iſa. xiv. 23.) it was *natural* for them to lodge in the hollow door-porches of a *ruinated* houſe or temple, as in Zeph. Mr. *Harmer*, who oppoſes the interpretation of קפוד by the *hedge-hog*, which had been embraced by Dr. *Shaw*, Travels, p. 176, ſays, in his Obſervations, vol. iii. p. 101, "Had the Doctor recollected that Zephaniah deſcribes them as chooſing their abode *on the top of pillars*, he might have been of a different opinion, &c." And had Mr. *Harmer* recollected that *Zephaniah* ſays nothing about the *top of pillars*, but that the קפד lodged in the *door-porches*, בכפתריה, which we are at liberty to ſuppoſe were *thrown down*, perhaps he would have acceded to the Doctor's opinion. *Bochart* renders Iſa. xiv. 23, ושמתיה למורש קפד ואגמי מים *And I will put it* (*Babylon*) *for*, i. e. *make it*, *a poſſeſſion for the* קפד, *even the pools of water*, and the want of ל before אגמי ſhews this tranſlation to be right.

קפז

Occurs not as a V. in Heb. but ſeems nearly related to קפץ *to ſkip*, and in Arabic ſignifies *To leap*. As a N. קפוז *A ſpecies of animal*. *Bochart* hath proved, with a great profuſion of entertaining learning, that this word denotes that ſpecies of *ſerpent*, which is called in Greek ακοντιας, and in Latin jaculus, q. d. *the darter*, from the violence with which it *leaps* or *darts* on it's prey. occ. Iſa. xxxiv. 15. See *Bochart*, vol. iii. 409—415. Comp. under דגר.

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* Comp. *Shaw's* Travels, p. 176.

קפץ

I. In Kal, *To contract, ſhut, ſhut up, reſtrain.* occ. Deut. xv. 7. Job v. 16. Pſ. lxxvii. 10. cvii. 42. Iſa. lii. 15. In Niph. *To be ſhut up*, i. e. in the ſepulchre. occ. Job xxiv. 24; where ſee *Scott.*

II. In Hiph. *To ſkip, bound, leap.* occ. Cant. ii. 8. So the LXX *διαλλομενος*, *Symmachus διαπηδων*, and Vulg. tranſiliens. But it properly means *to contract* or *draw up* the body, in order to take a greater ſpring, and is expreſſive of a moſt beautiful image borrowed from animals of the *antelope* or *ſtag* kind (comp. ver. 9.), who, when preparing to take a *leap* or *bound*, *contract* or *draw up* their legs and body in a remarkable manner, as any one may obſerve of our common *deer.*

Der. *To ſkip.*

קץ

To fret, lacerate, wound. It occurs not however as a V. ſtrictly in this ſenſe, but

I. As a N. קוץ, plur. קוצים and קצים *A thorn*, from it's *fretting* or *wounding* the fleſh of man or beaſt. See Gen. iii. 18. Exod. xxii. 5, or 6. Jud. viii. 7. 2 Sam. xxiii. 6. Iſa. xxxiii. 12. Ezek. xxviii. 24.

II. In Hiph. *To haraſs* or *vex* an enemy's country. occ. Iſa. vii. 6.

III. In Kal, *To fret, be fretted, wounded* or *vexed* in mind. In this ſenſe it is followed either by ב *at, for,* as Gen. xxvii. 46. Num. xxi. 5. Lev. xx. 23. Prov. iii. 11; or by מפני *at, before,* i. e. *in the preſence of,* as Exod. i. 12. Iſa. vii. 16; which latter paſſage ſhould be rendered—*The land ſhall be forſaken, at whoſe two kings* thou art fretted, or vexed.

קצב

I. *To cut equally, exactly,* or *by rule and meaſure.* occ. 2 K. vi. 6. As a N. קצב *Cut, form, faſhion,* * *ſize.* occ. 1 Kings vi. 25. vii. 37.

קצבי הרים Jonah ii. 6, or 7. The cuttings off *of the mountains* (ſo LXX *σχισμας ορεων*) appear to mean thoſe parts which were *cut off* from them at the Deluge, and hurried down with the receding waters into the great abyſs. To theſe Jonah in the fiſh's belly ſays, ירדתי *I am going down*; for it is plain that this V. as well as thoſe in the preceding verſe, ſhould be rendered in the preſent tenſe. Comp. Ezek. xxxi. 18.

II. *To ſhear,* as ſheep. occ. as a Participle paoul plur. fem. Cant. iv. 2; ſo LXX *κεκαρμενων*, and Vulg. tonſarum. Eng. Tranſl. *even-ſhorn.*

Der. *To chop, chip.*

קצה

With a radical, but mutable or omiſſible, ה.

To make an extremity or *end,* as *by cutting off,* or the like.

I. In Kal and Hiph. *To cut off,* as the hands or feet. occ. Deut. xxv. 12. Prov. xxvi. 6.

II. In Kal, with or without ב following, *To cut ſhort, curtail.* occ. 2 K. x. 32. Hab. ii. 10. Iſa. vii. 6; where ſee *Vitringa.*

III. In Hiph. *To ſcrape,* as the walls of a houſe, *to ſcrape off* their *ſurface.* occ. Lev. xiv. 41, 43. So the LXX *αποξυω.*

IV. As Nouns קץ, fem. קצה, *Extremity, end.* It is applied to time, place, and other things. Gen. iv. 3. viii. 3. xix. 4. xxiii. 9, & al. freq. *The* קצות *ends* or *extremities* of the heavens are the oppoſite points of the rational horizon. See Deut. iv. 32. Pſ. xix. 7. Comp. Deut. xiii. 7. Iſa. xl. 28. xli. 5. As a N. maſc. plur. קצוי *Ends, extremities,* as of the earth, with regard to the ſpeaker. occ. Pſ. xlviii. 11. lxv. 6. Iſa. xxvi. 15. So fem. plur. קצוות, Exod. xxxvii. 8. xxxix. 4. As a N. fem. קיצונה, and קיצנה *Extreme, outermoſt.* occ. Exod. xxvi. 4, 10.

V. As a N. קצין *A captain, a military commander,* ſo called perhaps from being poſted *outermoſt* in the body of men he commands, Joſh. x. 24. Jud. xi. 6, 11. Hence, *A governour.* Iſa. iii. 6, 7. Prov. xxv. 15.

VI. As a N. fem. קצה *A cutting off* or *part from a whole, ſome.* Gen. xlvii. 2. Comp. Ezek. xxxiii. 2. So 1 K. xii. 31. xiii. 33, *He made prieſts* מקצות העם of ſome *of the people,* i. e. taken out of *the people.* Our Tranſlation renders it, of the *loweſt of the people*; but the LXX more juſtly *μερος τι ſome part,* or *εκ μερους of a part*; and the *higheſt* would have been as offenſive to God as the *loweſt,* if they had not been of the ſeed of Aaron. See Exod. xxviii. 41. xl. 15. Num. xvi. 40. 2 Chron. xiii. 9.—and *King Uzziah's* caſe, 2 Chron. xxvi. 16—21; and *Witſii* *Δωδεκαφυλον*, cap. i. § 17, p. 316.

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* From the Greek Σχιζω, or Latin *ſcindo, ſciſſum,* to cut.

VII. As a N. fem. plur. קוצות *The locks, the extremities*, or *ends of the hair*. So *Avenarius*, Fines *capillorum*, Extremitates *pilorum capitis*. occ. Cant. v. 2, 11.

VIII. As a N. קיץ *The ſummer*. See under יקץ II.

קצץ *To cut off, cut through and through*, or *in pieces*. Exod. xxxix. 3. Jud. i. 6. 2 K. xxiv. 13. Pſ. xlvi. 10. On 2 K. xviii. 16, comp. 2 Chron. iv. 22, and on Jer. ix. 26, &c. ſee under פאה I.

קצח

Occurs not as a V. in Heb. and I know not it's ideal meaning. As a N. קצח *A kind of plant* or *ſeed, gith*. So Vulg. Gith, and LXX and *Aquila*, Μελανθιον. It is thus deſcribed by *Balleſter*, Hierolog. lib. iii. cap. 5, p. 234. "*Gith*," ſays he, "is a plant, which is called in Greek *melanthion*, vulgarly (in Spaniſh) *nigella*; it is commonly met with in gardens, and grows to a cubit height, and ſometimes more, according to the richneſs of the ſoil. The leaves are ſmall like thoſe of fennel, the flower blue, which diſappearing, the ovary (*capitulum*) ſhews itſelf on the top, like that of a poppy; furniſhed with little horns, oblong, divided by membranes into ſeveral partitions and cells, in which are incloſed ſeeds of a very *black colour*[*], not unlike thoſe of the leek, but of a very fragrant ſmell." *Auſonius* obſerves, the *pungency* of the *git* is equal to that of *pepper*,

> *Eſt inter fruges* morſu piper *æquiparans* Git.

And Pliny, Nat. Hiſt. lib. xix. cap. 8, ſays it is of uſe in *bake-houſes* (piſtrinis *naſci*), and lib. xx. cap. 17, that it affords *a very grateful ſeaſoning to bread*, "ſemen gratiſſimè panes etiam condiet." And for this purpoſe it was probably applied among the Jews in Iſaiah's time; ſince we find that the inhabitants of the neighbouring countries to this day have a [†] variety of ruſks and biſcuits, moſt of which are ſtrewed on the top with the ſeeds of ſeſamum or *fennel-flower*," which latter is, I apprehend, the very *git* of the ancients. occ. Iſa. xxviii. 25, 27. Comp. *Harmer*'s Obſervations, vol. iv. p. 100.

קצן See under קצה V.

קצע

I. *To cut*, or *ſcrape off the extremity* or *ſurface*. It is nearly related to קצה (ſo זרע to זרה, פרע to פרה), as appears from the only paſſage wherein it occurs as a V. namely, Lev. xiv. 41; where the LXX *αποξυσωσι*, Vulg. radi, *ſcrape*.

II. As a N. fem. plur. מקצעות *Inſtruments for ſcraping* or *cutting off the ſurface* of wood, *planes*, or rather *hatchets*. occ. Iſa. xliv. 13, *he prepareth it with* hatchets. See *Vitringa*.

III. As a N. מקצוע or מקצע, plur. מקצעת, *The termination, extremity*, or *end* of a wall, or of the ſide of a building. Our tranſlators and others render it *corner*, which in an *angular* building comes to the ſame thing, though that does not ſeem the ſtrict meaning of the word. See Exod. xxvi. 23. 2 Chron. xxvi. 9. Neh. iii. 19, 24, 25. freq. occ. So מהקצעות Ezek. xlvi. 22, which is by ſome taken for an irregular Participle in Huph. may be rendered, *By* or *at the* extremities, *boundaries*, or *ſides*, conſidering קצעות as a N. fem. plur. ה as emphatic, and מ as a particle. Comp. under קצה IV.

IV. As a N. fem. plur. קציעות *Caſſia*. So the LXX Κασια, and Vulg. Caſia. It is properly the *bark* or *peel ſtripped off* the *caſſia* plant, i. e. the *caſſia-bark* or *-lignea* of the ſhops, and very much reſembles *cinnamon* in appearance, taſte, and medicinal qualities. occ. Pſ. xlv. 9.

It is obvious to remark, that the Greek, Latin, and Engliſh names of this eaſtern ſpice are derivatives from the Hebrew; and from this *aromatic* one of Job's daughters was called קציעה, LXX Κασιαν, Vulg. Caſſiam, *Caſſia*, ch. xlii. 14. Comp. under חרם.

קצף

I. *To foam, froth*. It occurs not as a V. ſimply in this ſenſe, but as a N. קצף *Foam, froth*, as of water. occ. Hoſ. x. 7; where the Vulg. ſpumam *foam*, *Symmachus* *επιζεμα* *efferveſcence, ebullition*. Fem. קצפה *Foam*, as of the fig-tree, when the ſmaller branches are broken or corroded. occ. Joel i. 7. See *Shaw*'s Travels, p. 187, 8.

II. In Kal, *To foam with anger* or *rage, to be in a violent rage*. Gen. xl. 2. xli. 10, & al. In Hiph. *To cauſe to foam with anger*,

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[*] Hence the Greek name Μελανθιον, and Lat. and Spaniſh *Nigella*.

[†] *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 81.

anger, *to provoke to violent rage.* Deut. 7, 8, & al. In Hith. *To foam, rage.* occ. Iſa. viii. 21. As a N. קצף *Foaming, rage.* Num. i. 53. Deut. xxix. 28, & al. freq. So *Homer* deſcribing *Hector* in a rage, Il. xv. lin. 607,

> Αφλοισμος δε περι ϛομα γινετο———
> He *foam'd* with wrath———
>
> POPE.

קצר

I. In Kal and Hiph. *To cut ſhort, curtail, abbreviate, ſhorten.* Pſ. lxxxix. 46. cii. 24. Alſo, In Kal, *To be cut ſhort, ſhortened.* Num. xi. 23. Iſa. l. 2. This word joined with רוח (Exod. vi. 9. Job xxi. 4. Mic. ii. 7.), and with נפש (Num. xxi. 4. Jud. x. 16. xvi. 16. Zech. xi. 8.) Prov. xiv. 29. comp. ver. 17. denotes that *ſhortneſs of breath* which is occaſioned by *extreme grief, anger,* or *fatigue.* In ſeveral of the above paſſages the expreſſions are, in condeſcenſion to our capacities, applied to God.

II. *To cut off* or *down, to reap* or *mow,* as the fruits of the earth*. Lev. xix. 9, & al. freq. As a N. קציר *Fruits ſo cut down, harveſt.* Lev. xix. 9, & al. freq. *The time of harveſt.* Exod. xxxiv. 21. Ruth i. 22. Alſo, collectively, *The boughs* or *branches* of a vine or other tree, which are uſually *cut off,* q. d. *The lop.* See Iſa. xxvii. 11. Pſ. lxxx. 12. Job xiv. 9. xviii. 16. xxix. 19.

Hence Lat. *caſtro,* Eng. *caſtrate, caſtration.* 1 Sam. xii. 17, *Is it not* קציר חטים wheat-harveſt *to day? I will call to Jehovah, and he will give thunder and rain*—And what was there extraordinary in this? may the mere Engliſh reader aſk. Does it not *often* thunder and rain in wheat-harveſt? True, in England it does; but not in Judea; and when it does ſo there, it is deemed pernicious, as is evident from Prov. xxvi. 1. *Joſephus,* Ant. lib. vi. cap. 5, § 6, paraphraſing the paſſage in 1 Sam. makes Samuel ſay, "But that I may prove to you that God is diſpleaſed and angry with you, for deſiring a kingly government, I will prevail upon him to make it manifeſt by ſtrange ſigns, ὁ γαρ ȣδεπω προτερον ειδεν ὑμων ȣδεις ενταυθα γεγεννημενον θερȣς ακμη χειμωνα, for *what none of you ever ſaw before in this country, namely a ſtorm in the midſt of ſummer,* this by my prayers will I move God to ſhew unto you." And in another place, De Bel. lib. iii. cap. 7, § 12, ſpeaking of *Galilee* he obſerves, σπανιον δε ειποτε το κλιμα τȣτο θερȣς ὑεται *In this country it rarely, if ever, rains during the ſummer.*" *Volney,* Voyage, tom. i. p. 321. "Dans la plaine de Paleſtine il (le tonnerre) eſt infiniment rare l'été, & plus frequent l'hiver. *In the plain of Paleſtine, thunder is exceedingly uncommon in ſummer, and more frequent in winter.* Comp. *Shaw*'s Travels, p. 136, 335; *Harmer*'s Obſervations, vol. i. p. 5—9.

קק

Occurs not as a V. in Heb. but the idea ſeems to be *Hollow,* or *void of groſs matter.* In Syriac קוקא ſignifies *a capacious veſſel,* amphora, and ſeveral other words from this Root are in that language uſed for different kinds of *veſſels.* (See *Caſtell.* Lexic. Heptag. in קוק.) So the French *caque,* and Eng. *cag* or *keg,* ſignify a barrel.

I. As a N. with a formative נ, נקיק *A hole, hollow place,* as in a rock. occ. Iſa. vii. 19. Jer. xiii. 4. xvi. 16.

II. As a N. קיקיון rendered *A gourd,* ſo the LXX κολοκυντη; but it ſeems properly to denote *the ricinus* or *palma Chriſti,* "a ſhrub or weed which grows to the height of an olive-tree; the trunk and branches are *hollow* like a *kex*" [whence, by the way, it's Heb. name, as alſo the Eng. *keck* or *kex*], "the leaves ſometimes as broad as the brim of a hat. It grows ſurprizingly faſt [but the growth of that which ſhaded Jonah might be miraculous], whence it is concluded that it is of a ſoft and ſpungy ſubſtance. *Celſ.* Hierobot." *Taylor*'s Concordance in קיק. *Herodotus,* lib. ii. cap. 94, mentions a fruit which the Egyptians cultivate for the ſake of it's oil, and call *kiki*; ſo *Strabo,* lib. xvii. p. 1179, and *Pliny,* Nat. Hiſt. lib. xv. cap. 7. And this is the קיקיון of Jonah, and the *Alkeroa* of the Arabians, which latter *Jerome* ſays was the Syrian and Punic name of the קיקיון in his time. Thus a Coptic Lexicon explains the Egyptian word KOYKI by the berry of the *Alkeroa.* And whereas *Dioſcorides* had ſaid concerning the *kiki,* εξ ȣ αποφθλιβεται το λεγομενον KIKKINON ελαιον, an Arabic writer renders theſe words: "And from thence is preſſed the oil, which they call oil of *Kiki*, which is the oil of *Alkeroa*." But for further ſatisfaction concerning this plant I refer the reader to *Bochart*, vol. iii. 293; *Scheuchzer*'s Phyſica Sacra on Jonah iv. 6; *Michaelis*'s Recueil de Queſtions, Queſt. lxxxvii; and to *Niebuhr*'s Deſcription de l'Arabie, p. 130. I ſhall juſt add, that the *oil* of the Weſt Indian *Ricinus* or *Palma Chriſti* ſome years ago became famous in England, as a medicine for colic diſorders, under the name of *Caſtor oil**. occ. Jonah iv. 6, 7, 9, 10; on which paſſage I concur with Mr. *Harmer*, Obſervations, vol. i. p. 157, &c. whom ſee, that the סכה *booth* or *ſhelter* which Jonah made, was of the קיקין which the Aleim ימן *had prepared*, as this Verb ſhould have been rendered at ver. 7. of this chapter, as it is rightly by our tranſlators in ch. i. 17.

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* See *Harmer*'s Obſervations, vol. ii. p. 462, &c.

קר

I. In Kal, *To ſpring up*, or *guſh out*, as water. It occurs not however in a neuter or intranſitive, but in a tranſitive ſenſe, *To cauſe to ſpring*, or *guſh out*; as waters by digging. occ. Iſa. xxxvii. 25. 2 K. xix. 24. קרתי q. d. I have ſprung *and drunk ſtrange waters*, i. e. ſuch as were before hidden and unknown. To this effect *Symmachus* renders the word in Iſa. by ωρυξα, and Vulg. by fodi, *I have digged*. In Hiph. *To cauſe to ſpring up, caſt out*, as waters. occ. Jer. vi. 7, twice. As a N. מקור *A ſpring* or *fountain* of water. See Jer. xvii. 13. li. 36. Hoſ. xiii. 15; on which laſt text the learned Mr. *Catcott* † obſerves, that "*a change of the wind* affects the ſources of ſprings as much as any thing I know, and frequently produces phænomena very contrary to what one might expect from the ſeaſon of the year, or the common courſe of nature. This, though not generally remarked, is noted by the Prophet Hoſea, ch. xiii. 15."—of tears, Jer. ix. 1.—of blood, Lev. xii. 7. xx. 18. מקור is alſo ſpoken of a man's lawful *wife*, from whom children deſcend as ſtreams from a fountain, Prov. v. 18. Comp. the preceding verſes. It is alſo uſed for the *ſpring* or *origin* of a family or nation, Pſ. lxviii. 27, where, ſays Dr. *Horne*, "*the fountain* of Iſrael is the ſame with the *ſtock* or *family* of Iſrael. See Iſa. xlviii. 1. The ſenſe of this latter clauſe therefore is, *Bleſs the Lord, ye who are ſprung* from the ſtock *of Iſrael*." Comp. the uſe of עין Deut. xxxiii. 28.

II. As a N. maſc. plur. in Reg. קורי *Emanations, liquors iſſuing out, juices* occ. Iſa. lix. 5, 6, *They hatch cockatrice eggs, and weave* קורי עכביש what iſſues *from the ſpider*.—קוריהם what iſſues *from them ſhall not become garments*. "All ſpiders at the extremity of their belly have five teats of papillæ covered with others of leſs dimenſions, the orifices of which they open and ſhut, as well as contract and dilate, at pleaſure. Through theſe orifices they *diſtil that clammy gum*, with which their belly is repleniſhed, and whilſt the ſpider *diſcharges* it through one or more apertures, the thread lengthens in proportion to her diſtance from the place where ſhe firſt faſtened it.—With this thread ſhe ſpins a web."—*Nature Diſplayed*, vol. i. p. 59, Engliſh edit. 12mo.

קרא

It is nearly of the ſame ſignification as קרה, thus בטא and בטה, חבא and חבה, חפא and חפה, are reſpectively related in ſenſe as well as in ſound. See 2 Sam. i. 6.

I. In Niph. *To meet*. Exod. v. 3. Comp. chap. iii. 18, where at leaſt twenty-two of Dr. *Kennicott*'s Codices read נקרא. As a N. fem. in Reg. קראת *A meeting*. It always occurs with ל prefixed, לקראת *For meeting, to meet, oppoſite, over againſt*, in occurſum, obviam. Gen. xiv. 27. xv. 10, & al. freq. Alſo, *At the meeting* or *coming*. See Exod. xiv. 27. 1 Sam. xvi. 4.

II. In Kal and Niph. *To occur, happen, befal, light upon*. See Gen. xlii. 4, 38. xlix. 1. Exod. i. 10. Deut. xxii. 6. 2 Sam. i. 6. xx. 1. Job iv. 14. freq. occ.

III. As a N. קרא *A partridge*. occ. 1 Sam. xxvi. 20. Jer. xvii. 11. So in the former text the Greek verſions in the Hexapla (except the LXX) περδιξ, and the LXX in the latter περδιξ, and the Vulg. in both perdix. The account given by Dr. *Shaw*, Travels, p. 236, of the manner of *hunting partridges* and other birds by the Arabs, affords an excellent comment on 1 Sam. xxvi. 20, though not applied by that ingenious and valuable writer to this purpoſe. "The Arabs," ſays he, "have another, though a more laborious method of catching theſe birds; for obſerving that they become languid and fatigued after they have been *haſtily* put up *twice* or *thrice*, they immediately run in upon them, and knock them down with their zerwattys, or bludgeons as we ſhould call them." "It was preciſely in this manner," adds Mr. *Harmer*[*], "that Saul hunted David, coming haſtily upon him, and putting him up from time to time, in hopes that he ſhould at length, by frequent repetitions of it, be able to deſtroy him." Jer. xvii. 11, The partridge *ſitteth (on eggs) and produceth*, or *hatcheth, not*, (*ſo*) *he that getteth riches, and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be contemptible.* Obſerve that the *partridge* here mentioned muſt be the *cock*. The *hen* cannot be meant, becauſe both the verbs are *maſculine*; neither can ילד *maſc.* ſignify *laying* of eggs. *Buffon* ſays, that the *red* partridges are thoſe which are found in the mountainous and temperate countries of Europe, Aſia and Africa, and remarks, that after pairing time, when the hen is engaged in ſitting, the cock quits her, and leaves her alone to take care of the family;" but then he adds, that in this reſpect "our (i. e. the *French*) red partridges appear to differ from the red partridges of *Egypt*, becauſe the *Egyptian* prieſts choſe, for the emblem of a well regulated houſehold, *two partridges, one male, the other female, ſitting or brooding together*[†]." And by the text in Jer. it ſeems that in Judea the *cock*-partridge ſat as well as the *hen*.

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* For a further account of this *oil*, and of the plant which produces it, see *Gentleman's Magazine* for February 1765, p. 61.

† In his excellent *Treatiſe on the Deluge*, p. 190, 2d edit.

But why ſhould it be ſaid of the *partridge*, whether cock or hen, rather than of any other bird, that *it ſitteth, and hatcheth not?* Becauſe the partridge's neſt being made on the ground, the eggs are frequently broken by men or other animals, and the bird "is often obliged to quit them for fear of cattle, dogs, or ſportſmen, which chills the eggs and makes them unfruitful. Rain and moiſture alſo may ſpoil them[‡]."

The *partridge*, I apprehend, has it's Hebrew name from the *cry* it utters when *calling it's mate*, or *young to rooſt*, which *cry* can hardly be better expreſſed in letters than by קרא *Quera* or *Qra*[||]. Whoever reads with tolerable attention the *Hierozoicon* of the learned *Bochart*, or even the ninth chapter of the firſt book[§], muſt have the credulity of an infidel, if he can believe that the *Hebrew* names given by *Adam* to the animals were not intended to expreſs ſome remarkable and eminent quality in each. It appears, from Gen. ii. 19, that *the Lord God brought every beaſt of the field, and every fowl of the air, unto* Adam, *to ſee what he would call them* (i. e.[¶] to make proof of his underſtanding), *and whatſoever Adam called every living creature, that* (*was*) *the name thereof.* Hence it is very evident that *Adam*[**] muſt, *in general*, have had ideas of actions and words ſuited to thoſe ideas (which words were, no doubt, taught him immediately by God), or, in ſhort, that he muſt have had *language* (as appears alſo from Gen. ii. 16, 17.), before he could give the animals proper and deſcriptive names; for example, he muſt have had an idea of, and a name for, *retribution* or *requital*, namely גמל, before he called the *camel* גמל or *the requiter*. But in ſome particular caſes, where the *cries* or *notes* of animals were very remarkable, and ſufficient to diſtinguiſh them from all others, theſe might be taken to give names to the animals themſelves; ſo the *wild aſs* might be called ערוד, from the *harſh*, *diſagreeable ſound* of his *braying*; the *turtle-dove*, תר or תור, from it's *note*; and the *hoopoe* or *hoop*, דוכיפת, from the *noiſe* it makes. But perhaps this is in no inſtance more ſtriking, than in the Heb. name of the *partridge*, קרא, which is ſo plainly denominated from it's *cry*. And if we conſider that by this *cry* the *partridge remarkably calls* it's mate or brood, we ſhall ſee the rationale of קרא ſignifying,

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[*] Obſervations, vol. i. p. 318.

[†] Hiſt. Nat. des Oiſeaux, tom. iv. p. 213, 217.

[‡] *Calmet*, Dictionary in PARTRIDGE.

[||] *Buffon* (Nat. Hiſt. des Oiſeaux, tom. iv. p. 183.) ſays, that after a covey of partridges has been diſperſed, they *call* one another together again, adding, "All the world knows the partridge's *call*, which is far from agreeable, and is not ſo much a note or a chirp, as a *harſh cry* not unlike the noiſe of a ſaw."

"I love to hear——the *cur*
Of the night-loving partridge."——

Village Curate, cited in Monthly Review for September 1789, p. 217; and in Engliſh Review for February 1790, p. 127.

[§] *De Nominibus Animalium ab Adamo impoſitis.*

[¶] Comp. Gen. viii. 8.

[**] Since writing the above in the firſt edition, I am pleaſed to find the ſame ſentiments better expreſſed in the following paſſage of a very able writer: "From the account given by Moſes of the primæval ſtate of man, it appears that *he was not left to acquire ideas in the ordinary way*, which would have been too tedious and ſlow, as he was circumſtanced, *but was at once furniſhed with the knowledge which was then neceſſary for him. He was immediately endued with the gift of language, which neceſſarily ſuppoſes that he was furniſhed with a ſtock of ideas*, a ſpecimen of which he gave, in giving names to the inferior animals which were brought before him for that purpoſe." Dr. *Leland*'s Advantage and Neceſſity of the Chriſtian Revelation, vol. ii. pt ii. ch. 2. p. 21 of the 4to and 19 of the 8vo edit. See alſo an excellent pamphlet of Dr. *John Ellis*, entitled, An Enquiry, Whence cometh Wiſdom and Underſtanding to Man? p. 8, &c. and Mr. *Rowland*'s Mona Antiqua

IV. In Kal, *To call*, as one perſon *calls to* or *for* another. The late learned and ingenious Dr. *Gregory Sharpe*, in his Origin of Languages, p. 7, 8, has remarked, that man "can diſtinguiſh animals by their various notes, and uſe his imitations of their notes for their names: and again he can transfer thoſe names to objects that may be ſimilar in any reſpect to the animals, and employ them in expreſſing ſuch actions as diſtinguiſh one animal from another. Thus * קרא, *quera*, which happily expreſſes the note of a *partridge*, when ſhe is CALLING her young, is the name of that bird in the *Hebrew* tongue, where it likewiſe ſignifies to CALL." קרא *To call* is uſed either tranſitively, as Exod. ii. 7; or more uſually with ל or אל following, as Gen. xxiv. 57, 58. Deut. xxv. 8. Lev. i. 1. ix. 1. x. 4, & al. freq. Comp. Iſa. iv. 1.

V. Tranſitively, or with ל following, *To call*, *invite*, as to a feaſt or entertainment. See 2 Sam. xiii. 23. 1 K. i. 9, 10, 19, 25, 26. And in this view *Harmer* underſtands it, Zech. iii. 10, as relating to perſons who were regaling, as uſual in the Eaſt, under trees, and who *invited* the paſſengers to partake in their entertainment.

VI. Intranſitively or Tranſitively, *To call*, *cry out*, *proclaim*. Job v. 1. Iſa. lxi. 1. Jer. xxxvi. 9. Jonah iii. 2. As a N. fem. קריאה *A proclamation*. Jonah iii. 2. As a N. מקרא *A convocation*, *a meeting by proclamation*. Exod. xii. 16. Iſa. i. 13.

VII. With ל following, *To call*, *to name*, *give a name to*. Gen. i. 5, 8, 10, & al. freq. In Niph. *To be named* or *called*. Deut. xxviii. 10. 2 Sam. xii. 28. 1 K. viii. 43.

קרא בשם *To name*, *call* or *proclaim by name*. Exod. xxxi. 2. xxxv. 30. Iſa. xlv. 3, 4. Exod. xxxiii. 19. xxxiv. 5, 6.

קרא בשם יהוה *To call on the name of Jehovah*. This expreſſion, when applied to men, "ſignifies not only *to invoke the true God*, but *to invoke him by his name* JEHOVAH, thereby acknowledging his *neceſſary exiſtence*, *eſſential perfections*, *and infinite ſuperiority over all created beings*. (Comp. under הוה III.) The firſt text in which we meet with this phraſe is Gen. iv. 26; where we read, *Then it was begun*, or, *Then men began*

Antiqua Reſtaurata, p. 293. The learned reader will likewiſe do well to conſult *Euſebius*'s Præparat. Evangel. lib. xi. cap. 6; *Walton*'s Prolegom. iii. 26; and Dr. *Davies*'s Note 5, on *Cicero* Tuſcul. Diſput. lib. i. cap. 25. I cannot forbear adding on this occaſion, that whatever fantaſtical notions ſome men may advance concerning *the origin of language*, and the poſſibility of man's gradually inventing it by his own natural unaſſiſted powers; yet, *in fact*, not a ſingle inſtance can be produced ſince the creation of the world, of any human creature's ever *uſing articulate ſounds as the ſigns of ideas*, or, in other words, of his *ſpeaking* or *having language*, unleſs he was firſt taught it, either immediately and at once by God, as Adam at his formation, and the Apoſtles on the day of Pentecoſt, Acts ii. or gradually by his parents or nurſes. Dr. *Samuel Johnſon* was of opinion that language "muſt have come by *inſpiration*, and that *inſpiration* was neceſſary to give man the faculty of ſpeech; to inform him that he may have ſpeech; which I think," ſays he, "he could no more find out without *inſpiration*, than cows or hogs would think of ſuch a faculty." *Boſwell*'s Life of *Johnſon*, vol. ii. p. 447, where ſee more.

* "*Bochart* ſays that קרא is *a woodcock* or *ſnipe*, or like bird with a *long beak*. The paſſages produced by that great man from *R. Selomo* and *Bereſchith bara* [*rabba*] are not of equal authority with the LXX, who in Jer. xvii. 11, render קרא by περδιξ, *a partridge*, and ſeem to confirm their tranſlation, and allude to the different ſenſes of the word by tranſlating it twice, εφωνησε περδιξ, as a N. and as a V. the *partridge* hath *called*."

to call on the name of Jehovah; which ſurely cannot mean that *men then firſt began to worſhip the true God*, or *to worſhip him publicly*. (Comp. ver. 3, 4, 5, of this ch.) But it ſeems highly probable that by this time the name אלהים was become *equivocal*, being applied, both by the believing line of *Seth*, and by the unbelieving one of *Cain*, to their reſpective gods; and that therefore believers, to diſtinguiſh themſelves, invoked God by the name *Jehovah*. Thus in after times, when idolatry prevailed, we read of *Abraham*'s (Gen. xii. 8. xiii. 4. xxi. 33.) and of *Iſaac*'s (Gen. xxvi. 25.) קרא בשם יהוה *calling on the name of Jehovah*. (Comp. 2 K. v. 11.) And in that ſolemn conteſt between *Elijah* and the prophets of *Baal*, 1 K. xviii. *Elijah* ſaith, ver. 21, to the people, *If* Jehovah *be* God (Heb. האלהים The, i. e. the true, *Aleim* or *ſaviours*), *follow him*; *but if* Baal, *then follow him*; and ver. 24, to the prophets of *Baal*, *call ye on the name of* אלהיכם your *Aleim, and I will call on the name of* Jehovah, which they accordingly did reſpectively. Comp. ver. 26, 36, 37*."

VIII. *To pronounce*. Jer. xxxvi. 18.

IX. In Kal, *To read, to pronounce from writing, to call written ſigns by the names* for which they ſtand. Deut. xvii. 19. Jer. xxxvi. 6. Neh. viii. 3, & al. As a N. מקרא *A reading*. occ. Neh. viii. 8.

Der. *To cry*, &c. *crow* as a cock; or is this latter word, like the Heb. קרא III. formed from the ſound?

The Mahometan *Koran* (*Al-Koran*), ſo called, either from the *collection* of the chapters which were at firſt diſperſed, as being promulged by *Mahomet* at different times; or rather from *reading*, in imitation (N. B.) of the Jews, who called the Holy Scriptures מקרא *the reading*. See *Caſtell*'s Lexic. and *Sale*'s Prelim. Diſc. to *Koran*, ſect. III.

קרב

I. In Kal, *To approach, come near*, or *cloſe to*. Gen. xx. 4. Exod. xiv. 20, & al. freq. Alſo, *To bring near, make to approach*. Iſa. xlvi. 13. Ezek. xxxvii. 17, & al. In Niph. *To be made to approach, to be brought near*. Exod. xxii. 8. Joſh. vii. 14. In Hiph. *To cauſe to approach, bring near*. Exod. xxviii. 1. xxix. 4, 10, & al. Alſo, *To approach, come near*. Gen. xii. 11. Exod. xiv. 10, & al. As a N. קרוב and קרב *Near*. Gen. xix. 20. xlv. 10. Exod. xii. 4. xiii. 17, & al. freq. Job xvii. 12, *They* (i. e. the purpoſes of my heart mentioned in the preceding verſe, Qu?) *They have* (*now*) *put night for day*; *light is* קרוב near *from the face of darkneſs*. "That is, henceforth the *day* which I am to enjoy is the *night* of death; and the *light* which is ordained for me is the *darkneſs* of the tomb." *Scott*, whom ſee, and *Schultens*. As a N. קרבן *An oblation* or *offering, a Corban*, which was to be *brought to* the houſe or altar or prieſts of Jehovah. See inter al. Lev. i. 2, 3. ii. 1, 8. iii. 1.

II. As a participial N. קרוב *Nearly related, a near relation* by conſanguinity, cognation, or affinity. See Ruth ii. 20. iii. 12. 2 Sam. xix. 43. Neh. xiii. 4. Job xix. 14. Pſ. xxxviii. 12.

III. With כ following, *To make nearly alike, cauſe to reſemble*. Hoſ. vii. 6.

IV. With על following, *To approach* or *advance againſt* in a hoſtile manner, *to aſſault, attack*. occ. Pſ. xxvii. 2. Comp. Pſ. cxix. 150. As a N. קרב *An aſſault, attack, conflict, combat*. 2 Sam. xvii. 11. Pſ. lv. 19. lxxviii. 9, & al.

V. As a N. קרב *The inmoſt* or *moſt intimate part* of any thing, *that which*, to borrow the expreſſion of the Latin proverb, *is neareſt* † *itſelf, the midſt, inwards*, or *entrails*. freq. occ. See Gen. xviii. 24. xxv. 22. Exod. iii. 20. xxix. 13. Lev. i. 9. iii. 3. Pſ. v. 10. Hence *the inner* or *inmoſt* part of man, his *mind, heart*, or *inmoſt thought*. See Gen. xviii. 12. Pſ. v. 10. lxii. 5. lxiv. 7. ciii. 1. Jer. iv. 14. ix. 8. Comp. under בטן I. and כלה VII.

קרה

With a radical, but mutable or omiſſible, ה. *To meet, join, coaleſce*, as when ſeveral perſons or things *meet together*.

I. In Kal and Niph. *To meet, light upon*. Num. xxiii. 3, 4. Exod. iii. 18. 2 Sam. i. 6. For 2 K. xix. 24. Iſa. xxxvii. 25, ſee under קר I. In Hiph. *To cauſe to meet* or *light upon*. Gen. xxvii. 20. So

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* Greek and Eng. Lexicon in Επικαλεω II. where ſee more.

† *Proximus ſum egomet mihi.*

Gen. xxiv. 12, *Cauſe to meet*, namely what I deſire; ſee the following verſes. It is alſo rendered *to appoint*, Num. xxxv. 11; but והקריתם may be here better tranſlated, *Then* "ye ſhall chooſe obvious *cities*, *cities* eaſy to meet or to come at." *Taylor*'s Concordance. As a N. קר *A meeting, juſtling*, as in the hurly-burly and confuſion at the time a city is taken (thus Mr. *Bate*) or country invaded. occ. Iſa. xxii. 5. As a N. קרי *A meeting*, as *in oppoſition* or *contrariety*, *an oppoſition*. Lev. xxvi. 24, 27, 40. It is applied adverbially, ב being underſtood, *Contrary*. Lev. xxvi. 21, 23. Compare the uſe of the V. Deut. xxv. 18.

II. In Kal, *To occur, befal, happen*. Gen. xlii. 29. xliv. 29. Num. xi. 23. 1 Sam. xxviii. 10. Eſth. iv. 7. Eccleſ. ii. 14, & al. As a N. מקרה *An occurrence, event*. 1 Sam. vi. 9. Eccleſ. ii. 14. iii. 19, & al.

III. In Kal, *To contignate*, i. e. *to frame* or *fit together* the beams or boards of a houſe or gate, *to make* them *meet and join with* each other. occ. 2 Chron. xxxiv. 11. Neh. ii. 8. iii. 3, 6. In Hiph. As a Participle. occ. Pſ. civ. 13, מקרה Contignating his *lofts* or *chambers in the waters* or *watery vapours*; ſo *Montanus*, *contignans* in aquis cænacula ſua; i. e. making theſe waters for a time his *reſidence*, as it follows in the text, *making the clouds his chariot*. Comp. 2 Sam. xxii. 12. Pſ. xviii. 12, and under עלה IV. As a N. fem. קורה, plur. קרות, *A beam, rafter*, Tignum. occ. 2 Kings vi. 2, 5. 2 Chron. iii. 7. Cant. i. 17. As a N. fem. in Reg. קרת *A contignation, roof*. occ. Gen. xix. 8. As a N. מקרה *A contignation, fabric, building*. occ. Eccleſ. x. 18.

IV. As a N. קיר, plur. קירות *The flat wall* of a houſe, or of a vineyard, or *the ſide* of an altar, which meets one, as it were, and *oppoſes* one's paſſage. Comp. Senſe I. See Exod. xxx. 3. Lev. i. 15. xiv. 37. Num. xxii. 25. In Joſh. ii. 15, it is joined with חומה, and ſo muſt have a different meaning; *Then ſhe* (*Rahab*) *let them down by a rope, through*, or *out of*, *the window*; *for her houſe* (*was*) בקיר החומה by the flat *of the wall* (not upon *the town-wall*, as rendered), *and ſhe dwelt* בחומה by *the wall*. Had Rahab dwelt *upon* the wall, ſhe and all her's muſt have periſhed when the wall fell down before the ark, as Mr. *Bate* juſtly obſerves; "but ſhe dwelt *by* the wall," adds he, "her houſe was *againſt the flat* of the wall, ſo that the upper windows overlooked it." And it is not at all improbable that *Rahab* might to one or more of her upper chambers have a *kioſk**, i. e. a kind of bow-window projecting beyond the reſt of the building, through the opening of which ſhe might the more conveniently let down the ſpies over the wall of the city. (Comp. 2 Cor. xi. 32, 33.) 1 K. iv. 33, *The hyſſop which groweth* בקיר (not, *out of*, but) *by* or *near* the wall. On 2 K. xx. 2. Iſa. xxxviii. 2, ſee under עלה I. In Jer. iv. 19, we read of קירות the walls *of the heart*, which may comprehend both it's *external ſides*, and it's *internal partitions*.

VI. As a N. maſc. plur. קורי *The threads* which *meeting* or *being joined together* form the ſpider's web. occ. Iſa. lix. 5, 6. But ſee under קר II. to which Root this word ſeems more properly to belong.

VII. As Ns. fem. קריה, and in Reg. קרית, *A city* or *great town*, from the *concourſe* of people, &c. in it. Deut. ii. 36. 1 K. i. 41, 45. Num. xxi. 28. Pſ. xlviii. 3, & al. freq. קרת The ſame. Job xxix. 7. Prov. viii. 3, & al.

Chald. As Ns. קריה, קריא, and emphat. קריתא, *A city*. See Ezra iv. 10, 15.

Hence the famous *Carthage* had in part it's ancient name *Carthada*, q. d. קריתא חדתא *The new city*, as *Solinus*, *Euſtathius*, and *Stephanus* interpret this appellation. See *Bochart*'s Chanaan, lib. i. cap. 24.

From קיר or קריה may likewiſe be deduced the Welſh *Caer*, "a city, a walled or fortified town, any ſtrong hold, the wall of a city or any other place for it's defence†," which word *Caer* makes part of the name of ſeveral towns in England and Wales, as *Carliſle*, *Cardiff*, *Caermarthen*, *Caernarvon*.

VIII. As a N. Subſtantive קר (occ. Gen. viii. 22.) fem. קרה, and in Reg. קרת, *Cold*, i. e. the celeſtial fluid in a comparatively *groſs*, *condenſed*, *compacted* ſtate, *coaleſcing* or *cohering* in maſſes or grains, and ſo incapable of entering or pervading the ſmaller pores of bodies, but by it's external preſſure or niſus to purſue the finer celeſtial atoms (or light) within ſuch bodies, rendering them more *fixed* and *denſe*. occ. Job xxiv. 7. xxxvii. 9. Pſ. cxlvii. 17, *Who can ſtand before his cold?* which is ſometimes *extremely ſevere*, and even mortal in Paleſtine, and the neighbouring countries. See *Harmer*'s Obſervations, vol. i. p. 16, and vol. iii. p. 33. Alſo, *A cooling*. occ. Prov. xxv. 20. (Comp. under עדה II.) Nah. iii. 17. (Comp. under גב III.) As a N. Adjective קר *Cool*. Prov. xvii. 27, *He who reſtraineth his words hath knowledge*, וקר רוח and he (who is) cool in ſpirit (is) *a man of underſtanding*. Here the textual reading וקר ſeems preferable to that of the *Keri* and ſeventeen or eighteen of Dr. *Kennicott*'s Codices, יקר. Maſc. plur. קרים *Cold, cooling*. occ. Prov. xxv. 25. Jer. xviii. 14. As a N. מקרה *A cooling, refrigeration*. occ. Jud. iii. 20, 24; where mention is made of *a chamber of cooling*. They have in our times various ways of *cooling their chambers* in the hot eaſtern countries; one is by means of *kioſks*, or a kind of *bow-window*, which Dr. *Ruſſell** ſays, "are quite open to the rooms, and having † [*latticed*] *windows* in front and on each ſide, there is a great draught of air, which makes them *cool* in ſummer, the advantage chiefly intended by them." Another method, which is uſed in Egypt, is by a dome on the top of their rooms, which towards the north has ſeveral open windows, and theſe admitting the north wind make the air within *very cool*. But on this ſubject ſee more in Mr. *Harmer*'s Obſervations, vol. i. p. 161, &c. and comp. under כן IV.

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* Comp. under Senſe VIII.

† *Richards*'s Welſh-Engliſh Dictionary.

Hence Greek *κρυος cold*.

קרקר It is rendered *to deſtroy*, but properly, I apprehend, denotes, *To cauſe to meet violently and repeatedly*, *to juſtle* or *daſh againſt each other*. occ. Num. xxiv. 17, *And he ſhall wound the corners* or *coaſts of Moab*, וקרקר *and* confound *all the children of Seth*. Here it is probable that the latter hemiſtich is parallel or equivalent to the former, as twice already in the preceding part of this verſe, and in ver. 18, 21; and conſequently that *Seth* was the name of ſome famous *city* or *place* in the territories of *Moab*, though not elſewhere mentioned in the Scriptures. See more in the learned Bp. *Newton*'s Diſſertations on the Prophecies, vol. i. p. 132, &c. As a participial N. מקרקר *A violent meeting* or *juſtling, a hurly-burly*. occ. Iſa. xxii. 5; where the prophet is deſcribing the confuſion occaſioned by the hoſtile invaſion of a country—*For (it is) a day of tumult, and of trampling down, and of perplexity*—מקרקר קר of confuſed juſtling or hurly-burly, *and of ſhouting on the mountain*. Comp. under קרה I. above.

קרח

To be ſmooth, without roughneſs or *excreſcences*.

I. As a N. קרח *Ice*, from it's *ſmoothneſs*, or *congealing cold* or *froſt*, which makes the ſurface of water hard and *ſmooth*. occc. ‡ Gen. xxxi. 40. Job vi. 16. xxxvii. 10. xxxviii. 29. Jer. xxxvi. 30 Pſ. cxlvii. 17. Doth not the word in this laſt paſſage mean *icy concretions* or *hailſtones?* See *Harmer*'s Obſervations, vol. i. p. 16.

II. As a N. קרח *Cryſtal*, from it's *ſmoothneſs* and reſemblance to *ice*. So LXX Κρυςαλλȣ, and Vulg. Cryſtalli. occ. Ezek. i. 22. It may be obſerved, that the Greek name for *Cryſtal*, namely Κρυςαλλος, primarily ſignifies *ice*, from κρυος *cold*, and ςελλομαι *to concrete*; and perhaps the LXX meant it in the ſenſe of *ice* or *froſt*, in this text of Ezekiel; where the Heb. may be rendered with Mr. *Bate*, *as the glittering of* froſt, *dazzling*. Comp. *Greek* and *Eng*. Lexicon in Κρυςαλλος.

III. In Kal and Hiph. *To make ſmooth on the head*, or *bald*. occ. Lev. xxi. 5. Mic. i. 16. Ezek. xxvii. 31. In Huph. *To be made bald*. Ezek. xxix. 18. In Niph, *To become*, or *be made, bald*. Jer. xvi. 6. Comp. under פאה I. and ſee *Harmer*'s Obſervations, vol. iii. p. 379, and 388. As Ns. קרח *Bald*. Lev. xiii. 40, Fem, קרחה *Baldneſs*. Lev. xxi. 5. Deut. xiv. 1. Once קרחא after the Chaldee form, Ezek. xxvii. 31, where the prophet, threatening *Tyre*, may be thought to uſe the *Tyrian* dialect. But very many of Dr,

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* Nat. Hiſt. of Aleppo, p. 4.

† See plate xv. where a *kioſk* is repreſented with ſuch a window.

‡ On this text ſee *Harmer*'s Obſervations, vol. i. p. 73, and comp. Baruch ii. 25.

Kennicott's Codices, and among them the *Complutenſian* edition, read קרחה. Fem. קרחת *The bald part of the head, the bald head* or *pate*. It denotes *the top* or *hinder part* of the head which becomes *bald*, as גבחת (which ſee) doth the *bald forehead*. See Lev. xiii. 42, 43, 55. Mic. i. 16, *Enlarge thy* baldneſs, *as the eagle*, namely, when he moults or ſheds his feathers. See *Bochart*, vol. iii. p. 165; *Scheuchzer*, Phyſ. Sacr. and Bp. *Newcome* on the place.

Der. *Cryſtal, cryſtalline.* See above, Senſe II.

קרם

To ſuperinduce, bring over or *upon, cover over with.* occ. Ezek. xxxvii. 6. So the Vulg. ſuperextendam, *I will extend* or *ſpread over.* Alſo, in a Niph. ſenſe, *To be ſuperinduced, to cover.* occ. Ezek. xxxvii. 8. The word is uſed in a like ſenſe in Chaldee and Syriac.

Der. Lat. *Cremor*, Eng. *Cream*. Qu?

קרן

To ſhoot forth, diffuſe, as *horns* or *rays of light.*

I. In Kal, *To irradiate, ſhoot forth*, or *emit rays of light.* occ. Exod. xxxiv. 29, 30, 35; where LXX *δεδοξασται was glorified.* Comp. 2 Cor. iii. 7. And on Exod. xxxiv. 29, &c. obſerve that the *irradiation of a fire*, or *a lambent flame*, about the head of a perſon, was regarded by the ancient Heathen as a ſign of *divine favour* and *protection*. For proof I refer to *Homer*, Il. v. lin. 4—7, and to *Dacier*'s, *Pope*'s, and *Clarke*'s Notes there; to *Virgil*, Æn. ii. lin. 682—4; Æn. x. lin. 270; and to *Wetſtein*'s Note on Πυρος, Acts ii. 3. As a N. maſc. plur. קרנים *Rays* or *beams of light.* occ. Hab. iii. 4. Hence the late learned Dr. *Merrick* (Appendix to a Sermon on the *Parable of the Vineyard*, which ſee) explains Iſa. v. 1, *My beloved hath a vineyard* בקרן in a ſtrong light (which * vines require for ripening the fruit, and this vineyard is) בן שמן *the ſon of oil*, which is one of the *principal conſtituents in all vegetables* as well as *animals*; and without which, for the *light* to act upon, there can be no *vegetable* or *animal life* at all. *Vitringa*, after mentioning the expoſitions of Iſa. v. 1, given by other commentators, and particularly that of the Chaldee Targum, בטור רם בארעא שמינא *In a high mountain, in a fat land*, gives it as his own opinion, that by קרן *a horn* the Prophet here intended, *Angulum terræ* INCURVUM, *eminentiorem & in longum protenſum*, A CROOKED nook of land, ſomewhat elevated, and ſtretched out in length;" and he ſays theſe characters exactly agree to the *land of Canaan*. Mr. *Harmer*, Obſervations, vol. ii. p. 189, ſays indeed that *Vitringa* ſeems to ſuppoſe it is ſo repreſented on account of it's *height*; but he does not appear to have accurately attended to that commentator. Mr. *Harmer* himſelf thinks, that "*by the horn, the ſon of oil*, the Prophet might mean *Syria*, which is bordered on one ſide by the ſea, and on the other by a moſt barren deſert, and ſtretches out from it's baſe to the ſouth *like an horn*; and ſo theſe words will be a *geographic* deſcription of *Judea* of the *poetic* kind, repreſenting it as ſeated in particular in the fertile country of *Syria*, rather than in a general and indeterminate way, as ſituated in a fertile hill."

Bp. *Lowth*, in his Note on the words, which he renders *On a high and fruitful hill*, ſays, "Here the preciſe idea ſeems to be that *of a high mountain ſtanding by itſelf.*—*Judea*," he obſerves, "was in general a *mountainous country*, whence Moſes ſometimes calls it the *mountain*, Exod. xv. 17. Deut. iii. 25.—And in a political and religious view it was *detached* and *ſeparated* from all the nations round it."

But to theſe latter expoſitions it may be objected, 1ſt, That there is no other place in Scripture where קרן ſignifies either *a nook of land*, or *a mountain*. 2dly, That if there was, ſtill it would be more eaſy and natural to refer the Hebrew phraſe *a ſon of oil*, or *of fatneſs*, to the *vineyard* than to the *ground* on which it grew. 3dly, it may be obſerved, that the three learned writers laſt cited, though in their explanations differing from each other, do yet agree in ſuppoſing that the expreſſions of the Prophet relate to the *phyſical* and *geographic* characters of the Holy Land; but ſince the vineyard here mentioned is a *ſpiritual* vineyard *of Jehovah*

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* Apertos Bacchus amat colles, *Bacchus*, i. e. *the vine, loves open hills*, ſays *Virgil*, Georg. ii. lin. 112, 113.

(ſee ver 7.) ſhould not it's *ſituation* likewiſe be interpreted *ſpiritually*, as referring to the advantages it enjoyed by being placed under the powerful influences of the *divine light ?* Let the reader however conſider and judge for himſelf.

II. As a N. קרן, plur. קרנים *A horn* of animals. Gen. xxii. 13. Deut. xxxiii. 17. fem. plur. קרנות or קרנת *Horns*, as of an altar. Exod. xxvii. 2, & al. freq. In Hiph. *To ſhoot forth horns.* occ. Pſal. lxix. 32. So the LXX Κερατα εκφεροντα, Vulg. Cornua producentem.

Horns are the well known emblems of *ſtrength, power* or *glory*, both in the ſacred and profane writers; and that, not only becauſe the *ſtrength* of horned animals, whether for offenſe or defenſe, conſiſts in their *horns* (ſee Deut. xxxiii. 17. Pſ. xxii. 22. xcii. 11. Dan. viii.); but alſo becauſe, as *horns* are in Hebrew expreſſed by the ſame word as the *rays* or *columns of light*, ſo are they ſtriking *emblems of that great agent in material nature, which, aſſiſted by the ſpirit or groſs air, *impels* the parts of matter in various manners, effects the revolution of the planets in their reſpective orbits, the production and growth of vegetables and animals, and in a word, all thoſe wonderful operations which, wherever we turn, loudly call upon us to adore *Jehovah* who formed it, and that Redeemer, even the *Divine Light*, whoſe repreſentative the *natural light* is†. We find that in the profane, as well as in the ſacred writers (ſee Pſ. xviii. 3. lxxv. 5, 6, 11. lxxxix. 18, 25. Lam. ii. 3. Amos vi. 13. Comp. Ecclus. xlix. 5.) ‡ *horns* are the very *hieroglyphical* name for *force* or *power*, and particularly for *kingly* or *political power*, ſee Dan. ch. vii. 8; and that *horns* or *horned animals*, ſuch as bulls, goats, ſtags, &c. were ſuppoſed to bear a peculiar relation to their *Apollo*, the ſun, or *ſolar light* ||, one of whoſe diſtinguiſhing titles was § Καρνειος or *Carnéan*, from Heb. קרן. It is very remarkable in this view, that *Callimachus*, in his Hymn to *Apollo*, lin. 62, 3, ſays, that Deity did himſelf build an altar of *Horns*, foundation, ſides, and all,

> Δειματο μεν ΚΕΡΑΕΣΣΙΝ εδεθλια πηξε δε βωμον
> Εκ ΚΕΡΑΩΝ, ΚΕΡΑΟΥΣ δε περιξ υπεβαλλετο τοιχους.

But to return to the Scriptures. The brazen altar of *burnt-offerings* was to have *four horns* made out of it upon the *four corners* thereof, Exod. xxvii. 2, 3; to ſignify, I apprehend, the *power* of Chriſt as the *Divine Light*, and the efficacy of his *atoning ſacrifice* extending to all the *four corners* or *quarters* of the world. Thus alſo the golden altar of *incenſe* was to have *horns*, Exod. xxx. 2, to denote the *extenſive* efficacy of the *Divine Redeemer's interceſſion*. The idolaters likewiſe had *horns* to their altars, Jer. xvii. 1. Amos iii. 14.

It has been ſuppoſed from Pſ. cxviii. 27, that it was cuſtomary, though not mentioned in the law, to bind the ſacrifical victim *to* the horns of the altar. But will the Heb. עד expreſs this? Had this been meant, would not the particle אל or ל have been uſed? And does not the Hebrew phraſe rather mean, *Bind the ſacrifice with cords*, even at or near *the horns of the altar*, ſo as to be ready for ſacrificing?

In 1 K. i. 50, *Adonijah*, after his rebellion againſt Solomon, *caught hold on* the horns *of the altar*; which was begging mercy for *Chriſt*'s ſake; and accordingly he, for his paſt offenſes, found mercy. So thoſe who at firſt oppoſed Chriſt, yet were pardoned on their repentance. But when

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* The eloquent *Jer. Taylor*, in his *Holy Dying*, p. 17, deſcribes the riſing *ſun* as peeping over the eaſtern hills, thruſting out his *golden horns*, &c.

† See under כרב II. p. 342.

‡ Thus *Horace*, lib. iii. ode 21, lin. 18, ſpeaking of wine,

Addis cornua *pauperi*.

Thou giveſt *horns* (ſtrength, power, courage, confidence) to the poor.

So *Ovid*, De Art. Amand. lib. i.

——*Tunc pauper* cornua *ſumit*.

Homer of *Achilles*, Il. ii. lin. 861.

Τρωας κεραιζε.

He puſhed with *horns* (force) the Trojans.

Comp. Il. v. lin. 557; Il. xvi. lin. 830; *Herodot.* lib. i. cap. 159. 1 K. xxii. 11. Mic. iv. 13. Zech. i. 18, 19, 21.

§ The reader may meet with further ſatisfaction on this ſubject in Mr. *Holloway*'s Originals, vol. ii. p. 163, &c. in the Appendix to Dr. *Merrick*'s Sermon on the Parable of the Vineyard, and in Mr. *Catcott*'s Sermons, p. 297, Note. See alſo *Greek* and *Eng.* Lexicon under Κορεννυμαι.

|| *Callimach.* Hymn. in *Apoll.* lin. 71, 72, 80.

Joab *the murderer* took refuge at the altar, 1 K. ii. 28, Solomon ordered him to be put to death (ſee ver. 29—34.), agreeably to his father David's wiſe and juſt directions, ver. 5, 6, and to the expreſs command of the law, Exod. xxi. 14; only that he ſo far complied with Joab's requeſt, that he ſuffered him *to be executed at the altar*, inſtead of *being taken from it*, as he ſhould regularly have been. (Comp. 2 Kings xi. 15.) From Exod. xxi. 14, however, it is plain, that the altar of Jehovah was an allowed ſanctuary to offenders in certain caſes. And in like manner the temples, ſtatues, and particularly the altars of the gods, among the Greeks, had the privilege of protecting offenders who fled to them. This cuſtom is ſaid to have been introduced among them by *Cadmus* the *Phenician**.

III. קרנות שן *Horns of tooth*, i. e. *the tuſks* of the elephant, which reſemble *teeth*, by *ſhooting out of the mouth*, and are like *horns* in their *texture* and † *ſize*, and in the uſe which the animal makes of them in *goring* his adverſaries, and *tearing up* trees, &c. Accordingly ſeveral of the ancients have expreſsly called theſe *tuſks horns*, particularly *Varro* De Ling. Lat. lib. vi. ſays of them, *Quos* dentes *multi dicunt*, *ſunt* cornua, What many people call *teeth* are *horns* ‡. occ. Ezek. xxvii. 15; where the LXX render the two Heb. words by Οδοντας ελεφαντινυς, *Elephant's* or *ivory teeth*; ſo Vulg. Dentes eburneos. Every one almoſt knows that *ivory* is the ſubſtance of the *teeth* or *tuſks* above mentioned. The Targum however in Ezek. ſeparates קרנות and שן explaining the former word by קרנין דיעלין *horns of the rock-goats*, the latter by ושן דפיל *and elephant's teeth*. Comp. *Michaelis*, Geograph. Heb. Ext. Pars i. p. 204, and Bp. *Newcome* on Ezek.

IV. Chald. As a N. קרן, emphat. קרנא, plur. קרנין, emphat. קרניא *A horn*. See Dan. vii. 7, 8, 11. Alſo, *A cornet, a muſical inſtrument of horn*. occ. Dan. iii 5, 7, 10, 15.

Der. Gr. Κεραυνος Lightning, Κερας *a horn*. Lat. *Cornu*, Eng. *a horn*, *cornet*, *corner*. Eng. *A crown*. Gr. Κορωνη, the curvature at the ends of a bow or at the ſtern of a ſhip; Lat. § *corona*, whence *coronation*, *coronet*, *coronal*. Greek κοιρανος, a prince, ruler. Celtic or Gauliſh *karnon* ‖, a trumpet.

Cornwall, by the Britiſh inhabitants called *Kernaw*, plur. of *corn* a horn, on account of it's many promontories, which ſhoot into the ſea like *horns*, and by the Saxons *Cornwall*, i. e. the country of *Corn* or *Kernaw*, inhabited by *Gauls* or *Britons*. See *Camden*'s Britannia by *Gibſon*, p. 2, 18, edit. 1695.

קרס

I. *To bend*, *ſtoop*. occ. Iſa. xlvi. 1, 2; where it is joined with כרע *to bow*, as a word of ſimilar import.

II. As a N. maſc. plur. קרסים *Hooks*, *taches*, or *claſps*, from their *curve* form. Exod. xxvi. 6, & al. freq.

Der. French *crochu*, Eng. *crouch*, *crotch*, *crotchet*, and perhaps *crook* and *crooked*.

קרע

In Kal, *To rend* or *rent*. In Niph. *To be rent*. It is applied to *rending* or *tearing* of clothes ¶, Gen. xxxvii. 29, & al. freq. comp. Joel ii. 13.—to *tearing* a perſon by ſtripes, Pſ. xxxv. 15. comp. Iſa. l. 6. —to *rending* or *wreſting* a kingdom, or people, from a king, 1 Sam. xv. 28. 2 K. xvii. 21, & al.—to *rending* an altar, 1 K.

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* See *Homer*, Odyſſ. xxii. lin. 334; *Virgil*, Æn. ii. lin. 523, 550; *Potter*'s Antiquities of Greece, vol. i. book ii. ch. ii. at the end; *Cornelius Nepos*'s Life of *Pauſanias*, ch. iv. and Note 4 in the Variorum edition, p. 82; and ch. iv. note 1, p. 84; *Tacit.* Annal. lib. iii, cap. 60, &c.; and *Wetſtein* on Mat. xxiii. 35.

† They are ſometimes nine (Paris) feet long, as thick as a man's thigh, and weigh ninety (Paris) pounds. See *Buffon*'s Nat. Hiſt. tom. ix. p. 308, Note.

‡ See *Bochart*, vol. ii. 251, 253.

§ *Virgil*, Æn. xii. lin. 162, &c. ſays of king *Latinus*, who was feigned to be the grandſon of *Apollo*;

—————*Cui tempora circum*
Aurati *bis ſex* radii *fulgentia cingunt*,
Solis avi ſpecimen————
Twelve *golden beams* around his temples play,
To mark his lineage from the god of day.
Dryden.

‖ Κεργον, την Σαλπιγγα Γαλαται. Hesychius.

¶ This was an uſual cuſtom in *grief*, not only among the Hebrews, but among other eaſtern nations. See *Xenophon*'s Cyropæd. lib. iii. p. 134, edit. *Hutchinſon*, 8vo, and Not. 1; *Ovid*, Epiſt. Heroid. vi. lin. 27. xii. lin. 153. xv. lin. 122; Metam. lib. v. lin. 398; Faſt. lib. iv. lin. 448; *Virgil*, Æn. v. lin. 685. The Romans had the ſame cuſtom, ſee *Suetonius* in Julio, cap. 33; in Nerone, cap. 42.

xiii. 3, 5.—to *rending* or *dividing* the heavens, Iſa. lxiv. 1, as by the divine appearances in ſudden intolerable light and ſplendour. Comp. Mark i. 10, and *Greek* and *Eng*. Lexicon under ΣΧΙΖΩ I. —to the *rending* or *apparently enlarging* the eyes with black lead, Jer. iv. 30. (comp. under פך II.)—to *cutting out* windows in a wall, Jer. xxii. 14. As a N. maſc. plur. קרעים *Pieces rent*, *rents*, *rags*. 1 K. xi. 30. Prov. xxiii. 21, & al.

Der. *To crack*. Alſo French *crever*, whence Eng. *crevice*.

קרץ

To move, agitate.

I. *To move*, *agitate*, the lips, as perſons muttering in deep thought. occ. Prov. xvi. 30.

II. *To move*, *wink*, or *twinkle*, as the eyes. So the LXX by διανευω and εννευω, and Vulg. by annuo. occ. Pſ. xxxv. 19. Prov. vi. 13. x. 10. Comp. Ecclus. xxvii. 22.

III. As a N. קרץ *Agitation*, *violent motion*, or rather, perhaps, A ſpecies of *inſect*, *the œſtros*, *brize*, *breeze*, or *gad-fly*, of which *Virgil*, Georg. iii. lin. 149, 150 (where ſee *Martyn*'s curious and learned Notes),

> *Aſper, acerba ſonans, quo tota exterrita ſylvis*
> Diffugiunt *armenta*————
> At whoſe dread whiz, the trembling herds
> alarm'd
> *Wildly diſperſe*.

So before him *Homer*, deſcribing men *fleeing* in terrour, Odyſſ. xxii. lin. 299, &c.

> Οἱ δ' εφεβοντο κατα μεγαρον, βοες ὡς αγελαιαι,
> Τας μεν τ' αιολος οιστρος εφορμηθεις εδονησεν,
> Ὡρῃ εν ειαρινῃ————

occ. Jer. xlvi. 20; where *Egypt* is repreſented under the image of a *heifer*, and in the next verſe her auxiliaries under that of *bullocks*, who alſo are ſaid *to be turned back, and fled away together*. The Vulg. renders קרץ in this paſſage by ſtimulator *the ſtinger*. Comp. *Scheuchzer*, Phyſ. Sacr. on Hoſ. iv. 16.

IV. In Kal, *To be moved, agitated, formed by agitation, kneaded*. occ. Job xxxiii. 6, קרצתי I am kneaded *from the clay, even I*. It appears an alluſion to the potters *kneading* their clay and preparing it for uſe. Comp. Iſa. lxiv. 8. Jer. xviii. 1—6.

V. Chald. As a N. maſc. plur. in Reg. קרצי *Accuſations*. It ſeems to have derived this meaning from thoſe ſignificant **nods* and *winks* by which men may ſlander their neighbours without uttering a word. (Comp. Prov. vi. 13. x. 10.) occ. Dan. iii. 8. vi. 24; in both which paſſages it is joined with the V. אכל, which, as it frequently ſignifies *to eat*, has driven the Lexicon-writers and Commentators, who adhere to this ſenſe, to a very forced, not to ſay abſurd, interpretation: but as *L'Empereur* well intimates on Dan. iii. 8, (ſee *Pole* Synopſ. in loc.) the Chaldee אכל hath certainly another ſenſe much better ſuited to theſe paſſages; for in the Targum on Joel iii. 9, or 14, אכל anſwers to the Heb. קרא *proclaim*, and on Pſ. civ. 21, to the Heb. שאג *roar*; and therefore in Dan. אכל קרצי may be beſt tranſlated *to ſpeak aloud*, or *proclaim accuſations*.

קרש

Occurs not as a V. in Heb. the Vulg. however has, in two paſſages, Exod. xxvi. 26. xxxvi. 31, rendered it verbally; לקרשי ad *continendas* tabulas, *to* hold faſt *the boards*. In Chaldee the Verb ſignifies *to coagulate*, *congeal*, *condenſe*, as קרש likewiſe does in Arabic, and the Syriac uſes קרשא, as a N. for *contignation*. The idea therefore of the Heb. קרש ſeems to be, *To compact*, *compinge*, or *faſten together*. As a N. קרש *A board* or *plank* ſo *compacted*. Exod. xxvi. 15, 16, & al. freq. In Ezek. xxvii. 6, it ſeems particularly to denote the *board* or *bench on which the rowers ſat*. So Vulg. tranſtra.

Der. Latin *craſſus*, whence Eng. *craſs*, *incraſſate*, &c. French *graiſſe*, whence *greaſe*, *greaſy*, French *gros*, whence Eng. *groſs*, *engroſs*, &c. Latin *creſco*, whence *creſcent*, *excreſcence*, *increaſe*. Alſo Eng. *coarſe*, Lat. *cruſta*, properly a piece of ice frozen, whence Eng. *cruſt*. Perhaps Eng. *croſs*, and Lat. *crux*, whence (let the Chriſtian remark!) *crucio*, *excrucio*, &c. to torment, and Eng. *excruciate*; from *crux* and *figo* to fix, the Lat. *crucifigo*, *crucifixio*, &c. and Eng. *crucify*, *crucifixion*.

קש

I. *To collect*, as it were, *one by one*, *to gather together*. So *Symmachus* συλλεγητε, and Vulg. congregamini. occ. Zeph. ii. 1.

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* The *ſhrug*, the hum, the ha; thoſe *petty brands*
That *calumny* doth uſe—
Shakesp. Winter's Tale, act ii. ſc. 1.

Comp. Joel ii. 15, 16. Hence French *choiſir*, and Eng *chooſe*, *choice*.

II. As a N. קש *Stubble*, which is thus *collected*. Exod. v. 12, & al. freq.

On Obad. ver. 18. Nah. i. 10, and ſuch like paſſages, ſee *Harmer*'s Obſervations, vol. iv. p. 145.

קשש In Kal and Hiph. *To pick up* or *collect*, as it were, *one by one*, as ſticks. occ. Num. xv. 32, 33. 1 K. xvii. 10, 12.—as ſtubble. occ. Exod. v. 12. In Hith. *To gather themſelves together*. occ. Zeph. ii. 1; where LXX συναχθητε *be ye gathered together*, and Vulg. convenite *meet*, *convene*.

קשקש See under קשה.

קשא

Occurs not as a V. in Heb. but ſeems to have nearly the ſame ideal meaning as קשה *to ſtiffen*, or the like. Thus בטא and בטה, חבא and חבה, חפא and חפה are related reſpectively to each other in ſenſe as well as in ſound. Comp. alſo מקשה under קשה IV.

As a N. maſc. plur. קשאים *Cucumbers*, ſo named from their *cooling* and *incraſſating* qualities, by which they frequently, in our country at leaſt, occaſion dangerous *viſcidities* of blood to thoſe who incautiouſly indulge in them. So LXX Σικυας, and Vulg. Cucumeres. occ. Num. xi. 5. "*Maillet*, in deſcribing the vegetables which the [modern] *Egyptians* uſe for food, tells us that melons, *cucumbers*, and onions are the moſt common*." And *Celſius* Hierobot. and *Alpinus* Medicin. Egypt. lib. i. cap. 10, deſcribes the Egyptian *cucumbers* as *more agreeable to the taſte*, and of more eaſy digeſtion than the European, "Guſtui ſunt dulciores, *atque concoctu faciliores*." Alpinus. Comp. *Scheuchzer* Phyſica Sacra on Num. xi. 5.

קשב

In Kal and Hiph. *To hearken*, *attend*, *liſten*. It properly denotes the *geſture* of perſons in *attention*, *To incline*, as the ear, *Aurem* intendere. See Iſa. xxi. 7. xxxii. 3. 1 Sam. xv. 22. 2 Chron. vi. 40. vii. 15. Pſ. x. 17. Prov. ii. 2. Neh. i. 6, 11. As a N. קשב *A liſtening*, *attention*. Iſa. xxi. 7.

קשה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To be ſtiff*, *tough*, *rigid*, *ſtubborn*, *hard*. In Hiph. The ſame. Alſo, *To ſtiffen*, *make ſtiff*, &c. As a N. קשה, plur. קשים, *Stiff*, *hard*, &c. The word is applied, by a figure taken from *refractory* oxen (comp. under ערף IV.), to the *ſtiffneſs* of the neck, Exod. xxxii. 9, & al. freq.—to beaten gold, on account of it's greater *toughneſs*, Exod. xxv. 18, & al.—to the *force* of wind, Iſa. xxvii. 8.—to the *ſtiffneſs* of the palm-tree, Jer. x. 5.—to *hardneſs* or *difficulty* of a woman's labour, Gen. xxxv. 16, 17.—to *ſteadineſs of face*, *impudence*, Ezek. ii. 4.—to *difficulty* of breathing, as of perſons in grief, 1 Sam. i. 15 †.—to *rough*, *reſolute*, or *peremptory* ſpeech, Gen. xlii. 7, 30.—to *implacable* anger, Gen. xlix. 7.—to *hard* ſlavery, Exod. i. 14. Comp. Job xxx. 25. Iſa. viii. 21.—to *hardneſs* or *ſtubbornneſs* of heart, Exod. vii. 3. xiii. 15. Ezek. iii. 7, & al. Comp. Deut. ii. 30. As a N. קשי *Stubbornneſs*. occ. Deut. ix. 27.

II. As a N. fem. plur. קשות, moſt probably, *Broad ſhallow veſſels of beaten metal*. occ. Exod. xxv. 29. xxxvii. 16. Num. iv. 7. 1 Chron. xxviii. 17. The Lexicon-writers, following the Rabbins and their pointing, make a diſtinct Root of this word. But why ſhould not קשות have the ſame ideal meaning, Exodus xxxvii. 16, as מקשה has the very next ver. (comp. Exod. xxv. 29, with ver. 31.), and ſo denote *veſſels* made of *beaten* gold, as the cherubim and candleſtick alſo were? The uſe of theſe קשות (as well as that of the מניקת, Exod. xxv. 29.) is expreſſed, Exod. xxxvii. 16. Num. iv. 7, to be for נסך *Libation*; accordingly the LXX have conſtantly rendered קשות by Σπονδεια *Libation-veſſels*. Iſa. xxvii. 1, "*Well-tempered*." Bp. *Lowth*.

III. Iſaiah, ch. iii. 24, ſpeaking of the dreſs of the Jewiſh women, oppoſes מעשה מקשה to קרחה *Baldneſs*. It is manifeſt therefore that thoſe words muſt in ſome way or other relate to their *head-dreſs* or *hair*. The LXX render them by τȣ κοσμȣ της κεφαλης τȣ χρυσιȣ *the golden ornament of their head*, the Vulg. by criſpanti crine *curled* or *wreathed hair*; and this latter verſion, I apprehend, comes neareſt to their meaning. The Heb. words מעשה מקשה literally expreſs *ſtiffened work*, and the ladies in the Eaſt to this day *ſtiffen*, i. e. *braid* or *plait* their hair, ſo as *to make it ſtiff, with ribbands*. Thus Dr. *Shaw*, Travels, p. 228, of the Mooriſh ladies in Barbary: "They all affect to have their hair—hanging down to the ground, which after they have collected into one lock they bind and *plait it with ribbands*, a piece of finery diſapproved of by the apoſtle, 1 Pet. iii. 3.* Where nature has been leſs liberal in this ornament, there the defect is ſupplied by art, and foreign hair is procured to be *interwoven* with the natural." And to this latter circumſtance perhaps Iſaiah, ch. iii. 24, particularly alluded. But however this be, Lady *M. W. Montague*, letter xxix. vol. ii. p. 15, deſcribing the dreſs of the Turkiſh ladies, ſays, "The hair hangs at it's full length behind, divided into *treſſes braided with pearl* or *ribbon, which is always in great quantity*. I never ſaw in my life ſo many fine heads of hair. In one lady's I have counted *a hundred and ten of the treſſes, all natural*." Comp. Judith x. iii. Luke vii. 38. John xi. 2. xii. 3. Rev. ix. 8.

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* *Harmer*'s Obſervations, vol. ii. p. 333. Comp. *Complete Syſtem of Geography*, vol. ii. p. 386; Bp. *Lowth* on Iſa. i. 8.

† Comp. Mr. *Merrick*'s Annot. on Pſ. ix. 5.

IV. As a N. מקשה *A place* or *garden of cucumbers*, from their *cooling, incraſſating* quality. Comp. under קשא above. So LXX Σικυηρατω, and Vulg. Cucumerario. occ. Iſa. i. 8. Comp. under לן I.

קשקש occurs not as a V. in Heb. in this reduplicate form, but

I. As a N. fem. plur. קשקשת *The ſcales* of a fiſh, from their *rigidity* or *ſtiffneſs*. Lev. xi. 9, & al.

II. As a N. maſc. plur. קשקשים *The metalline ſcales* of a coat of mail. occ. 1 Sam. xvii. 5. Comp. under חשן.

Der. Lat. *Caſeus*, Eng. *Cheeſe*, formed by *coagulation*. Alſo, ש being prefixed, *ſqueeze*. Qu?

קשח

It ſeems of nearly the ſame, but of more intenſe, ſignification than קשה. In Hiph. *To ſtiffen, harden*, as the heart. occ. Iſa. lxiii. 17. So LXX εσκληρυνας, and Vulg. induraſti. Alſo, *To treat hardly* or *cruelly*. occ. Job xxxix. 16. So LXX απεσκληρυνε, and Vulg. duratur ad—*is hardened towards*.—Comp. under ענה VIII. *Shaw*'s Travels, p. 452, and *Scott*'s Note on Job.

קשט

I. Occurs not as a V. but as a N. קשט *Truth, rectitude, integrity, purity*. occ. Pſ. lx. 6. Prov. xxii. 2.

Chald. קשט and קשוט The ſame. occ. Dan. ii. 47. iv. 34.

II. As a N. fem. קשיטה *A lamb* or *ſheep*. Thus the Chaldee Targum, LXX, and Vulg. render it in the only three paſſages wherein it occurs, namely, Gen. xxxiii. 19. Joſh. xxiv. 32. Job xlii. 11. But it is plain from a compariſon of Gen. xxxiii. 19, with Acts vii. 16, that the word denotes ſome *money* or *coin*, which might be ſo called, either from it's being *true, genuine*, or *ſterling* as we ſpeak, or from it's being ſtamped with the *figure* of a *lamb* or *ſheep*, to intimate that *Lamb of God which taketh away the ſin of the world*, and *being without blemiſh and without ſpot, verily was fore-ordained as the Redeemer, before the foundation of the world*. See John i. 29. 1 Pet. i. 18, 20; whence we may ſee the reaſon why the *coin* was not called by any of the common Heb. names of a *lamb* or *ſheep*, but rather by a name which deſcribes what thoſe creatures are typically, namely, *pure, harmleſs*†.

Der. Lat. *Caſtus*, Eng. *Chaſte, Chaſtity*. Alſo perhaps *A coſſet*, "a lamb brought up without the dam." *Johnſon*'s Dict.

קשר

I. *To bind, bind about*. Gen. xxxviii. 28. Deut. vi. 8, & al. In Niph. *To be bound, bound up*, as the life or ſoul of one perſon in that of another. Gen. xliv. 30. 1 Sam. xviii. 1. Alſo, *To be joined cloſe, compacted*, as a wall. Neh. iv. 6. As a N. maſc. plur. קשרים *Bands, head-bands*. occ. Iſa. iii. 20. Jer. ii. 32. I once ſuſpected that theſe קשרים might mean ſuch "*handkerchiefs* of crape, gauze, ſilk, or painted linen, as are *bound* cloſe over the *ſarmah*, and falling afterwards careleſsly upon the favourite lock of hair, complete the head-dreſs of the *Mooriſh ladies*;" (*Shaw*'s Travels, p. 239.) or elſe, ſuch *rich embroidered handkerchiefs* as the *Turkiſh* ladies uſe to *bind on* their Talpocks[*]; but as קשרי in the plural are in Jer. ii. 32, mentioned as uſed by one woman, I rather apprehend they denote the *ribbands* with which they *braided* their hair, of which ſee under קשה III.

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* In *Niebuhr*, Voyage, tom. i. p. 132, tab. xxiii. 45, 47, the reader may ſee the heads of two eaſtern women repreſented with their *hair plaited* in ſeveral treſſes.

† For further ſatisfaction on this ſubject ſee *Bochart*, vol. ii. 433, &c.; *Leigh*'s Critica Sacra; Dr. *Hodges*'s Elihu, p. 223, 4to edit.; *Robertſon*'s Clavis Pentateuchi, p. 574; and *Voſſius*, Etymol. Lat. in PECUNIA.

II. As Participles or participial Ns. קשרים (maſc. plur.) and מקשרות (fem. plur.) joined with צאן *Sheep*, denote the *ſtronger* kind, whoſe bodies are more *firm* and *compact*, "well *knit together, tight made*." *Bate*. occ. Gen. xxx. 41, 42.

III. In Kal and Hith. *To band together, conſpire, form a conſpiracy*. 1 Sam. xxii. 8, 13. 1 K. xv. 27. 2 Chron. xxiv. 21, 25, 26, & al. freq. As a N. קשר *A banding together, a conſpiracy*, or *confederacy*. 2 K. xi. 14. xii. 20. Iſa. viii. 12, & al.

קשת

Occurs not as a V. in Heb. but

I. As a N. fem. קשת, plur. קשתות, *A bow to ſhoot with*. Gen. xxi. 16. xlix. 24. 2 Chron. xxvi. 14, & al. freq.

As to the import of קשת in 2 Sam. i. 18, conſidering the context in which it ſtands, I concur with the opinion of Bp. *Lowth*, and other learned men[†], that it is uſed as the *title* of the following Elegy, ſo named either in memory of the deſtructive effect of the enemies *bows* (ſee 1 Sam. xxxi. 3.), or from the *bow* of Jonathan peculiarly mentioned in the Elegy itſelf, ver. 22.

2 Sam. i. 22, may, at firſt ſight, ſeem an inſtance where קשת is conſtrued as a N. *maſc*. but in this text I apprehend the V. נשוג, though really referring to the N. קשת, yet by an Hebraiſm agrees with the latter N. יונתן, as the Participle חתים, not with קשת, but with גברים, 1 Sam. ii. 4. Comp. Gen. iv. 10. Eccleſ. x. 1, and under חמר II.

The Lexicons in general make this a diſtinct Root, but the N. may be conſidered as a derivative from קשה *to be ſtiff, tough*, which affords a good deſcriptive name for *a bow*. In the Chaldee Targum, however, it is uſed in Kal and Aphel for *ſhooting* or *caſting with a bow*, Ezek. xxi. 21. Iſa. xxxvii. 33. 2 K. xix. 32. See *Caſtell*.

II. *The rainbow*, from it's *form*. Gen. ix. 13, & al. freq. "After the univerſal deluge the *rainbow* was appointed by God as a *token* of the ברית or *purifier*, whom he would *raiſe up*, and was given as a *ſign* to *Noah* and his deſcendants, that God would no more cut off all fleſh, nor deſtroy the earth, as he had done, by the waters of a flood. See Gen. ix. 11—17.

"The whole race of mankind then being ſo deeply intereſted in this divine declaration, it might be expected that ſome tradition of the *myſtical* ſignification of ſuch an important *emblem* would be long preſerved among even the idolatrous deſcendants of *Noah*. Nor need we be ſurpriſed to find *Homer*, with remarkable conformity to the Scripture account, Gen. ix. 13, ſpeaking of *the rainbow* which *Jove hath ſet in the cloud, a ſign to men*,

> ——————Ἅς τε Κρονίων
> ΕΝ ΝΕΦΕΪ ΣΤΗΡΙΞΕ, ΤΕΡΑΣ *μερόπων* ΑΝΘΡΩΠΩΝ.
> Il. xi. lin. 27, 28.

"The ancient Greeks who preceded that poet, ſeem plainly to have aimed at it's emblematical ſignification, when they called it ΙΡΙΣ, an eaſy derivative from the Heb. ירה *to teach, ſhew*; or if with *Euſtathius* on Il. iii. we derive Ιρις from the Greek V *ειρω to tell, carry a meſſage*, it's ideal meaning will ſtill be the ſame. In ſome paſſages *Homer*, as well as the ſucceeding poets, both Greek and Latin, makes *Iris* a goddeſs, and the *meſſenger* of *Jupiter* or *Juno*: a fancy this, which ſeems to have ſprung partly from the radical ſignification of the name as juſt explained, partly from a confuſed tradition of the ſacred *emblematic* import of the *rainbow*, and partly from an allegorical manner of expreſſing that it intimates to us the ſtate or condition of the *air*, and the changes of the weather. Comp. Il. xvii. lin. 548, 9."

"*Iris*, or *the Rainbow*, was worſhipped or regarded as a goddeſs, not only by the Greeks and Romans[‡], but alſo by the inhabitants of *Peru** in *South America*, when the Spaniards came thither. But to return to the Scriptures.—As the *bow* or *light in the cloud* † wonderfully *refracted* into all it's variety of colours was, in it's original inſtitution, a *token* of *God's mercy in Chriſt*, or, more ſtrictly ſpeaking, of *Chriſt*, *the real Purifier* and *true Light*, we ſee with what propriety the throne of *God* in Ezek. i. 28, and in Rev. iv. 3, is ſurrounded with the *rainbow*; and likewiſe how properly one of the divine Perſons is repreſented *with a rainbow upon his head*, Rev. x. 1. See *Vitringa* on both texts in Rev. ‡"

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[*] See Lady *W. M. Montague*, letter xxix. vol. ii. p. 14.

[†] See *Lowth*, Prælect. xxiii. Note, p. 307, edit. *Oxon*. or p. 407, edit. *Gotting*.

[‡] Comp. *Spence*'s Polymetis, dial. xiii. p. 213.

PLURILITERALS in ק.

קיקלון

From קי *Vomit* (the א being dropt, as in the V. קיו, Jer. xxv. 27, which ſee under קא) and קלון *Vileneſs*. As a N. קיקלון *Vile* or *ſhameful vomit*. So the Vulg. Vomitus ignominiæ. occ. Hab. ii. 16. Comp. Iſa. xix. 14. xxviii. 7, 8. In Hab. ſix of Dr. *Kennicott*'s Codices read וקי קלון in two words.

קיתרס Chald.

As a N. *A muſical inſtrument of the ſtringed kind, a harp.* So the LXX Κιθαρα, and Vulg. Cithara. occ. Dan. iii. 5, 7, 10, 15.

" It ſeems to be denominated קיתרס from the *citron-tree*, the product of *Armenia*, *Media*, and *Perſia*, of whoſe wood it was made. And that tree might take it's name from the *rocky* ground on which it flouriſhed, for קתר ſignifies a *rock* in Chaldee. Prov. xxx. 26." See Bp. *Chandler*'s Vindication of Defence of Chriſtianity, ch. i. p. 50. Hence Gr. Κιθαρα, Lat. *Cithara*, Ital. *Chitarra*, French *Guitarre*, and Eng. *Guitar*.

קרדם

As a N. קרדם, plur. קרדמים, and קרדמות, *A hatchet* or *ax*. occ. Jud. ix. 48. 1 Sam. xiii. 20, 21. Pſ. lxxiv. 5. Jer. xlvi. 22. The word ſeems a compound of קרה *to meet*, *light upon*, or of קרד (Chald.) *to ſcrape*, *abrade*, and דמה *to level*, *lay level with the ground*, for the *ax*, by *impact*, *abraſion*, or *chipping*, *levels* what it is applied to ||.

קרסל

From קרה *to meet*, and סל *to raiſe* or *make a road* or *way*. As a N. maſc. plur. in Reg. קרסלי *The ſoles* or *bottoms of the feet*, which *meet*, or *ſtrike againſt the road* or *way*. occ. 2 Sam. xxii. 37. Pſal. xviii. 37; where LXX τα ιχνη μȣ, and Vulg. veſtigia mea, *the ſoles of my feet*.

קרקע

As a N. from קרה *to join*, *contignate*, and רקע *to expand*, *extend*, *A pavement* or *floor*, that is, *an extended ſurface* conſiſting of ſeveral *planks* or *ſtones joined together*. Num. v. 17. 1 K. vii. 7, מהקרקע עד הקרקע *From the* floor *to the* ceiling, i. e. ſuch another *extended ſurface* of boards joined. Comp. under ספן II. and ſee *Bate*'s Crit. Heb.

The bottom of the ſea is expreſſed by this word, Amos ix. 3. Might not this lead to ſome curious inquiries?

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* " Ils (les *Peruviens*) rendoient de grands honneurs à *l'Arc-en-ciel*, tant pour les beautés de ſes couleurs, que parce qu'elles venoient du *Soleil*, & ce fut pour cette raiſon que les *Incas* la prirent pour leur deviſe." L'Abbé *Lamberti*, tom. xiii. Comp. *Voſſius* De Orig. & Prog. Idol. lib. iii. cap. 13, ad fin.

† The fanciful Greeks made *Iris* the daughter of *Thaumas*, δια το θαυμασαι ταυτην [τȣς ανθρωπȣς] becauſe men *admired* or *wondered at* her. *Plutarch* De Placit. Philoſ. lib. iii. cap. 5. So *Cotta* the Academician in *Cicero* De Nat. Deor. lib. iii. cap. 20, ſays of the *rainbow*, *Ob eam cauſam, quia ſpeciem habeat* admirabilem, Thaumante *dicitur natus*.

‡ *Greek* and *Eng*. Lexicon under ΙΡΙΣ.

|| See *Virgil*, Æn. ii. lin. 626, &c.

ר

ראה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To ſee, look, look at*, in whatever manner. Gen. i. 4. vi. 2. Prov. xxiii. 31, & al. freq. On Job xxxi. 26. Deut. iv. 19, ſee *Leland*'s Advantage and Neceſſity of the Chriſtian Revelation, part. i. ch. xx. p. 418, 8vo edit. It is conſtrued either tranſitively, or with the particle אל, Iſa. xvii. 7.—ב, Gen. xxix. 32. 1 Sam. vi. 19.—or ל following, Pſal. lxiv. 6. In Niph. *To be ſeen, appear*. Gen. i. 9. ix. 14. xii. 7, & al. freq. In Hiph. *To cauſe to ſee, to ſhew*. Gen. xlviii. 11. Exod. xxvii. 8. Deut. v. 24, & al. freq. In Hith. *To ſee*, or *look at, one another*. Gen. xlii. 1. 2 K. xiv. 8, 11. As a N. ראי *Appearance, aſpect*. 1 Sam. xvi. 12. As a N. fem. plur. ראיות *Seemly, comely, of good aſpect*. Vulg. ſpecioſiſſimas *the moſt beautiful*. occ. Eſth. ii. 9. As Ns. מראה *Aſpect, look*. Gen. xii. 11. xxiv. 16. Alſo, *A viſion*. Gen. xlvi. 2. Num. xii. 6, & al. מראי *Appearance, countenance, look, ſight*. See Job xli. 1, or 9. Cant. ii. 14. Eccleſ. xi. 9.

II. *To ſee mentally, to underſtand, perceive, experience*, whether in reality, ſee Gen. ii. 19. xxvi. 28. xxxix. 3. xlii. 1. 1 Sam. xiv. 17. Eccleſ. i. 16. ii. 1, & al. (comp. Eccleſ. ix. 9.)—or in imagination, Gen. iii. 6. Exod. xxxii. 1.

III. As a N. ראי *A mirror, a looking-glaſs*. occ. Job xxxvii. 18, *Haſt thou with him ſpread out the conflicting ethers* (*which are*) *ſtrongly reſplendent* (for ſo, I think, חזקים muſt here ſignify) *as a molten* (*metalline*) mirror? This ſimile is beautifully deſcriptive of the unſullied clearneſs and dazzling ſplendour of an eaſtern ſky in ſummer. See *Scott* on the place. Nah. iii. 6, *And I will make thee* כראי *as* a mirror, i. e. to other nations, that in thy puniſhment they may *ſee* what they are to expect, if guilty of the like crimes. To this purpoſe the LXX ὡς παράδειγμα, and the Vulg. in exemplum, *for an example*. As a N. fem. plur. מראת *Mirrors*. occ. Exod. xxxviii. 8; from which paſſage, as well as from Job xxxvii. 18, it is evident that the eaſtern *mirrors* were anciently made of *metal**, and ſo they are to this day †. And further to illuſtrate Exod. xxxviii. 8, we may obſerve from Dr. *Shaw*, Travels, p. 241, that *looking-glaſſes* are ſtill part of the *dreſs* of the *Mooriſh* women in *Barbary*, that they hang them conſtantly upon their breaſts, and do not lay them aſide, even in the midſt of their moſt laborious employments.

IV. As a N. ראה A ſpecies of *unclean bird*, of the *hawk* or *vulture* kind, ſo called from it's *ſharp ſight*. (Comp. Job xxviii. 7.) occ. Deut. xiv. 13; where the LXX Γυπα *the vulture*.

V. As a N. מראת Lev. i. 16. See under מרא III.

Der. *A ray*, Latin *radius*, whence *radiate, radiant, irradiate*, &c. Alſo, *Mirror*, Qu?

ראם

I. *To be raiſed up, exalted, elevated*. occ. Zech. xiv. 10. So *Aquila, Symmachus*, and *Theodotion* ὑψωθήσεται, and Vulg. exaltabitur. As a Participle or participial N. fem. plur. ראמות *High, exalted*. occ. Prov. xxiv. 7. So Vulg. excelſa. This Root ſeems nearly related to רם, as צאל to צל, קאם to קם.

II. As a N. ראם and (Pſ. xcii. 11.) ראים,

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* So *Callimachus* Hymn. in Lavacr. Pall. lin. 21, deſcribes *Venus* as

———— διαυγεα χαλκον ελοισα.
———— taking the ſhining *braſs*.

i. e. to adjuſt her hair.

† See Sir *John Chardin*'s Travels, vol. ii. 279; *Goguet*'s Origin of Laws, &c. vol. i. book vi. ch. ii. p. 353, edit. *Edinburgh*; and *Agreement of Cuſtoms between Eaſt-Indians and Jews*, art. xv.

Plur. ראמים, The name of an *horned animal*, Deut. xxxiii. 17. Pſ. xcii. 11; remarkable for his *ſtrength*, Num. xxiii. 22; and of the *beeve* kind, with which he is mentioned, Deut. xxxiii. 17. Pſ. xxix. 6. Iſa. xxxiv. 7. In ſhort, the name ſeems to denote the *wild bull*, ſo called from his *height* and *ſize*, in compariſon with the *tame*. The above-cited are all the paſſages wherein this N. occurs; and the LXX conſtantly render it *μονοκερως the unicorn*, except in Iſa. xxxiv. 7, where they have *αδροι the big* or *mighty ones*. But that it cannot poſſibly mean *an unicorn* (if indeed there ever exiſted ſuch an animal as that is uſually deſcribed to be), is evident from Deut. xxxiii. 17, where it is ſaid of Joſeph, קרניו *His horns* (are) קרני the horns *of a* ראם, בהם *with them he ſhall puſh the people* (*to*) *the ends of the earth*, והם *and* theſe (*two horns* namely, *are*) *the ten thouſands of Ephraim, and the thouſands of Manaſſeh*, i. e. the *two tribes* which ſprang from Joſeph. The Vulg. in Pſal. xxix. 6. xcii. 11. Iſa. xxxiv. 7, renders it after the LXX by unicornis, but in Num. xxiii. 22. Deut. xxxiii. 17, by rhinocerotis *the rhinoceros*. Several learned men, and among the reſt *Scheuchzer*, embrace this latter interpretation. But firſt, though it is certain that ſome *rhinoceroſes* have * *two horns*, yet many of them have but *one*, and this being placed on the noſe, and bended back towards the forehead, is not formed for *puſhing* (נגח) but for *ripping up* the trunks or bodies of the more ſoft and ſucculent trees, and reducing them into a kind of laths, which conſtitute a part of the animal's food †. It is inconſiſtent therefore with the import of Deut. xxxiii. 17, to explain ראם by the *rhinoceros*. 2dly. Notwithſtanding the remarks of *Scheuchzer*, Num. xxiii. 22, there ſeems no ſufficient reaſon to think that the *rhinoceros*, which is a native ‡ only of the *ſouthern regions of Aſia and Africa*, was ſo much as known to the Iſraelites in the days of Moſes, or even of David.

Hence Eng. *A ram*. Qu?

I apprehend with the learned *Bochart*, and others, that רים, which occurs Job xxxix. 9, 10, and plur. רמים, Pſ. xxii. 22, denote the ſame kind of animal as ראם; and indeed in the Pſ. more than thirty of Dr. *Kennicott*'s Codices read ראמים. The deſcription in Job repreſents the רים to be a very ſtrong, fierce, and untameable creature, and implies him to be of the *beeve* kind (ſee *Scott*'s Note); and the רמים in Pſ. xxii. 22, are mentioned as having *horns*, and correſpond to the *bulls* and *ſtrong bulls* of Baſhan, ver. 13. And ſince the orthography of theſe words רים and רמים ſhews them moſt properly to belong to רם or רום, they may ſerve to confirm the relation between that Root and ראם above noted.

For further ſatisfaction on the meaning of the names ראם and רים the reader will do well to compare *Bochart*, vol. ii. p. 949, &c. with *Schultens* and *Scott* on Job xxxix. 9, and with *Michaelis*'s Recueil de Queſtions, Qu. xlvi.

III. As a N. fem. plur. ראמות *Coral*, a kind of *marine plant* or *production*, ſo called from it's being *elevated* in a remarkable manner, for it always grows from the *tops* or *vaults* of cliffs or rocky caverns, with the head downwards ||. occ. Job xxviii. 18. Ezek. xxvii. 16. In the former paſſage it is rendered ideally by the LXX *μετεωρα*, by *Symmachus* *ὑψηλα*, and by the Vulg. excelſa, *high things*. And though *coral* is not now regarded as a *very* valuable commodity in our part of the world, yet *Pliny*, Nat. Hiſt. lib. xxxii. cap. 2, aſſures us, that in India it was formerly as greatly valued as pearls in Europe. And the Abbé *Pluche*, as above cited, ſays, "The *coral*, which the Europeans make little uſe of, is highly eſteemed in *Aſia*, more particularly in Arabia."—But after all it muſt be confeſſed that this interpretation of ראמות is uncertain. It may be the name of ſome *precious ſtone*, ſo called perhaps from the place whence it came. See *Michaelis*, Recueil de Queſtions, Qu. xcix.

ראש

Denotes *priority* or *precedence* in reſpect of time, order, place, or dignity, but never occurs as a V.

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* See *Shaw*'s Travels, p. 430, Note 1; *Buffon*, tom. ix. p. 334.

† See *Bruce*'s Travels, vol. v. p. 91.

‡ See *Buffon*'s Hiſt. Nat. tom. viii. p. 135; tom. ix. p. 339, 340.

|| See a curious account of *Coral* and *Coral-fiſhing* in *Nature Diſplayed*, vol. iii. p. 156, & ſeq. Eng. edit. 12mo.

I. As a N. ראש *Beginning*, as of time. Exod. xii. 2. Jud. vii. 19. Prov. viii. 23. Lam. ii. 19. As a N. fem. ראשית The ſame. Iſa. xlvi. 10. Eccleſ. vii. 9. Job viii. 7. xlii. 12. In this ſenſe the א is once dropped, Deut. xi. 12, in the common printed editions; but at leaſt ſeventeen of Dr *Kennicott's* Codices, as alſo the Samaritan Pentateuch, there read מראשית. ראשית *Firſt-fruits*, Lev. ii. 12. Comp. Exod. xxiii. 19. xxxiv. 26. Alſo, *The firſt part*, namely that was conquered of the land of Canaan. Deut. xxxiii. 21. Comp. Num. xxxii. Gen. i. 1, בראשית In the beginning, firſt of all, *the Aleim created*, &c. Comp. Mark xiii. 19 2 Pet. iii. 4. It may be worth obſerving, that almoſt all the Greek and Roman writers who have attempted to relate the origin of the world, do towards the beginning of their accounts uſe ſome word equivalent to the בראשית of Moſes; as *Orpheus*, Πρωτα *Firſt*; *Heſiod*, Πρωτιϛα *Firſt of all*; *Apollonius*, Το ϖριν *At firſt*; *Ariſtophanes*, Πρωτον *Firſt*; *Ovid*, Antè *Before*. The reader may find the paſſages cited at large in *Grotius* De Verit. Relig. Chriſt. lib. i. § 16. Not. 5, 6.

As a N. ראשון *Prior, firſt*. Exod. xii. 2. 2 Sam. xix. 43. xxi. 9, & al. freq. It is written ראישון Job xv. 7, and רישון Job viii. 8, where however nine of Dr. *Kennicott's* read ראשון, as two more did originally. בראשנה *At the firſt*, עת *time* namely, Gen xiii. 4. Joſh. viii. 5, 6, & al. למבראשנה *At the firſt*, literally, *At from in the firſt*. occ. 1 Chron. xv. 13. Plur. maſc. ראשנים *Anceſtors*, Priores. Lev. xxvi. 45. Deut. xix. 14,—*the landmark which* they of old time *have ſet in thine inheritance*.—*Homer* has a very ſimilar expreſſion, Il. xxi. lin. 403—5,

> Λιθον—κειμενον εν ϖεδιω———
> Τον ῥ᾽ ΑΝΔΡΕΣ ΠΡΟΤΕΡΟΙ θεσαν εμμεναι ȣρον αρȣρης.

As a N. ראשנית *Firſt*, in time. occ. Jer. xxv. 1.

II. As a N. ראש *Very poor*, or *low in the world*, as we ſay; for the *riches* of men are uſually reckoned by number, which *begins* with *unity*, or *the loweſt*. occ. 2 Sam. xii. 1, 4. Prov. x. 4. xiii. 23; in the three former of which paſſages it is oppoſed to עשיר *Rich*, which ſee under עשר. Alſo, *Extreme poverty, indigence*. occ. Prov. vi. 11. xxx. 8.

III. As a N. ראש *The beginning*, of place, Iſa. li. 20. Lam. ii. 19. Ezek. xvi. 25, 31, & al. As a N. fem. uſed adverbially (ב being underſtood) ראשנה *Firſt, in the firſt* or *foremoſt place*. Gen. xxxiii. 2. Num. ii. 9. Comp. Num. x. 14.

IV. As a N. ראש, *Principal, chief, moſt excellent*. Exod. xxx. 23. 2 Chron. xix. 11. Comp. Cant. iv. 14. As a N. fem. ראשית *The excellency, chief, the chief* or *principal part*. Job xl. 14, or 19. Pſal. lxxviii. 51. cv. 36. Jer. xlix. 35. Amos vi. 6. It is ſaid of *Wiſdom*, i. e. of the *Meſſiah*, Prov. viii. 22, *Jehovah* poſſeſſed me ראשית the beginning, principle or cauſe *of his way* or *work of creation*. So in Rev. iii. 14, Chriſt is ſtyled ῾Η Αρχη της κτισεως τȣ Θεȣ, the beginning or principle *of the creation of God*, becauſe *He* is before all things, *and all things were created by Him* and *for Him*. Col. i. 16, 17. Comp. Joh. i. 1, 2, 3. Heb. i. 10.

V. As a N. ראש *The head*, of animals, whether of men, beaſts, or birds, becauſe *firſt* or *higheſt* in place, and, on account of the ſenſes therein lodged, in dignity alſo. Gen. xl. 13, 16. Lev. i. 4, 15. iii. 2, & al. freq. Jud. v. 30, לראש *by the head*, or *poll*. On Lev. xvi. 21, ſee *Herodotus*, lib. ii. cap. 39. On 1 Sam. xvii. 51, 57, we may obſerve, that *Niebuhr* preſents us with a very ſimilar modern ſcene in his Deſcript. de l'Arabie, p. 263, where the ſon of an Arab chief kills his father's enemy and rival, *and according to the cuſtom of the Arabs* cuts off his head and carries it in triumph to his father. In a note, *Niebuhr* adds, "Cutting off the head of a ſlain enemy, and carrying it in triumph, is an ancient cuſtom. 1 Sam. xvii. 51, 54. *Xenophon* remarks, that it was practiſed by the *Chalibes*. Retreat of the Ten Thouſand, lib. iv. *Herodotus* attributes it to the *Scythians*. Lib. iv. cap. 60." (Read 64.)

Hence perhaps Eng. *Raſh*, heady, precipitate. Alſo, *A raſh*; and *a ruſh*, from it's remarkable head, ſee Iſa. lviii. 5.

VI. As a N. ראש *The head, ſummit*, or *top*, of a mountain, building, ſtaff, &c. See Gen. viii. 5. xi. 4. xlvii. 31.

VII. As a N. maſc. plur. ראשים *The heads* or *origins* of rivers, or ſtreams of water. occ. Gen. ii. 10.

VIII. As a N. maſc. plur. ראשים *Military*

tary bands or *troops*, under diſtinct *heads* or *leaders*. Jud. ix. 34, 43. 1 Sam. xi. 11. Job i. 17. *Shakeſpeare* often uſes *head* in a like ſenſe. See inter al. Firſt Part of Henry IV. ſcen. 4.

IX. As a N. ראש *An economical* or *political head, ſuperiour, ruler, director, governour, captain.* Exod. vi. 14, 25. Num. xiv. 4. Jud. xi. 8, 9, 11. 2 Chron. xiii. 12. Neh. ix. 17.

X. As a N. ראש *A ſum*, or *total*, ſo called, I ſuppoſe, becauſe anciently placed (not at the *foot* or *bottom*, as with us, but) at the *top* or *head* of the account. For the ſame reaſon it is named in Greek Κεφαλαιον, and in Latin, Caput, ſumma. Pſ. cxxxix. 17. Hence the phraſe נשא ראש ſometimes (comp. under נשא XXIII.) ſignifies *to take the ſum*, as of men, Exod. xxx. 12. Num. i. 2. iv. 2, 22. xxvi. 2. —of ſpoil, Num. xxxi. 25.

XI. As a N. ראש *A capital* or *deadly poiſon*, whether animal, as Deut. xxxii. 33; or vegetable, Deut. xxix. 18. Pſ. lxix. 22. Hoſ. x. 4, & al. freq. It is frequently joined with לענה *Wormwood*, as Deut. xxix. 18. Jer. ix. 15. xxiii. 15. Lam. iii. 19. Amos vi. 12; and from a compariſon of Pſ. lxix. 22, with John xix. 29, the learned *Bochart* thinks the herb ראש in the Pſalm to be the ſame as the Evangeliſt calls Ὑσσωπῳ *Hyſſop*, a ſpecies of which growing in Judea, he proves from *Iſaac Ben-Omran*, an Arabic writer, to be *bitter*, adding, that it is ſo *bitter as not to be eatable* (ſee *Bochart*, vol. ii. 590-2.); and *Chryſoſtom*, *Theophylact*, and *Nonnus* (cited *Martinii* Lexicon in *Hyſſopus*) took the *hyſſop* here mentioned by St. *John* to be *poiſonous*. *Theophylact* expreſsly tells us, that *hyſſop* was added, ὡς δηλητηριωδες *as being deleterious* or *poiſonous*; and *Nonnus*, in his paraphraſe, ſays,

> Ωρεγεν ὑσσωπῳ κεκερασμενον οξος ολεθρου.
>
> One gave the *deadly* acid mixt with *hyſſop*.

XII. As a N. fem. in Reg. מראשת, plur. מראשתי *A pillow* or *bolſter* for the *head*. 1 Sam. xxvi. 7, 11, 16. In which texts, whether with *Walton*'s, *Forſter*'s, and other editions, we read מראשתו in the ſingular, or with the *Keri*, the *Complutenſian* edition, and many of Dr. *Kennicott*'s Codices, מראשתיו in the plural, the particle ב *at* muſt be underſtood, as uſual before a Noun, as it muſt likewiſe be before מראשתיו, 1 Sam. xix. 13, 16. 1 K. xix. 6, and Gen. xviii. 11, 18. And this remark clears the difficulty of theſe two laſt texts, which import, not that Jacob put the ſtones of that ſacred place (*where Abraham had before builded an altar to Jehovah, Gen. xii. 7, 8. xiii. 4.) *for* his pillows, but that he put one of the ſtones (which Abraham had probably erected there as a memorial, ſee מצבה under יצב IV.) *at* or *near* his pillows, in expectation of a divine dream, which it appears he accordingly had.

XIII. As a N. fem. plur. in Reg. מראשותי *Head-dreſſes, head-attires.* occ. Jeremiah xiii. 18, *For he* (*Jehovah*) *ſhall bring down your* head-tires (Eng. marg.) עטרת *the crown of your glory.* Comp. Ezek. xxi. 26, or 31, and under עטר II.

רב

In Kal and Hiph. and dropping the formative ה, ריב. Tranſitively, as 1 Sam. xxiv. 16, and with the particles אל, ב, ל, עם, and על following, *To ſtrive, contend*, uſually in words, as Gen. xxvi. 20, 21. xxxi. 36. Exod. xvii. 2. Jud. vi. 31; but ſometimes in deeds. See Gen. xlix. 23. Exod. xxi. 18. 1 Sam. xv. 5. Though perhaps none of theſe three texts is abſolutely concluſive for this ſenſe: the laſt in particular may be rendered, *And he* (i. e. *his army*) ירב was multiplied *in the valley*. But as a N. ריב not only generally denotes *a verbal contention* or *controverſy*, as Gen. xiii. 7. Deut. i. 12. xix. 17, & al. freq. but in Jer. l. 34. Jud. xii. 2, plainly implies ſomewhat more. See the preceding chapter. As a N. רב, and fem. מריבה, in Reg. מריבת Nearly the ſame. See Exod. xxiii. 2. Job xxix. 16. Gen. xiii. 8. Exod. xvii. 7. Num. xxvii. 14. Deut. xxxii. 51. As a N. יריב *One who contendeth* or *diſputeth*. occ. Pſal. xxxv. 1. Iſa. xlix. 25. Jer. xviii. 19.

רבא See under רבה

רבד

To wreathe, intwine, weave, interweave. So the Vulg. in Prov. vii. 16. intexui. It occurs not however as a V. ſimply in this ſenſe, but,

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* See *Wells*'s Sacred Geography, vol. i. p. 277, and 357, 8.

I. As Ns. רבד and רביד *A wreath, chain*, or *wreathen collar* for the neck. occ. Gen. xli. 42. Ezek. xvi. 11. So the Vulg. torques, which from torqueo *to twine, wreath*, expreſſes nearly the ſame idea.

II. As a N. maſc. plur. מרבדים *Woven work, tapeſtry, carpets*. occ. Prov. vii. 16. xxxi. 22. Hence, As a V. formed from the Noun, *To carpet, ſpread with carpets*. occ. Prov. vii. 16; ſo *Aquila*, περιστρωσα περιστρωμασι. Comp. under ערש. And as to Prov. xxxi. 22, obſerve that *Homer*, who was nearly contemporary with *Solomon*, repreſents both *Helen* and *Penelope* employed at their *looms*. See Il. iii. lin. 125; Odyſſ. ii. lin. 94; Odyſſ. vi. lin. 52, 306. And to this day in *Barbary*, "*the women alone* are employed in the manufacturing of their hykes, or blankets as we ſhould call them, who do not uſe the ſhuttle, but conduct every thread of the woof with their fingers." See Dr. *Shaw*'s Travels, p. 224.

Der. Greek ῥαπτω to ſew, whence compounded with ωδη a ſong, Ῥαψωδια, and Eng. *Rhapſody*. Alſo, *A raft, rafter*.

רבה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To be*, or *become many* or *great, to increaſe, multiply, magnify*. Gen. i. 22. Exod. i. 10. Deut. xxx. 16. 1 Sam. xiv. 30. Job xxxiii. 12. xxxix. 4, & al. freq. In the Infinitive it forms both רב, Gen. vi. 1; and רבות, Exod. xi. 9, & al. In Hiph. *To cauſe to increaſe* or *multiply*. Gen. iii. 16. xvi. 10, & al. freq. *To enlarge*. 1 Chron. iv. 10. Comp. Ezek. xxiii. 32. As a N. רוב *Greatneſs of number, multitude*. 1 Chron. iv. 38. Eſth. x. 3. Job xxxv. 9, & al. As a N. רב *Multitude, number, magnitude, abundance, enough*. Lev. xxv. 16. Pſal. xxxvii. 11. cl. 2. Gen. xlv. 28. Exod. ix. 28. Comp. Num. xvi. 3, 7. Prov. xx. 6. Alſo, *Greatneſs, amplitude*. Iſa. lxiii. 1. As an Adj. רב *Much, many*. Gen. xxiv. 25. xxvi. 14. Exod. i. 2, & al.—*Great*. Gen. xxv. 23. Joſh. xi. 8. Job xxxix. 11.—*Mighty*. Iſa. lxiii. 1, at the end.—*Chief*. 2 K. xxv. 8. Jer. xxxix. 9, 10, 11, 13, & al. freq. Comp. Jer. xxxix. 3. Dan. i. 3. Jon. i. 6. As a participial N. fem. it occurs twice in Lam. i. 1, with י poſtfixed, רבתי, once ſignifying *Abundant*, and once, *Great*. So in the ſame ver. שׂרתי. As a N. fem. מרבית *Increaſe, multitude, greatneſs*. occ. 1 Sam. ii. 33. 1 Chron. xii. 29. 2 Chron. ix. 6. xxx. 18. As a N. fem. תרבות *Increaſe, progeny*. occ. Num. xxxii. 14.

II. As a N. fem. תרבית *Increaſe, increment, ſomewhat added* to the original ſtock, *intereſt*. Lev. xxv. 36, & al. מרבית The ſame. occ. Lev. xxv. 37. Comp. under נשך II.

III. In Kal, *To bring up, nouriſh*, q. d. *to make great*. So Vulg. by enutrio. occ. Lam. ii. 22. Ezek. xix. 2. Comp. under גדל I.

IV. As a N. maſc. ארבה A genus of *inſects*, including ſeveral ſpecies, *The locuſt*, ſo called from their *prodigious numbers* and *increaſe*, of which ſee inter al. Pſal. cv. 34. Jud. vi. 5. vii. 12. Jer. xlvi. 23; in which three laſt cited paſſages it is joined with רב or רבה. It is uſed for a particular *ſpecies* of locuſt. Lev. xi. 21. That it is a maſculine N. is evident from Exod. x. 12, 14, 19. Deut. xxviii. 38. Prov. xxx. 27, and conſequently the final ה is radical, and the N. belongs to this Root רבה. Natural hiſtorians and travellers bear abundant witneſs to the propriety of this derivation. See Dr. *Shaw*'s Travels, p. 187, 8, who deſcribes the *numerous ſwarms* and *prodigious broods* of thoſe *locuſts* which he ſaw in *Barbary*. Dr. *Ruſſell*, Nat. Hiſt. of *Aleppo*, p. 62, ſays, "Of the noxious kinds (of inſects) may well be reckoned the *locuſt*, which ſometimes arrive in ſuch *incredible multitudes*, that it would appear fabulous to relate, deſtroying the whole of the verdure wherever they paſs." So Mr. *Hanway*, Travels, vol. i. p. 125. "Captain *Woodroffe*, who was for ſome time at *Aſtrachan* (a city near the *Volga*, ſixty miles to the N. W. of the *Caſpian* Sea, in lat. 47.), aſſured me that from the latter end of July to the beginning of October, the country about that city is frequently infeſted with *locuſts*, which fly in ſuch *prodigious numbers as to darken the air*, and appear at a diſtance like a *heavy cloud*." In addition to the preceding teſtimonies, the reader will do well to conſult the particular and curious account which Baron *De Tott* has given of the eaſtern locuſts, becauſe it affords a good comment on Joel, ch. ii. This he may find not only in the Engliſh edition of his Memoirs, part ii. p. 58—60; but alſo in *Harmer*'s Obſervations, vol. iv. p. 154, and in the Monthly Review for September 1785, p. 176, and therefore I do not tranſcribe it here. It may not however be diſpleaſing to read a ſimilar relation from *Volney*'s Voyage en Syrie, &c. tom. i. p. 176, French edit. "Syria partakes, together with Egypt, Perſia, and almoſt all the whole middle part of Aſia, in another ſcourge [namely, beſides volcanos and earthquakes] and that no leſs terrible, I mean thoſe *clouds of locuſts* of which travellers have ſpoken; *the quantity of theſe inſects is incredible to any man who has not himſelf ſeen it*: the earth is covered by them for ſeveral leagues round. One may hear at a diſtance the noiſe they make in brouſing the plants and trees, like an army plundering in ſecret. It would be better to be concerned with Tartars than with theſe little deſtructive animals: one might ſay that fire follows their tracks. Wherever their legions march, the verdure diſappears from the country, like a curtain drawn aſide; the trees and plants, deſpoiled of their leaves, and reduced to their branches and their ſtalks, make the hideous appearance of winter inſtantly ſucceed to the rich ſcenes of ſpring. When theſe *clouds of locuſts* take their flight, in order to ſurmount ſome obſtacle, or the more rapidly to croſs ſome deſert, one may literally ſay, that *the ſun is darkened by them*. Happily this ſcourge is not very often repeated, for there is none that ſo certainly brings on famine, and the diſeaſes conſequent upon it.—As to the ſouth and ſouth-eaſterly winds, they violently drive the clouds of locuſts to the Mediterranean, and there drown them in ſuch great quantities, that when their carcaſes are thrown up on the ſhore, they infect the air for ſeveral days to a great diſtance." See alſo the *Encyclopædia Britannica* under GRYLLUS V.

As for the Moſaic permiſſion to the Jews of *eating locuſts*, Lev. xi. 22, however ſtrange it may appear to the *mere* Engliſh reader, yet nothing is more certain than that ſeveral nations, both of *Aſia* and *Africa*, anciently uſed theſe inſects for food, and that they are ſtill eaten in the Eaſt to this day. See *Bochart*, vol. iii. 490, 491; *Shaw*'s Travels, p. 188; *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 62; *Haſſelquiſt*'s Travels, p. 231—233, 419; *Niebuhr*, Deſcription de l'Arabie, p. 150, &c. This laſt authentic and valuable writer gives us ſome account of the *ſeveral ſpecies of locuſts eaten by the Arabs*, and of their different ways of dreſſing them for food. "The Europeans," adds he, "do not comprehend how the Arabs can eat *locuſts* with pleaſure; and thoſe Arabs, who have had no intercourſe with the Chriſtians, will not believe, in their turn, that theſe latter reckon oyſters, crabs, ſhrimps, cray-fiſh, &c. for dainties. *Theſe two facts*, however, *are equally certain*."

V. Some of the Lexicon-writers and Tranſlators have given this word the ſenſe of *darting* or *ſhooting* in the following paſſages, all of which may, however, be fairly reduced to one of the preceding ſenſes, or to the Root רב. Gen. xxi. 20, *And became* רבה קשת great *with his bow*, i. e. a great *archer*. (Comp. Ezek. xvii. 7.) Job xvi. 13, רביו *His* great men (ſo *Montanus*, *magni ejus*) *compaſs me round about*. Pſ. xviii. 15, רב He hath multiplied *lightnings*. So the LXX επληθυνε, and Vulg. multiplicavit. Jer. l. 29, *Call together againſt Babylon* רבים many, i. e. men or nations. So the LXX πολλοις, and Vulg. plurimis. Gen. xlix. 23, *And grieved him*, ורבו *and* contended with *him*; where the LXX ελοιδορουν, and Vulg. jurgati ſunt, *quarrelled*; and where the *Samaritan* Pentateuch reads ויריבהו. Comp. Root רב.

VI. As a collective N. רבו, formed with a ו, like חיתו, ידו, and others, *Multiplicity*, *multitude*. occ. Hoſ. viii. 12. So LXX and *Symmachus* πληθος, *Aquila* πληθυνομενους, Vulg. multiplices. Alſo, *A myriad, ten thouſand*. occ. 1 Chron. xxix. 7, twice. Jonah iv. 11; on which text ſee Bp. *Newton* on the Prophecies, vol. i. p. 254, 8vo, 1ſt edit. Fem. plur. רבות *Myriads, tens of thouſands*. occ. Neh. vii. 71. As a N. fem. plur. רבתים *Two myriads, twenty thouſand*, or perhaps, *Indefinitely numerous*. occ. Pſ. lxviii. 18. Comp. 2 K. vi. 16, 17. Mat. xxvi. 53.

VII. Chald. As a N. רבו *Majeſty*. occ. Dan. iv. 33, or 36. As Ns. fem. רבות and רבותא The ſame. occ. Dan. iv. 22, or 19. v. 18. vii. 27.

VIII. Chald. As a N. רבו, plur. רבון, *Ten thouſand.* occ. Dan. vii. 10. Comp. Heb. xii. 22. Rev. v. 11, and *Vitringa* there.

רבב occurs not as a V. in this reduplicate form, but

I. As a N. fem. רבבה *Ten thouſand.* Jud. xx. 10. Lev. xxvi. 8, but it generally means *An infinite,* or *indefinitely great, number* or *multitude.* See Gen. xxiv. 60. Pſ. xci. 7. Ezek. xvi. 7. The learned Mr. *Bate**, I think juſtly, takes רבבת קדש in Deut. xxxiii. 2, for the name of a place, as *Sinai, Seir, Paran* in the context, preceded by the ſame particle מ, undoubtedly are. In the form of a participle Hiph. fem. plur. מרבבות *Bringing forth infinite,* or *indefinite multitudes, indefinitely increaſing.* occ. Pſ. cxliv. 13.

II. As a N. maſc. plur. רביבים and רבבים *Rain* or *ſhowers,* from the *infinite number* of drops of which they conſiſt. occ. Deut. xxxii. 2. Pſ. lxv. 11. lxxii. 6. Jer. iii. 3. xiv. 22. Mic. v. 6. Comp. Ecclus. i. 2.

רברב Chald. As a N. maſc. plur. רברבין and fem. רברבן *Very* or *exceedingly great.* Dan. ii. 48. iii. 33. Alſo, *Very great men, chief lords* or *nobles.* Dan. iv. 33. v. 2, & al.

רבא Chald. As a N. רבוא *A myriad, ten thouſand.* occ. Ezra ii. 64. Neh. vii. 66, 72. plur. fem. רבאות *Myriads, tens of thouſands.* occ. Ezra ii. 69. Dan. xi. 12.

DER. *Rabbet,* from their great increaſe, *Rabble* and *rubble,* from רב *great,* and בל *confuſion, mixture.*

רבך

To bake or *fry.* It occurs only in the form of a Participle Huph. מרבכת, and in Lev. vi. 14, or 21, is applied to what is *baked* upon a ſlice or plate of metal, מחבת, which ſee under חבת, but in 1 Chron. xxiii. 29, מחבת is diſtinguiſhed from מרבכת. It occurs beſides only in Lev. vii. 12.

רבע

I. *To agitate, actuate.* It occurs not as a V. ſimply in this ſenſe, but as a N. רבע *Agitation, buſineſs, employment.* occ. Pſ. cxxxix. 3; where *Jerome,* from the Chaldee ſignification of the word, renders רבעי by accubationem meam, and ſo our Eng. Tranſlation, *my lying down*; but the LXX τον σχοινον μȣ, and Vulg. funiculum meum, *my line*: by which figurative expreſſions what could they mean but either *the utmoſt meaſure of my intention and deſigns,* or *the line and courſe of my life?* In which latter view their interpretation coincides in ſenſe with that here propoſed.

II. In Kal, Tranſitively, *To agitate with luſt, to mix carnally, have to do with,* ſubagitare. occ. Lev. xviii. 23. xx. 16. The Vulg. in the former paſſage renders it miſcebitur, *ſhall mix, copulate.* In Hiph. *To cauſe to mix* or *copulate.* occ. Lev. xix. 19.

III. As the *fourth* day was that on which the ſun, moon, and ſtars were formed, and the *natural* † *agitation* of the celeſtial fluid began. See Gen. i. 14—19. Hence, As a N. of number ארבע, *Four,* Gen. xi. 13, 16, & al. As a N. fem. plur. ארבעתים *Fourfold,* 2 Sam. xii. 6. Comp. Exod. xxii. 1. As a N. רבע *A fourth part* or *quarter.* Exod. xxix. 40. 1 Sam. ix. 8. Plur. maſc. רבעים *Of the fourth generation.* Exod. xx. 5. xxxiv. 7, & al. So in Exod. xx. 5, 6. xxxiv. 7, שלשים are *thoſe of the third,* and אלפים *thoſe of the thouſandth generation.* As a N. רביעי (formed as שלישי, &c.) *The fourth.* Gen. i. 19. ii. 14. Fem. רביעית, רבעת, and רבעית *A fourth, a fourth part* or *quarter.* See inter al. Num. xv. 5. Exod. xxix. 40. Num. xv. 4.

In the form of a Participle paoul, רבוע *Four-ſquare, quadrangular.* Exod. xxvii. 1. xxviii. 16, & al.—of a Participle Huph. מרבע *Four-ſquared, quadrangular.* 1 K. vii. 31. Ezek. xlv. 2.

As a N. maſc. plur. in Reg. רבעי *Quarters.* *Montanus* quadrilatera. Ezek. i. 8, 17,—*as of a wheel within a wheel,* i. e. interſecting another wheel at right angles, ſo that each רבע or *fourth part* was a *ſemicircle.* See *Vitringa,* Obſervat. Sacr. lib. iv. cap. 1, § 27.

רבץ

In Kal, *To lie, lie down, couch,* as a beaſt. Gen. xxix. 2. xlix. 9, & al. freq. Comp. ch. iv. 7, and under חטא V.—as a man. Job xi. 19.—as the great deep or abyſs.

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* See his *Enquiry into the Similitudes,* &c. p. 62—3, and *Integrity of the printed Heb. Text,* p. 74—5.

† This *agitation* was till then effected *ſupernaturally* by the *immediate* power of God. See Gen. i. 4, and comp. under בדל I.

Gen. xlix. 25. Deut. xxxiii. 13.—as a curſe, *reſting* upon one. Deut. xxix. 20. *To ſit*, as a bird upon it's neſt. Deut. xxii. 6. In Hiph. *To make* or *cauſe to lie down*, as cattle. Pſ. xxiii. 2. Cant. i. 7.—as ſtones in a building. Iſa. liv. 11. As a N. רבץ *A reſt*, *reſting-place*, *a place to lie down in*. Prov. xxiv. 15. Iſa. lxv. 10. מרבץ The ſame. occ. Ezek. xxv. 5. Zeph. ii. 15.

רבק

Occurs not as a V. in Heb. but in Arabic ſignifies, *To tie*, *bind*, *tie up*, as cattle, by the neck. As a N. מרבק *A place* where cattle, and particularly calves (for it is always joined with עגל *a calf*) are *tied up* to fatten, *a ſtall*. occ. 1 Sam. xxviii. 24. Jer. xlvi. 21. Amos vi. 4. Mal. iv. 2; where the LXX render מרבק by *εκ δεσμων ανειμενα* looſed from *the ties*, thus giving the idea of the word. See *Bochart*, vol. ii. 302, & ſeq.

Hence perhaps by tranſpoſition the Greek *βροχος* a cord, halter.

רגב

To clod, *gather into concretions*. It occurs not as a V. in Heb. but it is evident that this is nearly the idea of the word; for hence, as a N. maſc. plur. רגבים *Clods*, *lumps*. occ. Job xxi. 33. xxxviii. 38. So the Vulg. in this latter text, Glebæ.

רגז

Denotes *motion*, *commotion*, *agitation*.

I. In Kal, *To move*, or *be moved* or *diſturbed*. 2 Sam. vii. 10. 1 Chron. xvii. 9; in both which paſſages it is oppoſed to *being planted* or *dwelling* as a people. In Hiph. *To diſturb*, *diſquiet*, 1 Sam. xxviii. 15. So LXX *παρηνωχλησας*, and Vulg. inquietaſti.

II. As a N. ארגז *A ſmall portable cheſt* or *caſe*. So Vulg. capſella. occ. 1 Sam. vi. 8, 11, 15.

III. *To ſhake* or *tremble*, as the earth, mountains, heavens, &c. Joel ii. 10. 1 Sam. xiv. 15. 2 Sam. xxii. 8. Iſa. v. 25. Comp. Hab. iii. 16. In Hiph. *To cauſe to ſhake*. Job ix. 6. Iſa. xiii. 13.

IV. *To tremble* or *ſhake* with violent paſſions—as with anger. Prov. xxix. 9. Iſa. xxviii. 21.—with fear. Exod. xv. 14. Deut. ii. 25. Joel ii. 1. Comp. Gen. xlv. 24. (ſee Gen. xlvi. 3.) Pſ. iv. 5. Iſa. xxxii. 11.—with a mixture of anger and grief. 2 Sam. xviii. 33. In Hiph. *To cauſe to ſhake*—with anger. Job xii. 6. Ezek. xvi. 43.—with fear. Iſa. xxiii. 11. Jer. l. 34. In Hith. *To tremble*, with rage. 2 K. xix. 27, 28, & al. As a N. רגז *Commotion*, *trembling*, *trouble*, *fear*. Job iii. 17, 26. xxxix. 24. *Anger*. Hab. iii. 2. Fem. רגזה *A trembling*, *fear*. Ezek. xii. 18.

Der. French and Eng. *Rage*, *enrage*.

רגל

To ſmite, *ſtrike*, *impreſs*, as the feet againſt the ground. The LXX in Iſa. xxxii. 20, render it by *πατεω to tread*.

I. As a N. maſc. plur. רגלים denotes *ſeveral diſtinct ſtrokes* or *impreſſions on the ſenſes*, and may be rendered *times*. occ. Exod. xxiii. 14. Num. xxii. 28, 32, 33. Comp. פעם IV.

II. As a N. רגל, plur. רגלים *The foot*, which by continually *ſtriking* againſt, or *treading* upon, ſome ſolid obſtacle, ſupports and moves the animal forward. Gen. viii. 9. xviii. 4, & al. freq. Comp. פעם II. Alſo, *The leg*. 1 Sam. xvii. 6. Ezek. i. 7. As a N. fem. plur. רגלות and רגלת *The feet*. occ. Ruth iii. 4, 7, 8, 14. Dan. x. 6. As a N. רגלי *A man on foot*, *a foot-ſoldier*. Jud. xx. 2. 2 Sam. viii. 4, & al.

On Eccleſ. v. 1, ſee under נעל II.

In Deut. xi. 10, mention is made of *watering* the land of Egypt ברגל with *the foot*, *like a garden of herbs*. This Dr. *Shaw*, Travels, p. 408, thus explains from the preſent practice of the Egyptians: "When their various ſorts of *pulſe*, *ſafranon* (or *carthamus*), *muſa*, *melons*, *ſugar-canes*, &c. (all which are commonly planted in rills) require to be refreſhed, they ſtrike out the plugs that are fixed in the bottoms of the ciſterns [wherein they preſerve the water of the Nile]; and then the water guſhing out is conducted from one rill to another by the gardener, who is always ready, as occaſion requires, to ſtop and divert the torrent, by turning the earth againſt it *with his foot*, and opening, at the ſame time, with his mattock, a new trench to receive it. This method of conveying moiſture and nouriſhment to a land * rarely or never refreſhed with rain, is often alluded to in the Holy Scriptures; where alſo it is made the diſtinguiſhing quality betwixt *Egypt* and the land of *Canaan*. *For the land* (ſays Moſes to the children of Iſrael, Deut. xi. 10, 11.) *whither thou goeſt in to poſſeſs it, is not as the land of Egypt, whence ye came out, where thou ſowedſt thy ſeed, and wateredſt it* with thy foot, *as a garden of herbs: But the land whither ye go to poſſeſs it, is a land of hills and valleys, and drinketh water of the rain of heaven.*" And this explanation of the Doctor's, it muſt be owned, is very ingenious: but is it quite ſatisfactory? Moſes mentions *ſeed* in general, plainly including, if not principally intending, *corn*: but of this Dr. *Shaw*'s account ſays nothing; nor is it probable that their corn ſhould be watered in the ſame manner as the plants he mentions; and yet the words of Moſes evidently imply that the *watering by the foot* was a work of *great labour*, "whereas the turning of the earth with the foot, which the Doctor ſpeaks of, is the leaſt part of the labour of watering[*]." On the whole, therefore, it ſeems more probable that by the expreſſion, *watering by the foot*, Moſes alluded to *drawing up water with a machine*, which was worked *by the foot*. Such an one, *Grotius* long ago obſerved, that *Philo*, who lived in *Egypt*, has deſcribed as uſed by the peaſants of that country in his time. And the ingenious and accurate *Niebuhr*, in his *Voyage en Arabie*, tom. i. p. 121, has lately given us "A repreſentation of a machine which the Egyptians make uſe of *for watering the lands* (pour arroſer les terres), and probably the ſame," ſays he, "as Moſes ſpeaks of, Deut. xi. 10. They call it *Sakki tdir beridsjel*, or *an hydraulic machine, worked by the feet*." The name in Heb. letters would be שאקיה תדיר באלרגל, which, omitting the א in the firſt, and the article אל in the laſt word, is very nearly Hebrew. Job xxviii. 4.—מני רגל דלו *They* (the waters of mines) *are drained off* by the foot, ſeems an alluſion to a machine of this kind. Comp. under פעם II. and פרץ IV. I ſhall only add here, that *Egypt* was anciently famous for it's gold mines, of which Job might have ſome knowledge. See *Diodorus Sic.* lib. iii. p. 150, edit. *Rhodoman.*

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* Comp. *Haſſelquiſt*'s Travels, p. 106, 109, 114, 451, 453, &c.

As a N. fem. תרגלה, in Reg. תרגלת, *A footing*, or *going on foot*. occ. Hoſ. xi. 3, *And as for me*, תרגלתי my footing (of the ſame form as תפארתי, Iſa. xlvi. 13, with י *my* poſtfixed) (*was*) *for Ephraim*, q. d. *I footed* after him, I *attended* him *on foot*, as a nurſe does a child. So the Vulg. expreſſes the general ſenſe, but not the preciſe idea of the word. Et ego quaſi *nutricius* Ephraim, *And I* (*was*), *as it were*, the nurſing father *of Ephraim*.

III. In Kal, *To* [†] *inveſtigate*, *ſearch*, *or ſpy out*, that is, either *To follow by the foot*, as it were, or rather, q. d. *To foot* round a country or city, in order *to ſpy*. Num. xxi. 33. Deut. i. 24. Joſh. vii. 2, & al. As a participial N. maſc. plur. מרגלים *Spies*. Gen. xlii. 9, & al.

IV. In Kal, with ב following, *To ſlander*, *calumniate*, *ſmite with the tongue* (ſo נכהו בלשון *we will ſmite him with the tongue* is uſed, Jer. xviii. 18. Comp. נכים Pſ. xxxv. 15.) occ. 2 Sam. xix. 27. Pſ. xv. 3; in which latter text however רגל ſeems rather to be a Noun; לא רגל *There* (*is*) *no* ſtroke (of calumny) על לשונו *upon his tongue*.

רגם

To whelm, *heap*, *heap together*, *accumulate*.

I. In Kal, *To overwhelm* with ſtones, *to whelm* ſtones upon one. In this ſenſe it is generally followed by אבן or אבנים, and variouſly conſtructed. See Lev. xx. 2. xxiv. 23. 1 K. xii. 18. 2 Chron. xxiv. 21.

II. As a N. fem. in Reg. רגמת *A heap* of ſtones *for defenſe*, *a bulwark* of ſtones. occ. Pſ. lxviii. 28; where it is applied figuratively (as אבן and צור on other occaſions) to the princes of Judah, *the bulwarks* of Iſrael—῾ΕΡΚΟΣ Αχαιων.

III. As a N. fem. מרגמה *A heap of ſtones*. occ. Prov. xxvi. 8, *As a grain* or *ſpark of precious ſtone* (as אבן is often uſed) במרגמה in a heap of ſtones, *ſo* (*is*) *he who giveth honour to a fool*. The precious ſtone in one caſe, and the honour in the other, is thrown away and loſt. And this ſeems a clear and good ſenſe. But *Schultens* takes מרגמה to denote *a heap of ſtones* caſt over a perſon who had been *ſtoned to death* (as in the caſe of Achan, Joſh. vii. 25.); and perhaps we may extend it's meaning to ſuch *heaps* as were put over thoſe who died ignominiouſly (ſee Joſh. viii. 29. x. 27. 2 Sam. xviii. 17.) This explanation will make Solomon's proverb more poignant. כצרור (Infin.) *As the confining* or *endeavouring to ſecure a precious ſtone* in the ſepulchral heap of an executed malefactor (where it muſt neceſſarily be diſgraced, if not loſt), *ſo* (*is*) *he who giveth honour to a fool.*

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[*] Mr. *Harmer*'s Obſervations, vol. ii. p. 237, where ſee more.

[†] Latin *inveſtigare*, derived from the prepoſition in *in*, and veſtigia *footſteps*.

IV. As a N. ארגמן *The purpura* or *purple-fiſh, a ſpecies of ſhell-fiſh* ſo called, either becauſe, as *Pliny* informs us, they are *collected together* * in the ſpring, and, *by rubbing againſt each other*, emit a clammy humour like wax," or rather ſimply from the *rugged form* of their ſhell, reſembling *a heap of looſe ſtones* †. In Scripture, however, the word is only uſed for the *purple colour* furniſhed by this *fiſh*. The Greek πορφυρα, and Lat. purpura, by which the LXX and Vulg. conſtantly render ארגמן, denote both the *purple-fiſh* and the *colour*. Exod. xxv. 4, & al. freq.

V. Chald. As a N. ארגון, and ארגונא *Purple*. Theſe words ſeem dialectical variations from the Heb. ארגמן. occ. 2 Chron. ii. 6. Dan. v. 7, 16, 29.

רגן

To mutter, murmur. occ. Deut. i. 27. Pſal. cvi. 25. Iſa. xxix. 24. So the LXX and *Symmachus* by γογγυζω, and Vulg. by murmuro, and in Iſa. by muſſitatores. As a N. נרגן (formed with an initial נ as נקלה *a feveriſh heat* from קלה) *A mutterer, a whiſperer*. occ. Prov. xvi. 28. xviii. 8. xxvi. 20, 22. So the Vulg. renders it in the two laſt paſſages by the N. ſuſurro.

Der. French and Eng. *Jargon*, Qu?

רגע

I. In Kal, *To ſtill, quiet, ſtop motion*. Job xxvi. 12. Iſa. li. 15. Jer. xxxi. 35. So the LXX render it Job xxvi. 12, by καταπαυω, and ſeveral times by αναπαυω. In Hiph. *To be ſtill, quiet, reſt*. Deut. xxviii. 65. Iſa. xxxiv. 14, & al. Alſo, *To make ſtill* or *quiet, cauſe to reſt*. Iſa. li. 4. Jer. l. 34, & al. As a participial N. maſc. plur. in Reg. רגעי *Thoſe who are ſtill* or *quiet*. occ. Pſ. xxxv. 20. As Ns. מרגוע, and fem. מרגעה, *Reſt, quiet*. Jer. vi. 16. Iſa. xxviii. 12.

II. In Kal, Intranſitively, *To be ſtill, fixed, ſtiff*, or *rigid*. occ. Job vii. 5. Vulg. aruit *is dry*.

III. As a N. רגע *A reſt, pauſe, ſtop*, or *inſtant*, of time. Job xxi. 13 Iſa. liv. 7. It is often uſed adverbially, the particle ב being underſtood as uſual, *In a moment, ſuddenly*, as Exod. xxxiii. 5. Job xxxiv. 20. Pſ. vi. 11, & al. לרגעים *By moments*, i. e. *every moment*. Job vii. 18. Ezek. xxvi. 16, & al. As a N. fem. ארגיעה *A moment* or *inſtant*, Prov. xii. 19. It is alſo, like רגע, uſed adverbially, *In an inſtant, inſtantly*. Jer. xlix. 19. l. 44.

IV. Some of the Lexicons and Tranſlators render the word, *To cut, divide, tranſfix, break to pieces*; but for theſe ſenſes there is no ſufficient authority.

Der. Gr. Ῥιγεω, ῥιγος, &c. whence the Lat. *Rigeo, rigor, rigidus*, and Eng. *Rigid, rigidity, rigour*; and with the Æolic Ⅎ or Digamma prefixed, inſtead of the aſpirate breathing, Lat. *Frigus, frigidus*, and Eng. *frigid, frigidity*, &c.

רגש

In Kal, *To meet together, aſſemble in a tumultuous manner*. occ. Pſ. ii. 1. To this purpoſe *Aquila* αθορυβηθησαν, and *Symmachus* κυκα. Chald. in Aph. The ſame. Dan. vi. 6. As a N. רגש, fem. in Reg. רגשת *A confuſed aſſembly* or *multitude*; the former word is uſed in a good or middle ſenſe, the latter in a bad, and rendered by the LXX Πληθος, by the Vulg. Multitudine, *a multitude*. occ. Pſal. lv. 15. lxiv. 3.

רדה

With a radical, but mutable or omiſſible, ה. This Root is, both in ſound and ſenſe, nearly related to ירד, which ſee.

I. In Kal, Intranſitively, *To deſcend, come* or *go down*. Jud. xiv 9, *And he did not tell them that the honey* רדה came down or forth *from the carcaſe of the lion*. Comp. Lam. i. 9 Jer. v. 31, and marg. Eng. Tranſlat. *To deſcend, decline* as the day. Jud. xix. 11. So one of the Greek verſions in the Hexapla κεκλικυια *having declined*. In a Hiph. ſenſe, *To bring down, cauſe to deſcend*. occ. Jud. xiv. 9. Comp. ירד.

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* "Congregantur *verno tempore*, mutuoque attritu *lentorem cujuſdam ceræ ſalivant*." Nat. Hiſt. lib. ix cap. 36. Comp. *Martinii* Lexic. Etymol. in Purpura.

† See *Scheuchzer*'s Phyſica Sacra, tab. clxxiii. fig. 4.

II. In Kal, Tranſitively, *To ſubdue, bring under ſubjection.* Iſa. xiv. 6. xli. 2. In Kal and Hiph. Intranſitively, *To obtain rule, have dominion.* Gen. xxvii. 40. As a participial N. רד *A ruler.* Pſ. lxviii. 28. (ſo *Aquila* επικρατων αυτων) Hoſ. xi. 12, or xii. 1.

III. With ב following, *To deſcend upon* as it were, *To have under one, have in ſubjection, rule over.* Gen. i. 26. Lev. xxv. 43. 1 K. iv. 24. v. 16.

רדד I. *To ſubdue entirely* or *abſolutely.* To this purpoſe the LXX υποτασσων, and Vulg. ſubdit. occ. Pſ. cxliv. 2.

II. As a N. רדיד *A kind of vail,* ſo called, I apprehend, from it's *deſcending* or *reaching down* to the feet. occ. Cant. v. 7. Iſa. iii. 23; in both which paſſages the LXX render it by θεριστρον *a ſummer garment* or *vail,* the Vulg. by pallium and theriſtra, and one of the Hexaplar verſions in Cant. by καλυμμα *a vail.*

רדם

In Arabic it ſignifies *To ſhut cloſe, ſtop up* (ſee *Caſtell*), but in Heb. it occurs only in Niph. *To be overwhelmed with ſleep, to be in a deep* or *dead ſleep* or *trance,* when all the outward ſenſes are *cloſed.* Jud. iv. 21. Pſ. lxxvi. 7. Dan. viii. 18, & al. As a N. fem. תרדמה *A deep* or *dead ſleep,* or *trance.* Gen. ii. 21. xv. 12, & al.

Der. By tranſpoſition, *Dream.* Qu? Alſo Latin *dormio,* French *dormir* to ſleep, whence Eng. *dormant, dormitory,* and (compounded with mouſe) *Dormouſe.*

רדף

I. In Kal, *To follow, go after.* Hoſ. ii. 7. xii. 2.

II. In Niph. Of time or ſucceſſion, *To be followed.* occ. Eccleſ. iii. 15, *God requireth* את נרדף *that which* is followed after, namely by things ſucceeding, i. e. *which* is paſt, Vulg. *quod abiit,* what is gone. Comp. ch. xi. 9. xii. 14.

III. In Kal, *To follow, purſue, chaſe,* as an enemy does, Gen. xiv. 14. xxxv. 5. Exod. xiv. 4. xv. 9. Iſa. xvii. 13, & al. freq. In Niph. *To be purſued.* Lam. v. 5, *On our necks* נרדפנו we are purſued, i. e. our enemies are *cloſe behind,* ready to deſtroy us. In Hiph. *To purſue* or *cauſe to be purſued.* Jud. xx. 43.

IV. In Kal, *To follow,* as a commander, Jud. iii. 28.

V. *To purſue, be inſtant,* or *preſſing* with words. occ. Prov. xix. 7; where I think ב *in, with,* ſhould be underſtood as uſual before אמרים.

VI. In Kal, *To perſecute,* whether in words, Job xix. 22; or deeds, Pſ. vii. 2. Jer. xv. 15. xvii. 18.

VII. In Kal and Hiph. *To follow, affect, endeavour after,* ſectari, as juſtice, goodneſs, wickedneſs, peace, &c. Deut. xvi. 20. Pſ. xxxviii. 21. cxix. 150. Prov. xi. 19. xv. 9. Iſa. i. 23. v. 11.

רהב

I. In Kal, Tranſitively, *To incite, excite, ſtir* or *ſpirit up.* occ. Prov. vi. 3. (So the LXX παροξυνε, *Symmachus* and *Theodotion* παρορμησον, and Vulg. ſuſcita) Pſ. cxxxviii. 3. תרהבני Thou haſt incited, emboldened, or encouraged *me in my ſoul* or *perſon* (*with*) *ſtrength.* Intranſitively, *To be ſtirred up, emboldened,* "*behave inſolently.*" Bp. *Lowth.* occ. Iſa. iii. 5. In Hiph. *To incite,* as to love. occ. Cant. vi. 4.

II. As a N. רהב *High-ſpirited, fierce, proud.* Fr. fier. occ. Job xxvi. 12. (comp. Pſ. lxv. 8.) Pſ. xl. 5, plur. רהבים Eſprits forts. Alſo, *High-ſpiritedneſs, pride,* Fr. fierté. occ. Job ix. 13. Pſ. xc. 10.

III. As a N. רהב *Rahab,* a name of Egypt, from the *pride* of it's princes and inhabitants, which is often noted in Scripture. Pſal. lxxxvii. 4. lxxxix. 11. Iſa. li. 9. And to this name there is an alluſion, Iſa. xxx. 7, *For the Egyptians ſhall help in vain, and to no purpoſe, wherefore I have called her* (*Egypt*) רהב Rahab (i. e. *proud and inſolent,* but), הם שבת *they* (*are*) *mere inactivity.* Comp. *Vitringa* and Bp. *Lowth* on the place.

רהה or רה

Words from this Root in Arabic ſignify *To be weak, faint, inconſtant, wavering,* or the like (ſee *Caſtell*), and ſo the Heb. Verb ſeems to import, *To be irreſolute, wavering through fear,* in the only paſſage wherein it occurs, Iſa. xliv. 8; where the LXX πλανασθε *err,* Vulg. conturbamini *be diſturbed.* Comp. Jam. i. 6, 7.

רהט

Occurs not as a V. in Heb. but in Chaldee and Syriac ſignifies, *To run, run down,* and ſeems in Heb. to denote *tremulous motion,* as of a *ſtream* or *rill of water.*

As a N. רהט *A gutter* or *trough*, for the conveyance of water. occ. in plur. Gen. xxx. 38, 41. Exod. ii. 16.

Cant. vii. 5, or 6, *The hair of thy head* (*is*) *like the purple of a king*, or *like royal purple, bound up*, in the canals or troughs. So the Vulg. rightly, *Comæ capitis tui, ſicut purpura regis* vincta canalibus; thus referring אסור to the *purple*, not to *the king*." "In Solomon's Song," ſays Monſ. *Goguet*, alluding to this text, "there is mentioned *a royal purple which the dyers dipt in the canals after having tied it in ſmall bundles*." Origin of Laws, &c. vol. ii. p. 99, edit. *Edinburgh*; where this Note is added. "The beſt way of waſhing wools after they are dyed is *to plunge them in running water*. Probably the ſacred author had this practice in view, when he ſaid, *they ſhould dip* [*dipped*] *the royal purple in canals*. As to what he adds, *after being tied in little bundles* or *packets*, one may conclude from this circumſtance, that inſtead of making the cloth with white wool, and afterwards putting the whole piece into the dye, as we do now; they then followed another method. They began by dyeing the wool in ſkeins, and made it afterwards into purple ſtuffs*." Thus far Monſ. *Goguet*. And his account well illuſtrates the compariſon of *a lady's hair to royal purple bound up in the canals* or *troughs*; if we may ſuppoſe what is highly probable, namely, that the eaſtern ladies anciently *braided their hair in numerous treſſes* (perhaps with *purple* ribbands as well as with thoſe of other colours), in a manner ſomewhat ſimilar to what they do in our times, according to the deſcription given by Lady *M. W. Montague*, which has been already cited under קשה III. which ſee.

Der. Old Eng. *Rathe* quickly, whence comparative *rather*. Alſo, perhaps, *Riot*, *rout* †.

רוה

With a radical, but mutable or omiſſible, ה, but with the ו fixed and immutable, as in צוה.

I. In Kal, *To be wet*, *ſoaked*, *ſaturated*, or *drenched*, as with liquor. Iſa. xxxiv. 7. Jer. xlvi. 10. In Kal and Hiph. *To drench*, *ſoak*. Pſ. lxv. 11. Iſa. xvi. 9. lv. 10. As a participle or participial N. רוה *Watered*, *moiſtened*. Iſa. lviii. 11. Jer. xxxi. 12. So *Homer* in his deſcription of Alcinous's *Garden* does not omit the circumſtance of its being *well watered*, Odyſſ. vii. lin. 129,

> Εν δε δυω κρηναι, ἡμεν τ' ανα κηπον ἁπαντα
> Σκιδναται,———
>
> Two *ſprings* it had, widely the one diffus'd
> *Throughout the garden*———

Fem. רויה *Saturated*, *full of liquor*, *well moiſtened*. Pſ. xxiii. 5. lxvi. 12. As a N. רוה *Soaking*, *drunkenneſs*, i. e. figurative *drunkenneſs*, or *indulgence in idolatry* and *ſin*. Deut. xxix. 18, or 19.

II. In Kal, *To be ſaturated*, *ſatiated*. Prov. vii. 18. Pſ. xxxvi. 9; where ירוין is the third perſ. plur. fut. in Kal, with ן paragogic for ירויון, the latter ו being dropped in the common printed editions, but thirty-four of Dr. *Kennicott*'s Codices read fully ירויון. In Kal and Hiph. *To ſaturate*, *ſatiate*. Prov. v. 19. Iſa. xliii. 24. Jer. xxxi. 14, 15. Lam. iii. 15.

III. Chald. As a N. רו and רוה *Aſpect*, *appearance*, from Heb. ראה *to ſee*. occ. Dan. ii. 31. iii. 25. The Targums uſe רוי and רוא in the ſame ſenſe.

Der. Greek *ῥεω*, *ῥευμα*, *διαῤῥοια*, *καταῤῥεω*, whence Eng. *rheum*, *diarrhœa*, *catarrh*, &c. Lat. *Rivus*, *derivo*, whence Eng. *River*, *rivulet*, *derive*, &c. Comp. under רעף.

רוח See under רח

רזה

With a radical, but mutable or omiſſible, ה.

I. In Kal, Tranſitively, *To waſte*, *attenuate*, *make lean*, *famiſh*. Vulg. attenuabit. occ. Zeph. ii. 11. "He will deprive [the idols] of their worſhip and *ſacrifices*, which the Gentiles thought to be the *food* of their Gods. See Deut. xxxii. 38." *Lowth.* See alſo *Lucian* De Sacrific. and *Le Clerc's* Note on Deut. xxxii. 38. Alſo, Intranſitively, *To waſte, conſume away*. So Vulg. marceſcet. occ. Iſa. xvii. 4. As a participial N. רזה *Lean, waſted.* occ. Num. xiii. 21. Ezek. xxxiv. 20. As Nouns רזי *Leanneſs*. occ. Iſa. xxiv. 16. Comp. 1 Mac. ix. particularly ver. 20—27. רזון The ſame. occ. Pſ. cvi. 15. Iſa. x. 16; where the Vulg. tenuitatem. Alſo, *Tenuity, ſcantineſs*. occ. Mic. vi. 10. Prov. xiv. 28; which ſee under רזן.

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* It appears from two paſſages of *Horace*, cited below under שנה IV. that in his time likewiſe they uſed to dye the *wool* before it was made into cloth; and from lib. ii. ode xviii. lin. 7, 8,

> *Nec* Laconicas *mihi*
> Trahunt *honeſtæ* purpuras *clientæ*,

it is evident that the *wool* was dyed before it was ſpun. So in very ancient times

> ———*Colophonius Idmon*
> *Phocaico bibulas* tingebat murice lanas.
> *Ovid*, Metam. lib. vi. lin. 9.

And *Homer* in the heroic times denominates the *wool*, which the women ſpun, ἁλιπορφυρα,, i. e. *dyed-purple by the ſea-fiſh*, or murex.

> Ηλακατα στρεφωσ' ἁλιπορφυρα.
> Odyſſ. vi. lin. 53, 306.

† See *Junius* Etymol. Anglican. on theſe words.

II. As a N. תרזה *A ſpecies of tree*, probably of the *pine* or *fir* kind, ſo called perhaps from its remarkably *tapering* ſhape. But *Aquila*, *Theodotion*, and the LXX (according to the *Aldine* and *Complutenſian* Editions) Αγριοβαλανον *the wild oak*, Vulg. Ilicem *the ilex*; whether from being *ſlenderer* than the other ſpecies of *oak*, Qu? occ. Iſa. xliv. 14.

III. As a N. ארז A ſpecies *of tree*, *The cedar*; ſo the Vulg. Cedrus, and the LXX (almoſt throughout) and the other ancient Greek verſions, Κέδρος. freq. occ. If this be the true meaning of the Heb. word, it is certain that the *cedar* (cedrus conifera) cannot be thus called from it's *abſolute ſlenderneſs*; ſince we are, on the contrary, well aſſured by the teſtimony of reſpectable * travellers, that thoſe on Libanus are of a prodigious bulk (comp. Pſ. xcii. 13.); neither does it appear that this tree is remarkably *ſlender*, in reſpect to it's height, much leſs that it is named ארז from it's *naturally waſting* by the reſinous juice diſtilling from it; for of it's *thus waſting* (I do not ſay of it's juice exuding) it would, I believe, be impoſſible to produce any proof. I find myſelf obliged therefore to conſider the א in this word as radical, and ſuſpect it's ideal meaning to be, *Firm, ſtable, durable*, or the like. 1ſt, Becauſe the Arabic uſes ſeveral words from the Root ארז in theſe ſenſes. (See *Caſtell.*) 2dly, Becauſe *firmneſs, ſtability*, or *durableneſs* is in a moſt eminent degree the property of the *cedar*; whence Solomon uſed this wood in building the temple of Jeruſalem, and the heathen, as † *Pliny* informs us, made their idols of it for the ſame reaſon. 3dly. In Ezek. xxvii. 24, we meet with the plur. ארזים, which is in that paſſage conſtructed with גנזי *cheſts*, *bound with cords*, and rendered *made of cedar*, but from the connexion ſeems rather to mean *firmly* or *cloſely compacted*; which ſenſe is confirmed by ſeven of Dr. *Kennicott's* Codices reading ארוזים.

Jer. xxii. 14, may be illuſtrated by *Homer*, Il. xxiv. lin. 191, 2,

> Αυτος δ' ες θαλαμον κατεβησατο κηωεντα,
> ΚΕΔΡΙΝΟΝ, ΥΨΟΡΟΦΟΝ——
>
> —To his fragrant chamber he repair'd,
> Himſelf, *with cedar lined*, and *lofty-roof'd*.
> COWPER.

I ſhall not here enter into the celebrated controverſy whether the Heb. ארז means the *cedar* (cedrus conifera) or *the fir*; but ſhall juſt obſerve, that Ezek. xxxi. 5, 6, 8, (comp. Pſ. lxxx. 11.) ſeems almoſt deciſive for the *cedar*; and in anſwer to the principal ſcriptural argument in favour of the *fir* (or *pine*) drawn from Ezek. xxvii. 5, I would with the learned Mr. *Merrick* "propoſe it to be conſidered whether the cedars whoſe branches are now grown to the bulk of trees, might not at a certain age have been fit for *maſts*, as having firſt grown to a proper height for that purpoſe, and afterwards extended and enlarged their branches to their preſent dimenſions." And to confirm this conjecture I add, that I have myſelf ſeen in a curious gentleman's garden in Surrey, a true *cedar of Libanus*, whoſe *ſtem was grown to a conſiderable height, ſtraight, and of a ſhape fit for a maſt.* For further ſatisfaction I muſt beg leave to refer the reader to *Michaelis's*

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* As for the cedars of Lebanon (ſays *Maundrell*, Journey, May 9.), here are ſome of them very old, and of a *prodigious bulk*—I meaſured one of the largeſt, and found it *twelve yards ſix inches* in girt, and *thirty-ſeven yards in the ſpread of it's boughs.* At about five or ſix yards from the ground it was divided into five limbs, *each of which was equal to a great tree. Le Bruyn* alſo tells us, that he had the curioſity to meaſure the bigneſs of two of the moſt remarkable cedars, and that he found one to be *fifty ſpans about*, and the other *forty-ſeven*." *Wells's* Sacred Geography, vol. ii. p. 263, 264.

† Materiæ verò ipſi Æternitas. *Itaque et ſimulachra deorum ex eâ factitaverunt.*" Nat. Hiſt. lib. xiii. cap. 5.

Recueil de Queſtions, qu. xc. *Niebuhr's* Deſcription de l'Arabie, p. 131, &c. and to Mr. *Merrick's* 2d Diſſertation in the Appendix to his Annotations on the Pſalms.

IV. Chald. As Nouns רז, רזה, and רזא *A ſecret.* So LXX *μυςηριον a myſtery.* Dan. ii. 18, 30. iv. 6, & al.

Der. *Reazy, ruſt, ruſty,* &c. Qu? Lat. *Reſina,* Eng. reſin, and *reſinous.* Qu?

רזח

To cry out or *ſhout,* for grief or joy. So in *Caſtell* an Arabic N. under this Root is explained by "Exaltatio vocis ſive ad fletum ſive ad lætitiam." It occurs not as a V. in Heb. but hence as a N. מרזח *A crying out, a ſhrieking* for grief, or *ſhouting* for joy. occ. Jer. xvi. 5. Amos vi. 7. On Jer. xvi. 5, comp. Baruch vi. 32, *They* roar and cry *before their gods as men do at the feaſt when one is dead,* ωσπερ τινες εν περιδειπνῳ νεκρȣ. And comp. under פרס I.

רזם

To be contracted, ſcowl, as the eyes of a perſon in anger, ὑποδρα ιδων. Once, Job xv. 12. It is uſed in the ſame ſenſe in Chaldee.

רזן

Occurs not as a V. in Heb. but in Arabic denotes, *To poiſe* or *balance* a thing by the hand, in order to feel whether it be heavy or not. (See *Caſtell.*) So the idea of the word ſeems to be, *To weigh, balance, try,* or *examine carefully.* Hence, as a participial N. maſc. plur. רוזנים and רזנים *Counſellors,* whoſe buſineſs it is to *weigh* and *examine* the expediency of public meaſures. Jud. v. 3. Pſ. ii. 2, & al. As a N. רזון *A counſellor,* according to ſome. occ. Prov. xiv. 28. But it ſeems better to refer this word to the Root רזה, and to render the paſſage, *But in want of people (is), deſtruction of* waſting, or waſting *deſtruction,* namely, to the king. See *Pole* Synopſ. and *Schultens* in loc.

Der. Lat. *Ratio—onis,* whence *rational, rationality,* &c. Eng. *Reaſon,* &c.

רח

Denotes primarily the *action,* or *breathing of the air in motion.*

I. As a N. רוח, plur. רוחות, *Air in motion, a breeze, breath, wind.* See Gen. i. 2. iii. 8. vi. 17. viii. 1. Exod. xv. 10. 1 K. xix. 11. Pſ. xviii. 11. 2 Sam. xxii. 11. 1 Chron. ix. 24. Pſal. civ. 4, 30. Iſa. xl. 7. In Gen. iii. 8, רוח היום appears to mean the *morning breeze.* Comp. under נפח I. and ſee *Le Clerc's* and *Diodati's* Notes. Job xvi. 3, דברי רוח *Words of wind,* i. e. vain, noiſy words. On Eccleſ. xi. 5, comp. John iii. 8. In 1 K. xviii. 12, רוח יהוה ſeems to denote *a miraculous wind from Jehovāh.* Comp. Ezek. iii. 14. viii. 3. xi. 1, 24. 2 K. ii. 11, 16. Acts viii. 39. As a N. fem. in Reg. רוחת *A breathing.* Lam. iii. 56. Vulg. ſingultu *ſighing.* In the form of a Participle Huph. maſc. plur. מרוחים *Airy, expoſed to, and perflated by, the air.* occ. Jer. xxii. 14. Comp. under קרה VIII.

II. As a N. רוח *Space, diſtance, interſtice;* for wherever on the earth, or in this ſyſtem, there is not other matter, there will be *air.* (Comp. under אל II.) Gen. xxxii. 16. So Jer. lii. 23, *And the pomegranates were ninety and ſix* רוחה in the void or open ſpace, i. e. of the meſhes of the net-work.

And becauſe *air* is a moſt *powerful,* though *ſubtile* and *inviſible* agent, hence it is uſed for

III. *The ſpirit,* or *animal ſoul* of a brute. Eccleſ. iii. 21, *Who* יודע *regardeth, conſidereth* (ſo *Junius* and *Tramellius,* animadvertit) the ſpirit *of the children of men* העלה היא למעלה *which* itſelf *aſcendeth on high, and the ſpirit of a brute* הירדת היא למטה *which* itſelf *deſcendeth to below, to the earth**. Who conſidereth as he ought the great and eſſential *difference* there is between men and brutes in this reſpect?

IV. As a N. רוח *Spirit,* or *an incorporeal ſubſtance,* as oppoſed to fleſh, or a corporeal one. Iſa. xxxi. 3. 1 Kings xxii. 21, 22.

V. As a N. רוח, plur. רוחות *The ſpirit* or *ſoul* of man. Pſal. xxxi. 6. Iſa. lvii. 16. † Eccleſ. xii. 7. Num. xvi. 22. xxvii. 16. Ezek. xi. 5. xx. 32. Zech. xii. 1. *A paſſion* or *motion of the ſoul.* Num. v. 14. Prov. xvi. 2. xxix. 11. Eccleſ. x. 4. Iſa. xix. 14. Comp. Mal. ii. 15, 16.

VI. Joined with רעה *An* evil *ſpirit.* 1 Sam. xvi. 14, 15, 16, 23. xviii. 10. Jud. ix. 23.

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* See Bp. *Browne's* Procedure, &c. of Human Underſtanding, book ii. ch x. p. 357, &c.

† See Bp. *Browne* as above, p. 355, &c.

Comp. 1 Cor. v. 5. 1 Tim. i. 20. 1 K. xxii. 21, 22, 23. Pſ. lxxviii. 49.

VII. As a N. רוח *The Holy Spirit*, or *Spirit of God*, whoſe agency in the ſpiritual world is, in Scripture, repreſented to us by that of the *air* in the natural. See under כרב II. p. 342. See Gen. vi. 3. xli. 38. Num. xi. 17, 25, 26. 2 Chron. xxiv. 20, Iſa. lxi. 1. lxiii. 10. Joel iii. 1, & al. It is remarkable that *Homer* frequently expreſſes the *influence* of his deities on the human mind by the term ενεπνευσεν *inſpired*. See Il. x. lin. 482; Il. xv. lin. 262; Il. xix. lin. 159; Il. xx. lin. 110; Odyſſ. ix. lin. 381; Odyſſ. xix. lin. 138.

VIII. As a N. רוח, and fem. רוחה, *Reſpiration, refreſhment, reſpite, breathing time.* Exod. viii. 15, (where *Aquila* αναπνευσις, LXX αναψυξις) 1 Sam. xvi. 23. (where LXX ανεψυχεν, and *Theodotion* ανεπνευσεν) Eſth. iv. 14. It is once uſed as a V. in Niph. imperſonally as it were, like יחר, יחם, &c. Job xxxii. 20, ירוח לי *there ſhall be* breathing, refreſhment, or relief *to me*. Vulg. reſpirabo paululum, *I ſhall breathe a little.*

IX. As a N. fem. רחת *A van*, or *fan for winnowing corn*. occ. Iſa. xxx. 24; if רחת in this text ſhould not rather be rendered *the wind*; for it is not interpreted the *fan* either by the LXX or Vulg. and I do not find that the *fan* is mentioned as uſed by the eaſtern nations either in ancient or modern times; and Dr. *Shaw*, Travels, p. 139, expreſsly ſays, "after the grain is trodden out, they *winnow* it by throwing it up againſt *the wind* with a ſhovel. Comp. under מרג.

X. In Kal and Hiph. *To inſpire in ſmelling, to ſnuff, ſniff, ſmell.* Gen. viii. 21. xxvii. 27. Exod.* xxx. 38. Lev. xxvi. 31. 1 Sam. xxvi. 19. Amos v. 21. (comp. under קטר I.) & al. Iſa. xi. 3, הריחו Infin. *Odorari ejus*, his ſmelling (*ſhall be to ſmell*), or he ſhall ſmell ביראת *the fear of Jehovah* (ב being here prefixed to the N. יראת as to ריח Lev. xxvi. 31.), i. e. He ſhall *readily, acutely, and accurately diſcern* thoſe true Iſraelites in whom is no guile, but whoſe ruling principle is *the fear of Jehovah*. See the following context. For inſtances of our bleſſed Lord's exerciſing this *diſcerning faculty*, ſee John i. 47—50. Luke vii. 39—48; and conſult *Vitringa* on Iſa. As a N. ריח *Smell, odour*. Gen. viii. 21. xxvii. 27.

XI. In Hiph. *To inſpire, breathe in, admit as by breathing.* It is applied to combuſtible matter *admitting* or *imbibing* the fire. occ. Jud. xvi. 9. Comp. Dan. iii. 27.

XII. As a N. ריח *The* † *exhalation, reek,* or *ſteam* of water, which being greatly rarified by the light or heat, is, by the agency of the air, *breathed*, as it were, into the tubes of plants, which it gradually ſupples and dilates, conveying into them at the ſame time the fineſt and moſt nutritive particles of the vegetable mould, and thus cauſing the plants to ſhoot or bud. occ. Job xiv. 9 ‡.

See *Bate*'s Crit. Heb. on this Root.

Der. *To rack*, "To ſtream as clouds before the wind," *Johnſon*. Alſo, *Reek, reeky*.

רחב

I. In Kal and Niph. *To be dilated, made broad, or wide.* 1 Sam. ii. 1. Iſa. xxx. 23. Ezek. xli. 7. In Hiph. *To dilate, extend, make broad* or *large*. Exod. xxxiv. 24. Deut. xii. 20. 2 Sam. xxii. 37, & al. With ל following, *To make room for*. Gen. xxvi. 22. Pſ. iv. 2. Prov. xviii. 16. As a N. רחב *Breadth, width*. Gen. vi. 15. Exod. xxv. 10, & al. freq. Alſo, *Broad, wide, ſpacious*. Exod. iii. 8, & al.

רחב ידים *Broad in ſides*, i. e. *extended on all ſides*. See Gen. xxxiv. 21. Pſ. civ. 25. Iſa. xxxiii. 21, and comp. under ידה V. 3.

רחב לב *Dilatation, pride* of heart. Prov. xxi. 4. Comp. Pſ. ci. 5, Job xxvi. 12. But רחב לבב is alſo uſed for *Dilatation of heart* in a good ſenſe, i. e. from joy or pleaſure. Iſa. lx. 5. Comp. Pſ. cxix. 32. It is obvious to remark the philoſophical propriety with which this expreſſion is applied; ſince *the heart is dilated*, and the *pulſe* by conſequence becomes *ſtrong* and *full*, as well from the exultation of *joy* as of *pride*. Comp. 2 Cor. vi. 11, 13, and *Greek* and *Eng*. Lexicon under Πλατυνω II.

רחב נפש *Large* or *vaſt in* (*his*) *deſires*. Prov. xxviii. 25; where LXX, according to the *Complutenſian* and *Aldine* editions, απληστος *inſatiable.* Comp. Hab. ii. 5. Iſa. v. 14.

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* Is not הריח here *to make a ſmell* or *perfume*?

† This word, compounded of the Latin ex *from*, and halo *to breathe*, ſeems very nearly to anſwer the Heb. ריח.

‡ See *Holloway*'s Originals, vol. ii. p. 315.

As a participial N. מרחב *A broad* or *large place.* 2 Sam. xxii. 20, & al. Plur. in Reg. מרחבי *Breadths.* occ. Hab. i. 6.

II. As a N. רחוב and רחב, plur. רחובות and רחבות *A broad place* in a city, *a forum, market-place, a broad ſtreet* or *ſquare.* Gen. xix. 2. Deut. xiii. 16. Prov. i. 20. Jer. v. 1, & al. freq. The LXX and Vulg. which generally render it by πλατεια and platea, from πλατυς *broad,* preſerve the idea of the Hebrew.

רחט

Occurs not as a V. in Heb. nor, ſo far as I can find, in the dialectical languages, and the radical idea is uncertain. As a N. רחיט. Once, Cant. i. 17, *The rafters of our houſes (are) cedar,* רחיטנו our cieling *cypreſs* or *fir.* So LXX φατνωματα ἡμων, and Vulg. laquearia noſtra. To this day the eaſtern houſes *are cieled with wood**.

רחל

Occurs not as a V. in Heb. but in Arabic ſignifies, *To bear patiently, to ſubmit oneſelf to injuries* (as in this expreſſion רחלת לה נפשי I ſubmitted myſelf *to him*) and hence, I think, it is applied *to loading* a camel *with his pack,* &c. to which theſe animals, if not loaded beyond their ſtrength, *ſubmit with great patience* †. See *Caſtell.* As a N. רחל, plur. רחלים, *A female ſheep, an ewe,* from their *meek ſubmiſſive temper,* which is particularly remarked, not only by the profane (ſee *Bochart,* vol. ii. 520.), but alſo by the ſacred writers. See Jer. xi. 19. Iſa. liii. 7. And this derivation of the name ſhews the propriety of it's being confined to the *ewe,* ſince the *ram* is often a very *fierce* and *dangerous* animal. (See Dan. viii. 4.) occ. Gen. xxxi. 38. xxxii. 14. Cant. vi. 5. Iſa. liii. 7.

רחם

To embrace, incloſe, ſurround cloſely.

I. As a N. רחים *The lower mill-ſtone,* whoſe convex ſurface is *cloſely embraced* by the concave ſurface of the upper mill-ſtone, which being put in motion, the corn is thereby broken or ground. The Rabbins pretend this word is dual, but the LXX and Vulg. conſtantly render it ſingular; and that it ought to be ſo rendered is evident from Deut. xxiv. 6, where, as רכב (*the rider*) denotes the *upper-mill ſtone,* ſo רחים muſt denote *the lower.* And thus the Vulg. tranſlates theſe two words, inferiorem *et* ſuperiorem molam. It occurs alſo in Exod. xi. 5. Num. xi. 8. Iſa. xlvii. 2. Jer. xxv. 10. "Moſt families," ſays Dr. *Shaw,* Travels, p. 231, ſpeaking of the *Moors* in *Barbary,* "*grind their wheat and barley at home,* having *two portable mill-ſtones* for that purpoſe; the uppermoſt whereof is turned round by a ſmall handle of wood or iron that is placed in the rim ‡. When this ſtone is large, or expedition is required, then a ſecond perſon is called in to aſſiſt; and as it is uſual for the ‖ *women alone* to be concerned in this employment, who ſeat themſelves over againſt each other, with the mill-ſtones between them, we may ſee not only the propriety of the expreſſion, Exod. xi. 5, of *ſitting behind the mill,* but the force of another, Mat. xxiv. 40, that two women *ſhall be grinding at the mill,* the one *ſhall be taken, and* the other *left.*" Thus the Doctor. I add, that his account of *each family's having mill-ſtones to grind their own corn,* well illuſtrates the law, Deut. xxiv. 6, with the emphatic reaſon of it. Sir *John Chardin* has remarked, "that they are female *ſlaves* who are generally employed in the Eaſt at theſe *hand-mills*; that this work is § *extremely laborious,* and eſteemed the *loweſt employment* in the houſe." This obſervation throws further light on Exod. xi. 5. (comp. Iſa. xlvii. 2, where ſee Bp. *Lowth*'s Note); as another made by the ſame author does on Jer. xxv. 10. (comp. Rev. xviii. 22.), namely, "that in the Eaſt they grind their corn *at break of day*; and that when one goes out in the morning, one hears every where *the noiſe of the mill*, and that it is the noiſe that often awakens people." For the publication of theſe two laſt remarks the reader is indebted to Mr. *Harmer*'s Obſerv. vol. i. p. 250—253, where he may find the latter more particularly applied to the illuſtration of Jer. xxv. 10.

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* See *Shaw*'s Travels, p. 209; *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 2.

† "When they *are to be loaded,* they bend their knees at the voice of their driver; but if they delay doing ſo, they are ſtruck with a ſtick, or their necks forced downwards, and then, as if conſtrained and groaning after their way, they bend their knees, put their bellies againſt the ground, *and remain in that poſture till after having been loaded they are commanded to riſe.*" Voyage du *P. Philippe,* p. 369, in *Buffon,* Hiſt. Nat. tom. x. p. 21, 12mo. Comp. *Bochart,* vol. ii. 80.

‡ In *Niebuhr*'s Voyage en Arabie, tom. i. p. 122, plate xvii. fig. A. the reader may find a repreſentation of one of theſe *hand-mills,* as ſtill uſed in *Egypt,* with the ſurface of the *lower mill-ſtone* convex, and the upper mill-ſtone furniſhed with a peg, or pin.

‖ Thus in *Homer,* Odyſſ. vii. lin. 104, of the fifty Δμωαι or *female ſlaves* belonging to Alcinous king of Phæacia,

> Αἱ μεν ΑΛΕΤΡΕΥΟΥΣΙ ΜΥΛΗΣ ΕΠΙ μηλοπα καρπον.
>
> *Some at the mill grind* the well-favour'd grain.

§ So *Homer,* Odyſſ. xx. lin. 105, &c. introduces a female

II. As a N. רחם *The uterus*, *matrix*, or *womb*, which *cloſely embraceth* the fœtus. Gen. xx. 18, & al. freq. The Targ. on Job xxxviii. 8, is remarkable במגחיה מן תחומא דמן רחמא יפוק, *in its burſting forth*, or, *when it burſt forth*, *from* the abyſs, *as if it came of* a womb.

III. As a N. רחם *A damſel*, *a miſs*, ſo called either *in levity* (thus *Montanus*, Amaſia), or from the *tenderneſs* of her age and ſex. (See below, Senſe V.) occ. Jud. v. 30, רחם רחמתים לראש גבר A damſel of damſels *for the head* (account) *of the great man*, namely *Siſera*. So the Vulg. rightly paraphraſes it, *Pulcberrima feminarum* eligitur ei, The moſt beautiful of the women *is picked out for him*.

IV. As a N. maſc. plur. רחמים *The bowels* or *inteſtines*, which *cloſely embrace* each other. Gen. xliii. 30. 1 K. iii. 26. (Comp. כמר I.) So the Vulg. renders it in both paſſages by viſcera, and in the former the LXX by εγκατα, and two other Hexaplar verſions by σπλαγχνα and εντερα. Hence

V. In Kal, *To be affected*, *move* or *yearn*, as the *bowels* in tender affection, as in love or pity. It is conſtrued with the particle על *upon* following, or is more frequently tranſitive, *To love intimately*, *tenderly*, *intenſely*. Pſ. xviii. 2. ciii. 13. Or in general, *To pity*, *have pity* or *mercy upon*. Exod. xxxiii. 19. Deut. xiii. 17, & al. The Greek Verb σπλαγχνιζομαι, derived in like manner from the N. σπλαγχνον *a bowel*, is often uſed in the ſame ſenſe by the writers of the New Teſtament. As a Participle or participial N. רחום *One ſo affected*, *pitiful*, *merciful*. Exod. xxxiv. 6, & al. freq. As a N. maſc. plur. רחמים *Bowels of mercy* or *pity*, *mercies*, *Ruthe* or *Ruth* (a beautiful old word uſed in this ſenſe by *Shakeſpeare* and *Milton*). Gen. xliii. 14, 30. (where the LXX εγκατα, or according to the *Alexandrian* copy, εντερα, *entrails*) Pſal. li. 3. Prov. xii. 10; where the LXX σπλαγχνα, and Vulg. viſcera, & al. freq. Comp. Luke i. 78. Phil. ii. 1. Col. iii. 12. 1 John iii. 17, and *Greek* and *Eng*. Lexicon in ΣΠΛΑΓΧΝΟΝ and Σπλαγχνιζομαι. As a N. fem. plur. רחמניות *Tenderly affectionate*, Ευσπλαγχνοι. occ. Lam. iv. 10. The inhabitants of *Otaheite* "have one expreſſion that correſponds exactly with the phraſeology of the Scriptures, where we read of the *yearning of the bowels*. They uſe it on all occaſions, *when the paſſions give them uneaſineſs*; as they conſtantly refer pain from grief, anxious deſire and other affections to the *bowels* as their ſeat, where they likewiſe ſuppoſe all operations of the mind to be performed." Captain *Cook*'s Voyage to the Pacific Ocean, vol. ii. p. 152.

VI. As a N. רחם, and fem. רחמה, *A ſpecies of unclean bird*. occ. Lev. xi. 18. Deut. xiv. 17. *Bochart*, vol. iii. 303, has taken great pains to prove that it means a kind of *vulture*, which the Arabs call by the ſame names. So Dr. *Shaw*, Travels, p. 449, takes it for the "*Percnopteros* or *Oripelargos*, called by the Turks *Ach Bobba*, which ſignifies *White Father*, a name given it, partly out of the reverence they have for it, partly from the colour of it's plumage; though in the other [latter] reſpect, it differs little from the *ſtork*, being black in ſeveral places. It is as big as a large capon, and exactly like the figure which *Geſner*, lib. iii. De Avib. hath given us of it †.

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female ſlave *quite ſpent with the fatigue of grinding* (αφαυροτατη δ' ετετυκτο) and *curſing the authors of her toil*, lin. 115, &c.

† Comp. *Haſſelquiſt*'s Travels, p. 194; *Buffon*'s Hiſt. Nat. des Oiſeaux, tom. i. p. 235, 12mo.; and *Bruce*'s Travels, vol. v. p. 163, who has given a print, and a particular deſcription of the *rachamah*; and I ſincerely wiſh he had not at p. 166, ſullied his account of this bird by ſuch a criticiſm on our Engliſh Tranſlation of Exod. xix. 4, as an inſpection of the original text will immediately ſhew to be not only *erroneous*, but totally *groundleſs*; ſince the Hebrew word there uſed is not רחמה but נשרים.

These birds, like the ravens about London, feed upon the carrion and naſtineſs that is thrown without the city of Cairo in Egypt." In Lev. רחם is placed between קאת *the pelican*, and חסידה *the ſtork*, and in Deut. רחמה, between קאת *the pelican*, and שלך *the cataract*, which poſitions would incline one to think it meant ſome kind of *water-fowl*. But however this be, this bird ſeems to be denominated from it's *remarkable tender affection to it's young*. Comp. Pſ. ciii. 13. Iſa lxiii. 15, 16. Jer. xxxi. 20; and eſpecially 1 K. iii. 26. Iſa. xlix. 15. Lam. iv. 10.

רחף

In Kal, *To ſhake, move tremulouſly*. It is uſed for the *fluttering* of an eagle over her neſtlings, Deut. xxxii. 11. (ſee *Bochart*, vol. iii. 176, &c.)—for the *ſhaking* of the bones in fear, Jer. xxiii. 9. So LXX εσαλευθη. Comp. under עצם III. In Hiph. *To cauſe a tremulous motion*, as the material ſpirit or groſs air (comp. Exod. xv. 10. Pſal. civ. 30. cxlvii. 18. Iſa. xl. 7.) did on the ſurface of the yet unformed orb of water and earth. Gen. i. 2. Comp. Gen. viii. 1.

The above are all the paſſages of Scripture wherein the word occurs.

Hence Lat. *Repo* (Gr. ἑρπω) to creep, whence Eng. *reptile*. Alſo perhaps Eng *to creep*.

From a corrupt tradition of the *fluttering*, or *tremulous* motion cauſed by the ſpirit in the primitive chaos, the opinion of ſeveral heathen nations concerning the world's being formed from an *egg*, appears to have ariſen*.

רחץ

I. In Kal, *To waſh* or *cleanſe the ſurface with water*. It is generally applied to an animal body, or to ſome part of it; ſee Gen. xviii. 4. xliii. 30. Exod. ii. 5†. xxix. 17. xl. 32. Lev. xiv. 9; but in 1 K. xxii. 38, to defenſive armour; and this application of the V. is a confirmation that זנות in that paſſage means not *girdles*, but ſome ſubſtance which the water could not penetrate. Comp. Cant. v. 12; where it is ſpoken of milk; and ſee under כבס. As a N. fem. רחצה *A bath, bathing*, or *waſhing*. occ. Exod. xxx. 18. xl. 30. 2 Chron. iv. 6. (twice.) Cant. iv. 2. vi. 6.

Dr. *Shaw*, Travels, p. 238, obſerves, that "the cuſtom which ſtill continues [in Barbary] of walking either barefoot or with ſlippers, requires the ancient compliment of *bringing water*, upon the arrival of a ſtranger, *to waſh his feet*." See Gen. xviii. 4. Jud. xix. 21. Luke vii. 44.

Hence perhaps by inſerting *n*, French *rinſer*, and Eng. *To rinſe* or *renſe*.

II. Figuratively, *To waſh, wet*, as one's ſteps in ſtrong liquor (comp. under חם VI. 1.), Job xxix. 6.—one's feet in blood, Pſ. lviii. 11.—one's hands in innocency, Pſ. xxvi. 6.

III. Chald. In Hith. With על following, *To truſt to, depend upon*. occ. Dan. iii. 28. The Chaldee paraphraſts often uſe the word in the ſame ſenſe.

רחק

I. In Kal, *To remove*, or *be removed to a diſtance*, or *far off, to elongate*. See Iſa. vi. 12. xxvi. 15. Pſal. cxix. 150. Iſa. xxix. 13. xlix. 19. lix. 9. In Hiph. The ſame. Pſal. lxxxviii. 9, 19. Gen. xxi. 16. xliv. 4. Exod. viii. 28. As a participial N. רחק and רחוק *Far, diſtant*. Gen. xxii. 4. Pſ. xxii. 2, & al. freq. Alſo, *A diſtance, ſpace*. Joſh. iii. 4. As Ns. מרחק *Far, diſtant*, of place, 2 Sam. xv. 17. Pſ. cxxxviii. 6. Iſa. xvii. 13. מרחוק *Diſtant*, in time, either paſt, 2 K. xix. 25. Iſa. xxxvii. 26; or to come, 2 Sam. vii. 19.

II. In a paſſive ſenſe, *To be diſſolved, looſed*, or *looſened*. occ. Eccleſ. xii. 6, *Whilſt the ſilver cord* (the *Medulla ſpinalis*, and whole nervous ſyſtem) לא ירחק *is not looſed*. See *Solomon*'s Portrait of Old Age, by Dr. *Smith*, p. 178—187, 3d edit.

רחש

To boil or *bubble, caſt* or *throw up*. It occurs not as a V. ſimply in this ſenſe, but

I. As a Noun fem. מרחשת *A veſſel for boiling, ſtewing*, or *frying, a frying-pan*. occ. Lev. ii. 7. vii. 9; in which paſſages I think this word, and not מחבת, denotes what the Arabs call a *tajen*, that is, ſays Dr. *Shaw*, Travels, p. 231, note 3,

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[*] See *Voſſius*, De Orig. & Prog. Idol. lib. ii. cap. 2, ad fin. and cap. 5, verſ. med.; *Grotius*, De Verit. Rel. Chriſt. lib. i. cap. 16, not. 1.; *Burnet*, Archæol. Philoſ. p. 20, 106, 163, 482, 483, edit. 2da; *Jones*'s Phyſiological Diſquiſitions, p. 543.; *Boyſe*'s Pantheon, p. 188, 2d edit.

[†] See *Harmer*'s Obſervations, vol. iv. p. 279, &c.

note 3, *a ſhallow earthen veſſel*, like a *frying-pan*, made uſe of not only for this, but for other purpoſes." This interpretation is confirmed by obſerving that the מנחה is ſaid to be dreſſed על *upon* the מחבת or *ſlice*, but ב *in* the מרחשת, Lev. vii. 9. Comp. *Harmer*'s Obſervations, vol. i. p. 233, 235.

II. In Kal, Applied to the heart, *To boil or bubble up, be greatly agitated with.* occ. Pſ. xlv. 2, *My heart* רחש boileth or bubbleth up (Eng. marg.) (with) *a good matter*; it is ſo *full* and *warmed* with the thought of it that it *cannot contain*. So Targum בעא, LXX εξηρευξατο, Vulg. eructavit. Comp. Pſ. xxxix. 4.

Hence Eng. *To retch*. Qu?

רחת See under רח IX.

רט

Occurs not in the ſimple form, but hence in the reduplicate,

רטט *To tremble, tremble exceedingly*. It occurs not as a V. in Heb. though ſeveral times in the Chaldee Targums; but as a N. רטט *Great* or *exceſſive tremour*, or *trembling*. So the LXX and another Greek verſion in the Hexapla Τρομος, and Vulg. Tremor. Once, Jer. xlix. 24. This word, both in ſenſe and ſound, appears nearly related to רחת, which ſee.

רטב

To be wet, moiſt. occ. Job xxiv. 8. So the LXX ὑγραινονται, and Vulg. rigant. As a participial Noun רטב *Moiſt, full of juice*, or *ſap*. occ. Job viii. 16. So the LXX ὑγρος, *Aquila* ενικμος, and Vulg. humectus.

The word is uſed in the ſame ſenſe in Chaldee, Syriac, and Arabic. See *Caſtell.*

רטש

To daſh, or *be daſhed*. occ. 2 K. viii. 12. Iſa. xiii. 16, 18.* Hoſ. x. 14. xiv. 1. Nah. iii. 10. Comp. Pſ. cxxxvii. 9: and obſerve that in *Homer*, Il. xxii. lin. 63, 4, we have, in like manner,

> ———— νηπια τεκνα
> Βαλλομενα προτι γαιη, εν αινη δηϊοτητι.
> ———— *infants daſh'd*
> *Againſt the ground*, in dire hoſtility.
>
> Cowper.

Hence Gr. Ῥαθασσω *to ſtrike, ſmite.*

רך

I. *To be* or *become ſoft* or *tender*, as words. Pſ. lv. 22. As a participial N. רך *Soft, tender, delicate*. Gen. xviii. 7. xxix. 17. xxxiii. 13. Deut. xxviii. 54, 56. Prov. xv. 1. Alſo, *Tenderneſs*. occ. Deut. xxviii. 56. Both the V. and N. are applied to the heart, and that either in the ſenſe of *Tenderneſs, ſoftneſs*, ſee 2 Kings xxii. 19. 2 Chron. xxxiv. 27; or of *faintneſs, weakneſs*. Deut. xx. 3, 8. 2 Chron. xiii. 7. Job xxiii. 16. Iſa. vii. 4. Jer. li. 4. As a N. מרך *Faintneſs*, of heart. occ. Lev. xxvi. 36.

II. As a N. fem. in Reg. ארכת. See under ארך III.

רכך *To be mollified* or *ſuppled*, as with oil. occ. Iſa. i. 6; where LXX απαλυνομενη *ſoftened*. But ſhould not רככה be rather conſtrued as a N. *A ſoftening* or *mollifying?*

רכב

I. *To ride*, inſidere, vehi—on a camel, Gen. xxiv. 61.—on a horſe, Ezek. xxiii. 6.—on an aſs, Num. xxii. 22.—on a mule, 2 Sam. xviii. 9.—in a chariot, Jer. xxii. 4. In Hiph. *To cauſe to ride*. Gen. xli. 43. Exod. iv. 20. 1 K. i. 33. 2 Chron. xxxv. 24. Eſth. vi. 9, & al. *To ride*, whether in chariots or on horſes, was anciently a mark of power and dignity, as *riding on horſes* ſtill is, in the Eaſt. Gen. xli. 43. Pſal. xlv. 5. Hoſ. x. 11. Eſth. vi. 9. Eccleſ. x. 7. Comp. Deut. xxxii. 13. Iſa. lviii. 14, &c. See *Harmer*'s Obſervations, vol. ii. p. 103, and vol. iii. p. 311. Pſ. lxvi. 12, *Thou haſt ſuffered men* to ride *upon our heads* ſeems an alluſion to the extreme inſolence with which the eaſtern princes uſed to treat their conquered enemies. Comp. Iſa. li. 23, and *Vitringa* and Bp. *Lowth*'s Note there. As a participial N. רכב *A rider on horſeback*. Exod. xv. 1. 2 K. ix. 17. Comp. Ezek. xxxix. 20. *A rider* or *driver in a chariot, a charioteer*. 1 K. xxii. 34. 2 Chron. xviii. 33. Comp. Hag. ii. 22. As a participial N. in a paſſive ſenſe רכב (and once Pſ. civ. 3. רכוב) *That which is ridden in* or *upon, a vehicle, carriage, chariot*. Exod. xiv. 6, & al. Alſo, collectively, *Chariots*, q. d. *Chariotry*, as we uſe cavalry, infantry. Gen. l. 9. Exod. xiv. 7, 28. Jud. iv. 3, & al. freq. As a N. fem. רכבה *A riding*. Ezek. xxvii. 20. See under חפש I. As a N. מרכב *A riding ſeat, a ſeat to ride on, a ſod* or *pad.* Lev. xv. 9. Comp. under חבש III. Alſo, *The ſeat* or * *couch of a litter* or *palanquin.* Cant. iii. 10. Alſo, collectively, *Chariots.* 1 Kings iv. 26, or v. 6. As a N. fem. מרכבה, in Reg. מרכבת, *A chariot* or *carriage.* See Gen. xli. 43. xlvi. 29. 1 K. x. 29. 2 K. v. 26.

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* See Bp. *Lowth*'s Note, who ſuppoſes that the Medes might literally uſe their large *bows themſelves* as offenſive weapons againſt the younger perſons. But Qu?

1 Chron. xxviii. 18, is rendered, *And gold for the pattern of* the chariot of *the Cherubims*; but had this been the ſenſe, the N. for *chariot* would have been in Reg. מרכבת, as in other inſtances. I would therefore rather tranſlate the Heb. words, *And according to the pattern* (ſee ver. 11, 19.), המרכבה of the vehicle, namely, הכרובים *of the Cherubim* (*he gave*), *gold,* לפרשים *according to them* (*their*) *ſpreading out* (i. e. their wings, ſo LXX διαπετασμενων ταις πτερυξι, and Vulg. extendentium alas), *and overſhadowing the ark of the purification of Jehovah.* I am obliged here to make uſe of the word *vehicle* for want of a better; but what I mean is, that the *Cherubim* themſelves *with their wings ſpread out* are here called the מרכבה *of Jehovah,* foraſmuch as the *God-man* uſed to appear in glory *above them,* and thence give oracular anſwers. See Exod. xxv. 22. Num. vii. 89. Lev. xvi. 2. Ezek. i. 26.

In Deut. xxxiii. 26, Jehovah is ſaid רכב *to ride upon* the heavens (comp. Pſ. lxviii. 5, 18, 34.)—upon a cloud, Iſa. xix. 1; and the clouds and whirlwinds are ſaid to be his *chariots,* Pſ. civ. 3. Iſa. lxvi. 15, comp. Pſ. xviii. 11; and in Hab. iii. 8, mention is made of *his chariots and horſes of ſalvation.* And from theſe tremendous appearances of Jehovah, accompanied with fire, glory, darkneſs, clouds, and whirlwinds, and the expreſſions of believers concerning them, we may in part deduce the heathen cuſtom of equipping their idols with *chariots* and *horſes.* Thus we read of the *horſes* and *chariots* of the שמש or *ſolar light,* 2 K. xxiii. 11. (Comp. under סס I.) So *the chariot* and *horſes* of Apollo or *the Sun* are famous in the Roman mythology †. *Xenophon,* Cyropæd. lib. viii. (p. 460, edit. *Hutchinſon,* 8vo.) mentions two white *chariots, crowned,* the one ſacred to *Jupiter* (Διος), the other to the *Sun,* among the *Perſians* in the time of *Cyrus*; and *Herodotus,* lib. vii. cap. 40, ſpeaks of a *chariot* drawn by eight horſes, and conſecrated to *Jupiter* (Διος) among the ſame people in the reign of *Xerxes.* So *Homer* and the Latin poets furniſh their gods in general with the like equipage, as *Jupiter,* Il. viii. lin. 41, &c. *Horace,* Carm. lib. i. ode xii. lin. 58, ode xxxiv. lin. 5, &c.; *Juno,* Il. v. lin. 720, &c. 767, &c. Il. viii. lin. 381, &c. *Virgil,* Æn. i. lin. 21.; *Neptune,* Il. xiii. lin. 23, &c. *Virgil,* Æn. i. lin. 160. And thus that mad idolater, the Emperour *Heliogabalus,* uſed to drive his Phenician god once a year to the magnificent temple he had prepared for him in the ſuburbs of Rome, ἁρματι, χρυσῳ τε και λιθοις τιμιωτατοις πεποικιλμενῳ in *a chariot* richly adorned with gold and precious ſtones." *Herodian,* lib. v. cap. 16. And the ancient Canaanites appear to have had the ſame emblems of the *Circulation* and *Motions of the heavens*; for in Joſh. xix. 5, we read of a place named בית המרכבת *The houſe* or *temple of the chariot*; called, 1 Chron. iv. 31, בית מרכבות.

II. Leſs properly in Hiph. *To cauſe to ride,* i. e. *put,* as the hand upon a bow. 2 K. xiii. 16. Alſo, *To cauſe to ride, toſs about,* as by the wind. Job xxx. 22.

III. As a N. רכב *The upper mill-ſtone,* which *rides* upon the lower, q. d. *the rider.* occ. Deut. xxiv. 6. Jud. ix. 53. 2 Sam. xi. 21. So in Deut. where it was neceſſary to make the diſtinction, the LXX render it επιμυλιον, and Vulg. ſuperiorem molam. Comp. under רחם I.

IV. Chald. As a N. fem. plur. in Reg. ארכבת *The knees,* ſo called, either becauſe they are ſupported by, and *ride,* as it were, upon the *os tibia,* or by tranſpoſition, from the Heb. ברך *the knee.* occ. Dan. v. 6.

רכל

I. *To trade, traffick, merchandiſe.* It occurs in the form of a Participle Benoni in Kal, רוכל *A perſon trading, a merchant,* Cant. iii. 6; and frequently as a Participle or participial N. plur. רכלים *Merchants, traders.* 1 K. x. 15. Ezek. xvii. 4, & al. freq. As a participial N. fem. in

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* See Mr. *Harmer*'s Outlines of a New Commentary on Solomon's Song, p. 126.

† See the ſtory of *Phaëton* in *Ovid*'s Metam. lib. ii. fab. i. particularly lin. 105, &c. lin. 153, &c.

Reg. רכלת *A female trader*. Ezek. xxvii. 3, 23. Alſo, *Merchandiſe*. Ezek. xxviii. 5, 16. As a participial N. fem. in Reg. מרכלת *A mart, market*. Ezek. xxvii. 24.

II. As a N. רכיל *A buſy body, a trader in ſlander, a tale-bearer*. occ. Lev. xix. 16. Prov. xi. 13. xx. 19. Alſo, *Slander, tale-bearing*. occ. Ezek xxii. 9. Jer. vi. 28. ix. 4. In the two latter paſſages it is uſed adverbially, the particle ב being underſtood, as uſual. Comp. 1 Tim. v. 13.

רכס

I. *To bind hard* or *cloſe, to join, connect*. So the LXX render it by σφιγγω and συσφιγγω, and Vulg. by ſtringo. occ. Exod. xxviii. 28. xxxix. 21.

II. As a N. maſc. plur. in Reg. רכסי *Combinations, conſpiracies*. occ. Pſ. xxxi. 21; where the Chaldee Targum גדודי *Troops*.

III. As a N maſc. plur. רכסים, rendered by the LXX τραχεια, and by the Vulg. aſpera, *rough places*, are oppoſed to בקעה *a break* between two mountains, *a valley*, and ſeem properly to denote the *rugged, firm, coheſive parts* of which mountains uſually conſiſt, ſuch as ſtones, metals, and minerals. occ. Iſa. xl. 4.

רכש

I. *To earn, acquire by labour* or *induſtry*. Gen. xii. 5, & al. As a participial N. רכוש *Subſtance* or *wealth ſo acquired, acquiſition*. Gen. xii. 5. xiii. 6. xiv. 16, & al. freq.

II. As a collective N. רכש *Working cattle*, ſuch as horſes, aſſes, mules, camels, that *earn* their living by their labour. (See Deut. xxv. 4.) occ. 1 K. iv. 28. Eſth. viii. 10, 14. Mic. i. 13. Comp. Gen. xxxi. 18; which laſt paſſage the learned Mr. *Bate*, to obviate the objection of tautology, thus renders, "*And he drove away all his cattle, and all his* רכש beaſts *which* he had earned, מקנה קנינו *the ſubſtance of his own acquiring, which he* רכש earned *in Meſopotamia*." Integrity of the printed Heb. Text, p. 24.

Der. French, *Riche, richeſſe*. Eng. *Rich, riches*.

רם

I. In Kal, *To be lifted up, exalted, elevated*. Gen. vii. 17. Num. xxiv. 7. Job xxii. 12, & al. freq. In Hiph. *To lift up, elevate, erect*. Gen. xiv. 22. xxxi. 45. In Huph. *To be lifted up, heaved*. Exod. xxix. 27. Lev. iv. 10. This word is applied to the voice, eyes, heart, &c. On Deut. viii. 14. xvii. 20. Pſ. xviii. 28. cxxxi. 1, comp. under גבה I. As a Participle or participial N. רם *Elevated, high*. Deut. i. 28. xii. 2. xxvii. 14, & al. freq. As Ns. רום *Elevation, haughtineſs*. Prov. xxi. 4. (Comp. ch. xxx. 13.) Iſa. ii. 11. x. 12. As a N. fem. רמה, plur. רמות *A raiſed place*. Ezek. xvi. 25, 31, 39. מרום *Height, high*. 2 Sam. xxii. 17. 2 Kings xix. 22. Pſal. lxviii. 19. lxxv. 6, & al. Fem. תרומה *An heave-offering, an oblation*, which was *heaved* or *lifted up* before the Lord. See Exod. xxix. 27, 28. Plur. תרומות *Offerings, gifts*, to a prince or great man. Prov. xxix. 4. In the common printed editions is once read תרומיה *An oblation*. Ezek. xlviii. 12. But Bp. *Newcome* obſerves, that three MSS. meaning of *De Roſſi*'s, there have תרמה.

Hence the Old Latin *Ruma*, denoting the *female breaſt* from it's *elevated form*; whence their goddeſs *Rumina* or *Rumilia*, whoſe office it was to make young infants *ſuck*. See *Montfaucon*'s Antiquité Expliquée, tom. ii. p. 328, and pl. cciii. fig. 3, where this idol is repreſented with a *large breaſt, ſuckling* an infant. And from this goddeſs *Rumina*, the famous fig-tree under which Romulus and Remus *were ſuckled*, might be called Ficus Ruminalis. See *Spence*'s Polymetis, dial. x. p. 156, note 93.

II. In Niph. or Hiph. *To riſe up, raiſe up oneſelf*. Num. xvi. 45, or xvii. 10.

III. In Hiph. *To take off, take away*. Lev. iv. 8, 10. Num. xvi. 37, or xvii. 2. Ezek. xxi. 26, or 31. xlv. 9. In Huph. *To be taken away*. Dan. viii. 11; where ten of Dr. *Kennicott*'s Codices read הרם, and ſixteen, together with the *Keri*, הורם.

IV. In Hiph. *To raiſe, levy* (from French lever, or Lat. levo, *to raiſe*) as an aſſeſſment or tribute. Num. xxxi. 28.

V. As a N. רים, plur. רמים. See under ראם II.

VI. As a N. ארמון, plur. fem. ארמנות *A raiſed* or *lofty building, a turret* or *tower*. See 1 K. xvi. 18. 2 K. xv. 25. Prov. xviii. 19. Iſa. xxiii. 13.

רמם In Kal and Hiph. *To raiſe*, or *lift on high, to exalt* or *extol very much*. 1 Sam. ii. 7. 2 Sam. xxii. 49. Ezra ix. 9, & al. freq. So רוממתי in Iſa. i. 2, is rendered by the LXX, *Symmachus*, and *Theodotion* ὕψωσα, and by the Vulg. exaltavi, *I have exalted*; but the V. in this paſſage ſeems rather to ſignify, *to make tall, bring up to tallneſs*, as it is plainly uſed Iſa. xxiii. 4, and perhaps the Greek Tranſlators and Vulg. meant to expreſs this ſenſe in the former text, as the LXX and Vulg. plainly did in the latter, where the LXX render it by ὕψωσα, and the Vulg. by ad incrementum perduxi *I have brought to growth*. Comp. Ezek. xxxi. 4, and ſee *Vitringa* on Iſa. i. 2. Alſo in Kal, *To be exalted* or *extolled*. occ. Pſ. lxvi. 17. So *Symmachus* ὑψωθη. But is not רומם in this paſſage rather a N. ſignifying *Exaltation, praiſe?* As a N. fem. in Reg. רממת *Exaltation, lifting or raiſing up on high*. Iſa. xxxiii. 3. So *Symmachus* τȣ ὑψωθηναι, and Vulg. exaltatione. Fem. plur. רוממות *Exaltations, high praiſes*. Pſ. cxlix. 6. Thus *Aquila* ὑμνολογιαι, LXX ὑψωσεις, and Vulg. exaltationes.

Der. *Room, roomy*. Qu?

רמא See under רמה IV.

רמה

With a radical, but mutable or omiſſible, ה.

In general, *To caſt, throw, project*.

I. In Kal, *To caſt, project, ſhoot*, as with a bow. occ. Pſ. lxxviii. 9. Jer. iv. 29; in both which texts the particle ב *with* is, as uſual, underſtood before קשת, and in the former the LXX, according to the *Complutenſian* edition, render רומי קשת by βαλλοντες τοξοις ſhooting *with bows*.

II. In Kal, Tranſitively, *To caſt* or *throw* into ſome calamity or evil. occ. Exod. xv. 1, 21, *The horſe and his rider* רמה hath he thrown (namely by emboldening them to purſue; comp. ver. 4, and ch. xiv. 17, 18. and under ידה II.) *into the ſea*. LXX, ερριψεν εις ϑαλασσαν, he hath caſt *into the ſea*; Vulg. *dejecit* in mare, he hath caſt down *into the ſea*.

III. In Kal, Tranſitively, *To throw* into ſome diſagreeable ſituation or circumſtances *by deceit* and *fraud*, In fraudem impellere, *aut* injicere, *To deceive, cheat, throw*, or *fling*, in this ſenſe, according to our vulgar Engliſh expreſſion. See Prov. xxvi. 19. Gen. xxix. 25. Joſh. ix. 22. 1 Sam. xix. 17. As Ns. רמיה, מרמה, תרמה, and תרמית *Injurious deceit, miſchievous fraud*. See Job xiii. 7. xxvii. 4. Gen. xxvii. 35. xxxiv. 13. Jud. ix. 31. Jer. viii. 5. Comp. Pſ. lxxviii. 57. Hoſ. vii. 16. The Vulg. in Prov. x. 4. xii. 24, renders רמיה by remiſſa *remiſs, ſlack*; but notwithſtanding this verſion, and what *Schultens* has written on Prov. and Mr. *Bate* in Crit. Heb. the word does not appear ever to have this meaning; but *deceit* or *fraud* makes very good ſenſe in all the texts, where it has been ſuppoſed to denote *ſlackneſs*, namely, Prov. x. 4. xii. 24, 27. xix. 15. Jer. xlviii. 10.

IV. Chald. As a N. רמה and רמא *To caſt, caſt down*. Dan. iii. 20, 24. vi. 16, or 17. Alſo, *To be caſt*. Dan. iii. 21. vi. 24. But in both theſe laſt cited texts it ſhould be rather rendered actively, *To caſt*. In Ith. *To be caſt*. Dan. iii. 6, 15, & al. Alſo in Kal, with the particle על *upon* following, *To caſt* or *lay*, "*impoſe*," (Eng. Tranſlat.) as a tribute, *upon*. occ. Ezra vii. 24; where Vulg. imponendi *of impoſing*.

V. As a N. maſc. or fem. רמה *A worm*, ſo called from the manner of it's motion, which is performed by * *ſhooting out* or *projecting* the fore-part of it's body, and drawing the hinder part after it. Exod. xvi. 24. Job vii. 5. Iſa. xiv. 11, & al. Comp. Ezek. xxxii. 5. Hence as a V. *To produce worms*, q. d. *To crawl with worms*. occ. Exod. xvi. 20. To illuſtrate Job xxv. 6, I obſerve from the learned *Haller*, that "the majority of anatomiſts have agreed in this hypotheſis, that *the ſeminal vermicle is the firſt rudiments of a man*, almoſt in the ſame manner as a caterpillar or grub is the origin of a fly." Phyſiology, Lect. xxxiii. § 786, edit. *Mihles*, where ſee more.

VI. It appears from Joſh. xiii. 27, that the Canaanites had a temple to הרם *The Projector*, by which they ſeem to have meant the *material ſpirit*, or rather *heavens*, conſidered as *projecting, impelling*, and *puſhing forwards* the planetary orbs in their courſes. The Egyptian and Grecian *Hermes* was originally an idol of the ſame kind. Hence he was repreſented with *wings* on his head and feet, hence in his hand the *Caduceus* or Rod (the emblem of *Power*), encircled with

* See *Nature Diſplayed*, vol. i. p. 4, and *Derham's* Phyſico-Theology, book ix. chap. i. note 1.

two interwoven ſerpents, to repreſent the joint action of the *conflicting ethers* (שחקים) or of the *light* and *ſpirit in expanſion*, and hence it was reckoned a piece of honour done to him to *throw a ſtone* at the foot of his ſtatue. By miſtaking the meaning of his original name, the latter Greeks and Romans indeed made him the God of *deceit*, *cheating*, and *theft* *. " *Vincentius Belovacenſis* makes mention of two *Indian* nations, among whom it was an ancient cuſtom to go round their idols with their hair torn off (*decalvatos*) naked, and howling, and to *caſt ſtones* on an heap, which was raiſed to the honour of their gods.—This they did twice a year, namely, at the *vernal* and *autumnal equinox* †. As this cuſtom deſcended from the *Indians* to the *Arabs*, and *Mahomet* found, that in his time it was obſerved in honour of *Venus*, he ordered it to be continued, though he removed other traces of idolatry." Thus *Martinius*, Lexic. Etymol. in *Mercurius* ‡. But whether the *Arabians* derived this idolatrous ſervice of *throwing ſtones* from the *Indians*, or not, certain it is that the cuſtom itſelf is ſtill obſerved by the Mahometan *Hadgees* or pilgrims on their return from Mecca §.

VII. As a N. רמון *The pomegranate*, tree and fruit. Num. xiii. 24. xx. 5. 1 Sam. xiv. 2. Cant. iv. 3, & al. freq. It ſeems to have it's name from the || *ſtrong projection* or *reflection of light*, either from the fruit, or from the *ſtar-like* flower with ſix leaves or rays at the top of the fruit. The Greek name 'Ροα, of the tree, and 'Ροισκος, of the fruit, by which the LXX render the Heb. רמון, aim perhaps at the ſame thing, being derived from *ρεω to flow*.

Cant. viii. 1, or 2, עסים רמני *Wine of my pomegranates*, i. e. either *wine* acidulated with the juice of pomegranates, which the * Turks about Aleppo ſtill mix with their diſhes for this purpoſe; or rather, *wine made* of the juice of pomegranates, of which Sir *John Chardin* ſays they ſtill make conſiderable quantities in the *Eaſt*, particularly in *Perſia*. See *Harmer*'s Obſervations, vol. i. p. 377, 8.

The brazen *pomegranates* which Solomon placed in the net-work over the crowns which were on the top of the two brazen pillars, appear plainly intended to repreſent the *fixed ſtars ſtrongly reflecting light* on the earth and planets. See 1 K. vii. 18, 20, 42. 2 Chron. iv. 13. Jer. lii. 22, 23, and Mr. *Hutchinſon*'s Columns, p. 66; and comp. under גרל II. 2. So the artificial *pomegranates* which were ordered to be fixed on the ſkirt of Aaron's robe, Exod. xxviii. 33, 34, were, I apprehend, to repreſent thoſe *ſpiritual ſtars*, even the children of God, who, by a light derived from their great High-Prieſt, *ſhine as lights* or *luminaries* (φωστηρες) *in the world*. Phil. ii. 15. (comp. Mat. v. 14, 16. Eph. v. 8. 1 Theſſ. v. 5. Rev. i. 16, 20.) and who, like *the bells* which accompanied the *pomegranates*, are continually *to proclaim the perfections* (τας αρετας εξαγγελλειν) *of him who called them out of darkneſs into his marvellous light*. See 1 Pet. ii. 9.

VIII. As a N. רמון and רמן *Rimmon*. A *Syrian* idol, mentioned 2 K. v. 18. Mr. *Hutchinſon*, Trin. of Gent. p. 305, thinks it collectively expreſſes *the fixed ſtars*, and *the reflection* or *ſtreams of light from them*. To confirm this opinion we may obſerve, that the clear unclouded ſky of *Syria*, where *the ſtars ſhine* with peculiar and amazing beauty and luſtre, and the immemorial cuſtom of the inhabitants paſſing the nights in ſummer on the houſe-tops, without any other covering than the canopy of heaven—that theſe circumſtances muſt greatly contribute to an enthuſiaſtic, and in conſequence an idolatrous admiration of thoſe *ſplendid orbs* among the *Syrians* †. " *Achilles Tatius* mentions an ancient temple at

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* Comp. Senſes I. and III. above, and ſee *Hutchinſon*'s Moſes's Princip. part ii. p. 315, & ſeq. and Trin. of Gent. 426, & ſeq. and *Greek* and *Eng*. Lexicon in 'ΕΡΜΗΣ.

† At which ſeaſons (by the way) the earth is *puſhed* to it's ſouthern and northern declination.

‡ Comp. Vulg. in Prov. xxvi. 8; *Selden* De Diis Syris, Syntag. ii. cap. 15; *Maimonides* De Idololat. cap. iii. § 2, and *D. Voſſius*, Not. p. 39.

§ See *Pitt*'s Account of the Mahometan Religion, ch. vii. p. 139, 4th edit.; *Sale*'s Prelim. Diſc. to *Koran*, ſect. iv. p. 120, 1; Modern Univ. Hiſt. vol. i. p. 215, 216, 356, 1ſt edit.

|| " A paliſade of pomegranate trees muſt ſurely appear *all in flame* in the *flowering* ſeaſon." *Nature Diſplayed*, vol. ii. p. 65.

* See *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 107.

† See Mr. *Wood*'s excellent Obſervations on this ſubject in his *Ruins of* Balbec.

Pelusium [in Egypt] in which was a statue of the deity styled *Zeus* [i. e. *Jupiter*] *Caſius*, * holding this myſterious fruit [the *pomegranate*] in his hand. We may from hence infer that he was upon mount *Caſius* worſhipped in the ſame attitude: and the god *Rimmon*, mentioned in the ſacred writers, was probably repreſented in the like manner." Thus Mr. *Bryant*, New Syſtem, vol. ii. p. 381. I add, that it is not improbable that the idol *Rimmon*, whatever it was, might, as in other inſtances (comp. under מלך VI. VII.), be denominated from the myſtical inſigne which he bore.

רמח

Occurs not as a V. in Heb. but in Arabic denotes *To ſtab*, as with a *ſpear*, "confodit haſtâ." *Caſtell.* As a N. רמח *A ſpear, lance*, or *pike*. Num. xxv. 7. Joel iii. 15, or iv. 10, & al. freq.

Hence perhaps Lat. *rumex* a ſpear.

רמך

Occurs not as a V. in Heb. but as a N. *fem.* plur. with a *maſculine* termination (like נמלים, נשים, עוים, &c.) רמכים *Mares.* Once, Eſth. viii. 10, *Mules* בני רמכים *the offspring* of mares. Comp. Note under אחשתרנים, where may be ſeen Monſ. *Buffon*'s teſtimony, that "there are two ſorts of mules; the firſt, the *great mule, which is produced from the coupling of the he-aſs with the mare*; the ſecond, the little mule, produced from the horſe and the ſhe-aſs."

רמכים as well as the preceding אחשתרנים ſeems a foreign, i. e. an Aſſyrian or Perſian word. So רמכה in Arabic ſignifies *a mare*, particularly *a brood one.* See *Bochart*, vol. ii. p. 101, 2.

Hence perhaps by tranſpoſition the old Gauliſh *marc*, the Britiſh or Welſh *march*, and the old German *merch* and *mare*, all denoting a *horſe*, as *mare* ſtill does in Engliſh the female of that ſpecies. From *maere* and *ſchalck* ſkilful, or an attendant, may be derived the word *Mareſchal* (now *Marſhal*) an officer whoſe buſineſs anciently was to take *care of the horſe*. See *Martinii* Lexic. Etymol. in *Mareſchalcus*, and *Bochart*, vol. i. 674, 5.

רמן See under רמח VII. VIII.

רמס

In Kal, *To tread, trample.* 2 K. vii. 17. Iſa. i. 12, & al. freq. On Nah. iii. 14, obſerve, that at this day in Perſia "the brickmakers *tread* the clay with their feet." *Complete Syſt. of Geography*, vol. ii. p. 177, col. 1. In Niph. *To be trodden, trampled.* Iſa. xxviii. 3. As a N. מרמס *A treading, trampling, conculcation, place of treading.* Iſa. v. 5. vii. 25. x. 6, & al.

רמש

I. *To move, move along, move itſelf.* Gen. i. 21, 30. ix. 2. Pſ. civ. 20.

II. *To move* in a particular manner, without riſing from the ground, *to creep, crawl, to move* as reptiles on the ground, Lev. xi. 44. Deut. iv. 18.—or as fiſhes in the waters, Lev. xi. 46. Pſ. lxix. 35. As a N. רמש *A creeping* or *crawling animal, a reptile.* It is diſtinguiſhed from בהמה *a large tame animal*, and from חית *the wild beaſt*, Gen. i. 24, 25, & al. and applied to the aquatic tribes, Pſ. civ. 25.

רן

I. *To vibrate freely, move to and fro*, or *up and down, with quickneſs and freedom.* Iſ. xxxv. 6, ותרן לשון אלם *And the tongue of the dumb* ſhall move freely; where LXX τρανη εϛαι *ſhall be clear*, Vulg. aperta erit *ſhall be looſed.* Comp. Pſal. li. 16. lxxi. 23.

Job xxxix. 23, *Againſt him* (i. e. *the Arabian war-horſe*) תרנה אשפה *the quiver* (i. e. the arrows in, or from, the quiver, of the enemy namely) may ſhake (LXX γαυρια *exulteth*), *the head of the ſpear and the javelin.* See *Scott*'s Note.

II. As a N. ארן A ſpecies of *pine-tree*, Iſa. xliv. 14, where LXX Πιτυν, and Vulg. Pinum, perhaps thus named from it's *vibratory* or *waving* motion by reaſon of it's height and pliableneſs, according to that of *Horace*, Carm. lib. ii. ode x. lin. 9, 10,

> *Sæpius ventis* agitatur *ingens*
> Pinus——
>
> The lofty *pine* by ſtorms *is* often *toſt.*

So the Lat. name *pinus*, whence Eng. *pine*, may be from Heb. פנה *to turn.* Comp. רנן II.

III. In Kal, *To move to and fro*, or *leap for joy, to exult.* So the LXX in Pſal. xxxv. 27. Iſa. lxv. 14, render the ſimple word, as they frequently do the reduplicate רנן, by αγαλλιαομαι, and the N.

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* "Προσβεβηνται δε την χειρα, και εχει 'ΡΟΙΑΝ επ' αυτη. Της δε 'Ροιας ὁ λογος μυϛικος." *Achil. Tat.* lib. iii. p. 167.

רנה by *αγαλλιαμα*, and *αγαλλιασις*; but indeed there are many paſſages where it may be dubious whether this or the following ſenſe of the Root be preferable.

IV. In Kal, *To cauſe a briſk vibration* in the air *by ſound, to ſhout, cry aloud*, in order to make others hear, Prov. i. 20. —for joy and praiſe, Lev. ix. 24. Iſa. xii. 6. Job xxxviii. 7.—for ſorrow, Lam. ii. 19. As a N. fem. רנה, and in Reg. רנת, *A ſhouting, crying out, proclamation*. See 1 K. vii. 28. xxii. 36. Pſal. xlii. 5. lxi. 2. lxxxviii. 3. On Iſa. xliii. 14, ſee under ברח I. As a N. maſc. plur. in Reg. רני *Shoutings*. occ. Pſ. xxxii. 7.

Riscus, a Trunk Terence Eunuch act 4. 1. 5 line 17.

V. As a N. ארון. In general, *An ark* or *cheſt*, ſo called perhaps from it's *reverberation of ſound*, or *hollow ſounding*, as we ſpeak. Comp. צרח II.

1. *A cheſt* or *coffer* to receive and hold money. occ. 2 K. xii. 9, 10. 2 Chron. xxiv. 8, 10, 11.
2. *A coffin* or *cheſt* to put a dead corpſe in for burial. occ. Gen. l. 26. Comp. under קבר.
3. And moſt generally, *The cheſt* or *ark* of the teſtimony on which the Cherubim ſtood in the Holy of Holies. As there was a ſacred tabernacle before that erected by *Moſes* (ſee Exod. xxxiii. 7–10.), and the Cherubim were inſtituted even from the fall of man (ſee Gen. iii. 24, and under כרב V.) ſo doubtleſs the *Ark of the Teſtimony* alſo was of the ſame antiquity, and from the beginning repreſented to believers Chriſt God-man, raiſed from the dead, no more to die, but exalted to heaven with *triumph and great glory*, and *inveſted with all power both in heaven and in earth*. (Comp. Pſal. xvi. 10. Acts ii. 27. xiii 35. Rom. vi. 9. Matt. xxviii. 18. Rev. xi. 19.) Hence we ſee the reaſon why this ſacred and highly important emblem was ordered to be made of *Shittim*, i. e. a kind of *incorruptible** wood, to be overlaid with *gold* within and without, and to be ſurrounded with a *crown*. See Exod. xxv. 10, 11. xxxvii. 1, 2.

We meet with imitations of this divinely inſtituted emblem among ſeveral heathen nations, both in ancient and modern times. Thus *Tacitus* (De Mor. German. cap. 40.) informs us, that "the inhabitants of the north of *Germany*, our *Saxon* anceſtors, in general, worſhipped *Herthum* or *Hertham* †, that is, the *Mother Earth* (Terram Matrem), and believed her to interpoſe in the affairs of men, and to viſit nations; that to her, within a ſacred grove, in a certain iſland of the ocean, a *vehicle*, covered with a veſtment, was conſecrated, and ‡ *allowed to be touched by the prieſt alone*, who perceived when the goddeſs entered into this her *ſecret place* (penetrali) and with profound veneration attended her vehicle, which was drawn by ‖ *cows*. While the goddeſs was on her progreſs, days of rejoicing were kept in every place which ſhe vouchſafed to viſit. They engaged in no war, they meddled not with arms, they locked up their weapons; peace and quietneſs only were then known, theſe only reliſhed, till the ſame prieſt reconducted the goddeſs, ſatiated with the converſation of mortals, to her temple. Then the vehicle and veſtment, and, if you will believe it, the goddeſs herſelf was waſhed in a ſecret lake."

Among the *Mexicans*, *Vitziputzli*, their ſupreme god, was repreſented in a human ſhape, ſitting on a throne, ſupported by an *azure globe*, which they called *heaven*. Four *poles* or *ſticks came out from two ſides of this globe*, at the ends of which ſerpents heads were carved, the whole making a *litter*, which the prieſts carried on their ſhoulders whenever the idol was ſhewed in public." *Picart*'s Ceremonies and Religious Cuſtoms, vol. iii. p. 146.

In Lieutenant *Cook*'s Voyage round the World, publiſhed by Dr. *Hawkſworth*, vol. ii. p. 252, we find that the inhabitants of *Huaheine*, one of the iſlands lately diſcovered in the South Sea, had "a kind of *cheſt* or *ark*, the lid of which was nicely ſewed on, and thatched very neatly with palm-nut leaves: it was fixed upon *two poles*, and ſupported on little arches of wood, very neatly carved: the uſe of the poles ſeemed to be to remove it from place to place, in the manner of our ſedan-chairs: in one end of it was a ſquare hole, in the middle of which was a ring touching the ſides, and leaving the angles open, ſo as to form a round hole within, a ſquare one without. The firſt time Mr. *Banks* ſaw this *coffer*, the aperture at the end was ſtopped with a piece of cloth, which, leſt he ſhould give offence, he left untouched. *Probably there was then ſomething within*; but now the cloth was taken away, and upon looking into it, it was found empty. *The general reſemblance between this repoſitory and the ark of the Lord among the Jews is remarkable*; but it is ſtill more remarkable, that upon enquiring of the [Indian] boy what it was called, he ſaid, Ewharre no Eatua *The Houſe of God*; he could however give no account of it's ſignification or uſe." In the neighbouring iſland of *Ulietea* "were alſo four or five Ewharre no Eatua or *Houſes of God*, like that we had ſeen at *Huabeine*." p. 257.

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* So LXX ασηπτων.

† *Hertham* ſeems plainly derived from the Heb. ארץ (צ being, as uſual, changed into ט) *Earth*, and אם *Mother*.

‡ Comp. 2 Sam. vi 6, 7. 1 Chron. xiii. 9, 10.

‖ Comp. 1 Sam. vi. 7, 10.

רן I. *To vibrate briſkly, to move backwards and forwards*, or *up and down quickly* and *repeatedly*. Spoken of the lips, Pſ. lxxi. 23.—of the tongue, Pſ. li. 16. It occurs in a Hiph. ſenſe, and is applied to the heart. Job xxix. 13, *And the widow's heart* ארנן I cauſed to leap or palpitate, namely with joy. In Hith. *To exult*. occ. Pſal. lxxviii. 65, *As a ſtrong man* מתרונן exulting *with wine*.

II. *To wave to and fro*, as trees. Pſ. xcvi. 12.

III. As a N. fem. רננה *The vibration of light*. occ. Job iii. 7. Comp. under גלמוד.

IV. In Kal and Hiph. *To ſhout aloud* or *intenſely, to cry* or *proclaim aloud*. Pſ. lix. 17. lxxxi. 2. xcv. 1. Comp. Iſa. xxxv. 2. As a N. fem. רננה *Loud* or *repeated ſhouting, ovation, triumph*. occ. Job xx. 5. Pſ. lxiii. 6. c. 2. But quere whether in the firſt and laſt of theſe texts it ſhould not rather be rendered *Exultation* (ſo LXX in the latter Αγαλλιασει), and whether in Pſ. lxiii. 6, it does not denote the *free and repeated motion* of the lips?

V. As a N. maſc. plur. רננים *Oſtriches* (thus Vulg. Struthionis *the oſtrich*), occ. Job xxxix. 13, ſo called, according to *Bochart*, vol. iii. 245, from their *cry*; but I rather apprehend, from their *peculiar* and *ſwift motion*, which, by the length of their legs, and *quivering* of their wings, is ſomewhat between running and flying. Comp. מרא I. and עלם II.

Der. *Rant, run*, the old Eng. *Rane* a ſong, and *to rane* ſing. Alſo the *rein*-deer, from his ſwiftneſs*.

רנב

As a N. fem. ארנבת *The hare*. See among the Pluriliterals in א.

רס

To moiſten, temper with moiſture. occ. Ezek. xlvi. 14.

רסס It occurs not as a V. in this form, but as a N. maſc. plur. רסיסים *Droppings* or *drops*, of water. occ. Amos vi. 11. Cant. v. 2. So in the latter text the LXX, *Aquila*, and *Symmachus* ψεκαδων, and Vulg. guttis, *drops*. See under חפל I. and *Harmer*'s Obſervations, vol. i. p. 178.

רסן

Occurs not as a V. in Heb. but in Arabic ſignifies, *To bind with a rope*, particularly *a head-ſtall* (capiſtro), *to bind tight*, and ſo *manage a horſe*. See *Caſtell*. As a N. רסן *A bridle, the reins* or *head-ſtall of a bridle*, which are fixed to the beaſt's head, and by which the rider or driver *manages* or *guides* him. occ. Job xxx. 11. xli. 4, or 13. Pſ. xxxii. 9. Iſa. xxx. 28, *And a miſguiding* רסן על לחיי עמים bridle *upon the jaws* or *cheeks of the nations*.

רע

I. In Kal, *To break, break off, break in pieces, rend, deſtroy*. Pſ. ii. 9. Jer. ii. 16. xi. 16. xv. 12. xxii. 22. Job xxxiv. 24, & al. So in Chald. Dan. ii. 40.

II. In Kal, *To break, afflict*. Job xxiv. 21, רעה (Particip. fem. agreeing with the preceding עולה *Inſolence*) Afflicting *the barren who beareth not*. Alſo, In Kal, *To be broken, ruined, afflicted*. Prov. xi. 15. xiii. 20. Iſa. viii. 9. As a N. fem. רעות, joined with רוח, *Breaking, contrition, affliction* of ſpirit. Eccleſ. i. 14, & al. רעיון The ſame. Eccleſ. i. 17. ii. 22, & al.

III. In Kal, it denotes the *breaking* ſome eſtabliſhed order, or preconceived deſign, plan, or the like, ſo, *To be evil, wrong, diſordered*. Gen. xxi. 11, 12. Deut. xv. 10. Neh. ii. 3, & al. freq. In Hiph. *To do*

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* Theſe animals are ſo *fleet*, that they will with eaſe draw the Laplanders ſledges *thirty leagues* or *ninety miles a day*. See *Buffon*, Hiſt. Nat. tom. x. p. 249, 12mo. and *Travels through the Northern Parts of Europe*, paſſim.

evil, *wrong*. Gen. xliii. 5. xliv. 5. Exod. v. 22, & al. freq. As a N. רע *Evil*, *wrong*, both as a Subſtantive and an Adjective. See Gen. ii. 9, 17. viii. 21. xiii. 13. xl. 7. xli. 21. freq. occ. As a N. fem. רעה, and in Reg. רעת, *Evil*, *miſchief*, *wickedneſs*. Gen. vi. 5. xix. 19. Jer. iv. 14. ix. 2, & al.

IV. In Hiph. *To break the order of the air by a loud ſound*, clangere, vociferari, *to cauſe to reſound*, *to make a loud ſound* as with the voice, *to ſhout*. Joſh. vi. 4, 9, 15, 19, or 5, 10, 16, 20. Job xxx. 5. Pſ. xli. 12, & al.—*To clang*, as with trumpets. Num. x. 9. 2 Chron. xiii. 12. As Ns. רע and רעה *Vociferation*, *ſhouting*. Mic. iv. 9. Exod. xxxii. 17. As a N. fem. תרועה *A loud ſound*, *a ſhouting* with the voice. Joſh. vi. 4. Ezra iii. 11, 12, 13, & al. Alſo, *A clangour* of trumpets. Lev. xxv. 9. Num. x. 5, & al. Comp. Pſ. cl. 5.

Though *ſound* in general might, with philoſophical propriety, be denominated from this Root רע, becauſe it *breaks the order of the air* (for what is all kind of ſound but a *peculiar vibration* thereof?) yet as the above words are appropriated to ſignify *loud* or *ſhrill ſounds*, I ſubmit it to the reader's judgement, whether they are not ſo applied by an onomatopœia, as *ring*, *clang*, *clink*, *tingle*, *tink*, *tinkle*, in Engliſh. Comp. צל III. And though it ſeems certain that the Heb. ע had anciently the power of a *vowel*, namely, that of *o* long, or of the Greek *ω*, yet I make little doubt but it had alſo frequently ſomewhat of a *naſal* or *guttural* ſound, like the French *on*, an obſcure *n*, or *ng**, being included in it (comp. ערד); and thus the Heb. ריע might be pronounced very nearly as the Eng. *ring*, and רע as *wrong*.

V. As a N. fem. יריעה *A curtain*. See under ירע.

VI. Chald. ארע *Below*. See ארע.

רעע I. In Hith. *To break*, or *be broken in pieces*. See רע I. occ. Iſa. xxiv. 19. (So *Theodotion* θραυσθησεται, and Vulg. confringetur) Prov. xviii. 24, איש רעים להתרועע *A man of friends*, i. e. who hath *many* intimate companions or friends (as they will call themſelves) is wont or ready (comp. under ל 21. and Amos viii. 4.) to be ruined, *but there is* אהב *a real friend* (as oppoſed to רעים) *who ſticketh cloſer than a brother*. See *Schultens* on the text, who obſerves that we have a ſimilar *Paronomaſia* in Prov. xiii. 20. Comp. under ירא III.

II. Chald. In Aph. or Hiph. *To break in pieces*. occ. Dan. ii. 40.

III. *To make a very loud* or *repeated noiſe* or *ſhouting*. occ. Iſa. xvi. 10. In Hith. *To ſound*, *reſound with a very loud noiſe*, *to ring again*, as we ſay. occ. Pſ. lx. 10. lxv. 14. cviii. 10.

Der. *Ring*, *wrong*, *wrangle*, *wring*, *wrench*, *range*, *rend*, *rent*. Old Eng. *ran*, ſeize. Alſo, *rough*, *ruffle*, *rugged*, *rogue*. Qu? Welſh *rhwygo* to rend, Eng. *rag*, *ragged*.

רעב

To hunger, *be hungry*. Gen. xli. 55, & al. freq. In Hiph. *To make hungry*, *cauſe to hunger*. Deut. viii. 3. Prov. x. 3. As a N. רעב *Hunger*, *famine*. Gen. xii. 10. Exod. xvi. 3. Deut. xxviii. 48, & al. freq. Alſo, *Hungry*. 2 Sam. xvii. 29. Job v. 5, & al. freq. As a N. רעבון *Famine*. occ. Gen. xlii. 19, 33. Pſ. xxxvii. 19.

Der. Lat. *Rabies*, *rabidus*, whence Eng. *Rabid*.

רעד

In Kal and Hiph. *To tremble*, *ſhake*. occ. Ezra x. 9. Pſ. civ. 32. Dan. x. 11. As Ns. רעד, and fem. רעדה, *Tremour*, *trembling*. Exod. xv. 15. Pſ. ii. 11, & al.

Der. *A reed*, which is ſo eaſily ſhaken by the wind. (See Matt. xi. 7.) Alſo, *To ride*, *rid*, *a riddle*, coarſe ſieve. *A rod*. Qu? Perhaps Lat. *rideo*, *riſum*, to laugh, whence Eng. *riſible*, *riſibility*. Comp. under צחק I.

רעה

With a radical, but mutable or omiſſible, ה.

Like the Latin paſco, and Eng. *to feed*, it is ſpoken both of the flock and of the ſhepherd.

I. In Kal and Hiph. Abſolutely, *To feed*, *feed itſelf*, as a beaſt does. See Gen. xli. 2, 18. Iſa. v. 17. xi. 7. lxv. 25.—as men. Iſa. xiv. 30.

II. Figuratively and Tranſitively, *To feed upon*, as aſhes. Iſa. xliv. 20; where there ſeems an alluſion to the eaſtern method of baking their cakes of bread under the

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* The LXX have ſometimes ſubſtituted Γ (g) for ע, as in Γαζα for עזה, Gen. x. 19. Γομος for עמר, Exod. xvi. 36. Γομοῤῥα for עמרה, Gen. xviii. 20, & al. freq.

aſhes, comp. under עג.—the wind. Hoſ. xii. 2.—truth. Pſal. xxxvii. 3.—as death does upon the deceaſed. Pſ. xlix. 15.

III. In Kal, *To feed, lead to,* or *ſupply with, food*, as ſhepherds do their cattle. Gen. xxix. 9. xxx. 31, 36. 1 Sam. xvii. 15, & al. freq. As a participial N. רעה, plur. רעים *A ſhepherd, a herdſman.* Gen. iv. 2. xiii. 7. Exod. ii. 17, & al. freq. As a N. רעי *A ſhepherd.* occ. Iſa. xxxviii. 12. Alſo, *A paſture.* occ. 1 K. iv. 23. As a N. מרעה, plur. in Reg. מרעי, *A paſture.* Gen. xlvii. 4. Ezek. xxxiv. 18. Fem. מרעית The ſame. Pſ. lxxix. 13. xcv. 7. Hence

IV. In Kal, *To feed, nouriſh, take care of, tend*, as Jehovah doth his people. See Gen. xlviii. 15. Pſal. xxiii. 1. lxxx. 2. Iſa. xl. 11.—as a good prince or ruler, his ſubjects. See 2 Sam. v. 2. vii. 7. Pſ. lxxviii. 71, 72. Mic. vii. 14. Ezek. ch. xxxiv. throughout.—as a ſpiritual paſtor, his flock. See Iſa. lvi. 11. Jer. iii. 15. It is alſo applied to the perſons *fed, nouriſhed*, or *tended*. Num. xiv. 33, *And your children ſhall be* רעים feeding *in the wilderneſs forty years.* So LXX νεμομενοι. As a N. maſc. plur. in Reg. רעי *Paſtoral cares, cares and attentions,* as of a *ſhepherd* for his *flock*. occ. Pſal. cxxxix. 17. Alſo, *Feedings*, i. e. *proceedings, behaviour*, as of one of God's *flock*. occ. Pſ. cxxxix. 2. See Mr. *Bate*'s Crit. Heb. p. 599.

V. In Kal, *To feed* or *nouriſh ſpiritually, to teach.* Prov. x. 21, *The lips of the righteous* feed (Vulg. *erudiunt* teach) *many.* Prov. xv. 14, *The heart of the diſcreet ſeeketh knowledge, but the mouth* (פי, for ſo read the Keri, Targum, LXX, Syriac, and Vulg. verſions, and more than twenty of Dr. *Kennicott*'s Codices) *of the ſtupid* feedeth, nouriſheth, *folly*, or (which ſeems to be better contraſted with the former hemiſtich) feedeth on *folly*; ſo Vulg. Os ſtultorum *paſcitur* imperitia. Fools *take* nothing but folly *in*, and therefore nothing but folly can come out.

VI. As Ns. רע and רעה, plur. רעים, *A meſſmate*, convictor (as Prov. xxviii. 7.), hence *a companion, friend, neighbour.* It is ſometimes uſed for an *intimate* or *ſpecial friend* or *companion*, neceſſarius, as Deut. xiii. 6. Jud. xiv. 20. Job ii. 11. Prov. xxix. 3. Hoſ. iii. 1. (where as likewiſe in Jer. iii. 20. Cant. v. 16, it denotes *a huſband*), but moſt commonly for *a companion* or *neighbour* in general, as Gen. xi. 3. Exod. xx. 16, 17. Lev. xix. 18. מרע and מרעה, plur. מרעים Nearly the ſame. See Gen. xxvi. 26. 2 Sam. iii. 8. Jud. xiv. 11. xv. 2. As a N. fem. רעות *A female companion* or *friend.* Exod. xi. 2, & al. Once, plur. Jud. xi. 38. So רעית *A female friend.* Cant. i. 9, 15, & al.

The Ns. רעה and רעות are applied to *animals*, and even to *things inanimate*, as well as to men. See Iſa. xxxiv. 14, 15, 16.

From this ſenſe of the N. it is once uſed as a V. in Hith. *To make oneſelf a companion, to aſſociate oneſelf with.* occ. Prov. xxii. 24. So LXX ισθι εταιρος *be a companion.* And, perhaps, in Kal, Iſa. viii. 9, where Eng. Tranſlat. *Aſſociate yourſelves*, ſo Targ. אתחברו, Vulg. congregamini, *be ye gathered together.*

VII. Chald. רעה *To will, deſire, affect.* It occurs not as a V. in the Heb. Bible, but frequently in the Targums, and is plainly corrupted from the Heb. רצה of the ſame import, by ſubſtituting ע for צ, as in ארע, from ארץ, &c. &c. As a N. fem. רעות *Will, pleaſure.* occ. Ezra v. 17. vii. 18. Hence

VIII. Chald. As a N. maſc. plur. in Reg. רעיוני *Thoughts, cogitations.* Dan. ii. 29, 30, & al.

רעל

I. In Hiph. or Huph. *To be violently agitated* or *ſhaken.* occ. Nah. ii. 4, הברשים הרעלו *The fir- (ſpears)* are ſhaken, or brandiſhed. As a N. רעל *Agitation, vertigo, confuſion*, like that occaſioned by drinking intoxicating liquor. occ. Zech. xii. 2. As a N. fem. תרעלה Nearly the ſame. occ. Pſ. lx. 5. Iſa. li. 17, 22. Comp. under חמר II. and כסה IV.

II. As a N. fem. plur. רעלות *Spangles, little thin plates of gold* or *ſilver*, with which the women adorned themſelves, *&c.* ſo called, becauſe continually *agitated by a tremulous motion.* occ. Iſa. iii. 19; where the Eng. margin renders it *ſpangled ornaments.*

Der. *Roll, reel, rill.* Qu? Alſo, ע being tranſpoſed, *hurl, whirl*, and being changed into *g*, *wriggle.* Qu? From רעל, compounded with חר, *troll, twirl.*

רעם

Denotes *violent commotion* or *concuſſion*.

I. In Kal, *To be violently moved, diſturbed*, or *troubled*, as with horrour. occ. Ezek. xxvii. 35. In Hiph. *To put into commotion, agitate*, as with anger or vexation. occ. 1 Sam. i. 6.

II. As a N. fem. רעמה *The mane* of a horſe *ſhaking* and *waving* in the wind. How much this adds to the ſtatelineſs and beauty of the animal every one is ſenſible; and how frequently the Greek and Latin poets, in their deſcriptions of the horſe, take notice of it, may be ſeen in *Bochart*, vol. ii. 117, &c. who defends the interpretation of the word רעמה here given. occ. Job xxxix. 19. So *Homer*, Il. vi. lin. 509,

> ———Αμφι δε χαιται
> Ωμοις αϊσσονται.
> His *mane diſhevell'd* o'er his ſhoulders *flies*.
> Pope,

And *Virgil*, Æn. xi. lin. 497,

> ———luduntque jubæ *per colla, per armos*.

III. In Kal and Hiph. *To thunder, to cauſe the violent agitation* or *concuſſion of the air in thunder*. 1 Sam. ii. 10. vii. 10. Pſ. xxix. 3. And as in the juſt cited, and other paſſages of Scripture, that moſt dreadful meteor *thunder* (including lightning) is mentioned as the inſtrument with which *Jehovah* puniſhed or deſtroyed his enemies, ſo the heathen deriving, as uſual, their notions from believers, armed their *Ζευς* or *Jove* in the ſame tremendous manner. The reader may find two remarkable hymns among thoſe aſcribed to *Orpheus*, one addreſſed to *Jupiter* the *Thunderer*, the other to *Jupiter* the *Lightener*; agreeably to which *Homer* deſcribes *Jupiter* interpoſing in a battle, Il. viii. lin. 75, &c.

> Αυτος δ' εξ Ιδης μεγαλ' εκτυπε δαιομενον δε
> Ἡκε σελας μετα λαον Αχαιων· ὁι δε ιδοντες
> Θαμβησαν και παντας ὑπο χλωρον δεος ειλεν.
> Then *Jove* from Ida's tops his horrours ſpreads;
> The clouds burſt dreadful o'er the Grecian heads;
> *Thick light'nings flaſh*; *the* "*deaf'ning**" *thunder rolls*;
> Their ſtrength he withers, and unmans their ſouls.
> Pope.

Comp. lin. 132. And again, Il. xvii. lin. 594, &c.

> ———Ιδην δε κατα νεφεεσσι καλυψεν
> Αστραψας δε μαλα μεγαλ' εκτυπε την δ' ετιναξε,
> Νικην δε Τρωεσσι διδυ, εφοβησε δ' Αχαιυς.
> ———A rolling cloud
> Involv'd the † mount; *the thunder roar'd aloud*,
> Th' affrighted hills from their foundations nod,
> And *blaze* beneath the *light'nings* of the god;

* * * * * * *

> The vanquiſh'd triumph, and the victors fly.
> Pope.

"That *Jupiter* often aſſiſted their armies by ſtorms of rain and *thunder*, was a notion received very early among the *Romans*. I remember there is an inſtance of this ſort recorded by ‡ *Livy*, towards the beginning of the republic; and there is another in the ſecond Punic war, which was much more cried up among them, as it was exerted at ſo critical a time, againſt Hannibal, the moſt formidable of all their enemies, when he had drawn up his army juſt before the gates of Rome. Some of their hiſtorians ſpeak of this as § *ſupernatural*, and ‖ *Silius Italicus* (who himſelf is more of an hiſtorian than a poet) attributes it expreſsly to the *Jupiter Capitolinus*." Thus the learned Mr. *Spence*, in his *Polymetis*, dial. xiii. p. 211, where ſee more.

As a N. רעם *Thunder*. Job xxvi. 14. Comp. Job xxxix. 25.

V. *To roar*, like thunder. occ. 1 Chron. xvi. 32. Pſ. xcvi. 11. xcviii. 7; but perhaps in theſe three paſſages the word may rather denote the *violent agitation* of the ſea by tides and ſtorms, than it's *roaring*, which is but the effect of the former. So in the two latter texts the LXX render it σαλευθητω, and Vulg. commoveatur, *let it be agitated*.

Der. Gr. Ῥεμβω to whirl round, whence ῥομβος, &c. Eng. *roam*, Lat. *rumor*, Eng. *rumour*. With ת prefixed, Greek θριαμβος, Lat. *triumphus*, Eng. *triumph*, and perhaps *trump, trumpet*. With the Æolic B prefixed, Gr. βρεμω to roar, whence not only Lat. *fremo*, but Saxon bremman of the ſame import, and Old Eng. ¶ *brem* ferocious, ſavage. Alſo, compounded with בל, *rumble*, Qu?

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* "Mutt'ring," *Pope*. But I ſhall hope to be forgiven by the candid reader for ſubſtituting the other epithet, as better anſwering to *Homer*'s μεγαλ' εκτυπε.

† *Ida*.

‡ "Lib. ii. § 62."

§ "*Livy*, lib. xxvi. § 11; *Florus*, lib. ii. § 6."

‖ "*Silius Ital.* xii. lin. 625, &c. 725, &c."

¶ See *Junius*, Etymol. Anglican.

From this Root (compounded perhaps with מס *to melt, diſſolve*) the ancient Gauls ſeem to have had their god *Taramis* (תרעמס), i. e. Ζευς ὁ Βροντaιος, Jove *the Thunderer*. This was one of the idols to whom the Gauls offered human ſacrifices, as we learn from *Lucan*, Pharſal. lib. i. lin. 446,

> *Et* Taramis Scythicæ *non mitior ara* Dianæ.

But * ſome for *Taramis* here read *Taranis*, which may be a corruption of the other word; and in the Welſh language *Taran* ſtill ſignifies thunder, *taranu* to thunder.

רען

To thrive, flouriſh, as a tree or plant. It occurs not however in the ſimple form, but hence in the reduplicate,

רענן I. In Kal, *To flouriſh very much, be vigorous and flouriſhing*, as a branch; ſo *Symmachus* ευθαλησει. occ. Job xv. 32. As a Participle or participial N. רענן *Flouriſhing*, as a tree or plant. Deut. xii. 2. Pſ. xxxvii. 35. lii. 10. Cant. i. 16, & al. freq. So *Aquila* and *Symmachus* ſeveral times explain it by ευθαλης, but Vulg. in Hoſ. xiv. 9, by virentem *green*; and thus our Tranſlators render it in other paſſages; but ſtrictly ſpeaking רענן does not denote *a colour*, but *vigorous, thriving* †, or the like. It ſeems neceſſary to obſerve this in order to vindicate the inſpired Pſalmiſt from an objection founded on our Tranſlation of Pſ. lii. 10, —*a* green *olive-tree* (where however the LXX more properly κατακαρπος, and Vulg. fructifera *fruitful*); for the colour of the leaves of this tree is not a *bright lively green*, but a ‡ *dark diſagreeable* or *yellowiſh one*. See more in Mr. *Harmer*'s Obſervations, vol. ii. p. 203, &c. and comp. Hoſ. xiv. 6. Ecclus. l. 10, Greek.

II. As a participial N. רענן is applied in a tranſitive ſenſe to oil, which *makes* the perſon *freſh*. occ. Pſ. xcii. 11. Comp. Pſ. civ. 15. But obſerve, that as in the former of theſe texts the Pſalmiſt is ſpeaking in the perſon of the Meſſiah, ſo the *refreſhing oil* there mentioned muſt be referred to that *unction* of the Holy One, that *oil of gladneſs* with which he was *anointed* above his fellows. Comp. Pſ. xlv. 8. Heb. i. 9. John iii. 34.

III. Chald. As a participial N. רענן *Flouriſhing, proſperous*, as a prince; ſo *Theodotion* ευθαλων, and Vulg. florens. occ. Dan. iv. 1, or 4. The metaphor here uſed in Nebuchadnezzar is obvious, and common, I believe, to all languages; but what ſeems particularly to have ſuggeſted it to him, was the dream he had ſeen of a great and *flouriſhing tree*.

DER. Greek ῥωννυμι to ſtrengthen, make ſtrong, Saxon ᵹꞃoen, Eng. *green*.

רעף

In Kal and Hiph. *To diſtil, drop*, or *let fall in drops*. occ. Job xxxvi. 28. Pſal. lxv. 12, 13. Prov. iii. 20. Iſa. xlv. 8. So the LXX in Prov. ερρυησαν *flowed*, and Vulg. in Iſa. rorate, *drop down as dew*.

DER. Latin *Rivus, derivo*, whence Eng. *River, rivulet, derive, derivation*, &c. But comp. under רוה.

רעץ

To cruſh, break by cruſhing. So the LXX render it by θραυω and θλιβω. occ. Exod. xv. 6. Jud. x. 8.

DER. *Cruſh*. Qu?

רעש

Denotes *quick* or *alternate motion*.

1. In Kal, *To tremble, ſhake, quake*, as the earth, Jud. v. 4. 2 Sam. xxii. 8. Pſal. xviii. 8. lxviii. 9.—as corn in the ear, Pſ. lxxii. 16.—as poſts, Amos ix. 1.—as walls, Ezek. xxvi. 10.

On Jud. v. 4. Pſ. lxviii. 9, comp. *Homer*, Il. xiii. lin. 19, 20,

> ———τρεμε δ' ουρεα μακρα και ὑλη
> Ποσσι ὑπ' αθανατοισι Ποσειδαωνος ιοντος.
>
> ———The lofty *mountains nod*,
> The foreſts ſhake, *earth trembled as he trod*,
> And felt the footſteps of th' immortal God.
>
> POPE.

In Hiph. *To ſhake, cauſe to ſhake, quake* or *tremble*. Pſ. lx. 4. Ezek. xxxi. 16. נעש is properly *to reel, ſtagger* (ſee Jer. xxv. 16.) רעש *to ſhake*. As a N. רעש

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* See *Camden*'s Britannia, Introduction, col. xviii. edit *Gibſon*, 1695, and Note there.

† So *Homer*, Il. xvii. lin. 53, mentions ερνος—εριθηλες ελαιας *the luxuriant olive-plant*, and Odyſſ. vii. lin. 116, ſtyles Ελαιαι *Olive-trees*, τηλεθοωσαι *flouriſhing*. So *Ovid*, Metam. lib. viii. lin. 295, has ſemper frondentis olivæ, the *ever-flouriſhing olive-tree*.

‡ "Folia—ſupernè coloris atrovirentis, vel in viridi flaveſcentis—" *Scheuchzer* Phyſ. Sacra on Exod. xxvii. 20.

A ſhaking, *ruſhing*, or *ruſh*. Jer. x. 22. xlvii. 3. Ezek. iii. 12, 13. xxxvii. 7. Nah. iii. 2. *A ſhaking* or *brandiſhing*, as of a ſpear. occ. Job xli. 21, or 29. *An earthquake*. 1 K. xix. 11, 12. Amos i. 1. Zech. xiv. 5.

II. In Hiph. *To cauſe to move nimbly*, *make to leap* or *bound*. occ. Job xxxix. 20.* As a N. רעש *A bounding*. Job xxxix. 24. This text ſhews the diſtinction between רעש and רגז; the former ſtrictly denotes a *vibratory* or *bounding motion in* a place, the latter *a ſhifting from* it, according to that of *Virgil*, ſpeaking of the *horſe*, Georg. iii. lin. 84,

Stare loco neſcit.——

Der. *To ruſh*, *raſh*, &c. Alſo *a ruſh*, from it's waving motion. Qu? Comp. under ראש.

רפא

In general, † *To reſtore* or *reduce to a former ſtate* or *condition*, reſtaurare, reſtituere, reducere.

I. *To reſtore*, as water to it's *natural* ſweetneſs and wholeſomeneſs, which had been corrupted by running through ſaline or bitter earth. (Comp. under מלח II.) 2 K. ii. 21. Comp. Ezek. xlvii. 8, 9, 11.

II. As a N. maſc. plur. רפאים *Dead bodies reduced* or *reſolved into their original duſt*. (See Gen. iii. 19. Eccleſ. xii. 7.) I know not of any *one* Engliſh word that will expreſs it; *remains* or *relicks* come as near to it as any I can recollect. It is ſeveral times put after מתים *the dead*, as of more intenſe ſignification. occ. Pſ. lxxxviii. 11. Prov. ii. 18. ix. 18. xxi. 16. Iſa. xiv. 9. xxvi. 14, 19. Job xxvi. 5, רפאים The mouldering dead, the dead though reduced to their original duſt, *are in anguiſh*, or *tremble* (intremiſcunt, *Schultens*) *from beneath: the waters, and the inhabitants thereof*. (Comp. Rev. xx. 13.) *Hell* (Hades, שאול which ſee) *is naked before him, and deſtruction*, or *diſſolution*, *hath no covering*. Comp. Iſa. xiv. 9, and ſee the learned Bp. *Lowth* De Sacra Poeſi Heb. Prælect. vii. p. 86—89, edit. *Oxon.* 8vo, and p. 132—137, edit. *Gotting.*

III. And moſt generally, *To reſtore to health* and *ſoundneſs*, *to heal*, as oppoſed to being ſick, wounded, or diſordered. It is applied to individuals, Gen. xx. 17. Exod. xv. 26. xxi. 19. Deut. xxxii. 39. 2 K. xx. 5. Pſ. ciii. 3, & al. freq.—to weak or diſtreſſed nations, Iſa. xix. 22. Lam. ii. 13. Hoſ. v. 13.—to bad, unwholeſome waters, 2 K. ii. 21. Ezek. xlvii. 8.—in a ſpiritual ſenſe, Iſa. liii. 5. lvii. 19. In Niph. *To be healed*, *cured*. Lev. xiii. 18. Deut. xxviii. 27, & al. freq. In Hith. *To heal oneſelf*, *get healed*. 2 K. viii. 29. ix. 15. 2 Chron. xxii. 6. As a participial N. רפא ‡ *A healer*, *a phyſician*. Gen. l. 2. Jer. viii. 22. As a N. fem. plur. רפאות *Healing medicines*. occ. Jer. xxx. 13. xlvi. 11. Ezek. xxx. 21. Prov. iii. 8. As a N. מרפא *A healing* or *being healed*. 2 Chron. xxi. 18. Jer. xiv. 19. Prov. xiv. 30, *A heart* מרפא of healing, or (as a Particip. Hiph.) a healing *heart*, i. e. *a heart* that wiſhes all health and proſperity to others (*is*), *the life*, health, and vigour, *of the fleſh*; *but* envy, *the rottenneſs of the bones*. See *Schultens*' Comment on the text, and comp. Prov. xv. 4.

Eccleſ. x. 4, *If the ſpirit of the ruler riſe againſt thee*, אל תנח keep not *thy place* (i. e. yield, ſubmit) *for it* (ſuch ſubmiſſion, *is*) מרפא a healing medicine, a ſalve, יניח (*which*) *will appeaſe* or *atone for great ſins* or *offenſes*. Thus Mr. *Bate*, Crit. Heb.

IV. *To reſtore*, *rebuild*, *repair*, as an altar which had been broken down. occ. 1 K. xviii. 30. Comp. Jer. vi. 14. viii. 11.

V. In Hiph. *To reſtore*, *invigorate*, as the hands, which had been weakened. occ. Jer. xxxviii. 4, *We beſeech thee let this man be put to death* כי על כן הוא מרפא *for thus*, or *in this manner*, *he* reſtores *the hands of the men of war*—ironically.

VI. As a N. maſc. plur. רפאים *Rephaim*, the name of a *people in Canaan*, firſt mentioned Gen. xiv. 5, and deſcribed as being *great*, *and numerous*, *and tall as the*

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* See *Bochart*'s excellent Illuſtration and Defenſe of this interpretation, vol. ii. 121; Dr. *Shaw*'s Travels, p. 420, concerning the *locuſt*'s bounding, and Mr. *Scott*'s Note on the text.

† In the explanation of this Root I am indebted to Mr. *Aboab*'s Remarks on Dr. *Sharp*'s Two Diſſertations on Aleim and Berith, p. 36, &c. and after mature conſideration I think his expoſition is, *in general*, right, notwithſtanding the Doctor's objections to it in the 2d part of his *Reply*, p. 257, &c.

‡ *Rapaoo* is a *Surgeon*, Ιατρος, in the language of *Otaheite*. See Capt. *Cook*'s Voyage to the Pacific Ocean, vol. ii. p. 152.

Anakim, and called by the Moabites *Amim*, i. e. *Terrible ones*, and by the Ammonites *Zamzummim* or *Imaginers*, (ſee Deut. ii. 10, 11, 20, 21.) But whence they had their name רפאים I know not; perhaps from being the *reſtorers* of the *antediluvian* idolatry of the moon, whence they called their principal city עשתרת קרנים *Aſtaroth the horned.* Comp. under עשתרת II. However this be, ſome of the *Rephaim* were left in Canaan in the time of Joſhua, Joſh. xii. 4. xiii. 12. xvii. 15; and we find one of theſe gigantic Canaanites mentioned ſo late as the days of David, 1 Chron. xx. 4, 6, 8.

רפד

I. *To ſtrew, ſpread*, as a bed or mattreſs to lie on. occ. Job xvii. 13. xli. 21, or 30. So the LXX render it in the former paſſage by *εϛρωται is ſpread*, and the Vulg. in both by ſterno *to ſtrew*. As a N. fem. in Reg. רפידת *A carpet*. occ. Cant. iii. 10, The carpet *of* (*cloth of*) *gold*.

II. *To ſtrew round*, as a perſon with citrons. occ. Cant. ii. 5. So *Symmachus* ϖερικυλισατε, and nearly to the ſame purpoſe the LXX ϛοιβασατε, and Vulg. ſtipate. The odour of citrons, like that of lemons and oranges, is wonderfully refreſhing and exhilarating.

רפה

With a radical, but mutable or omiſſible, ה. *To give way, relax, ſlacken, abate, aſſuage.*

I. In Kal, Intranſitively, *To give way, yield.* occ. Jud. xix. 9, *Behold now the day* or *day-light* רפה giveth way, yieldeth *to the evening*; where LXX (Vatic.) ησθενησεν εις την ἑσπεραν is weakened *to the evening*; *Montanus*, remiſit ſe *hath yielded.* Prov. xxiv. 10, התרפית Wilt thou, or doſt thou give way, faint, fail (making the ה interrogative) *in the day of diſtreſs? narrow*, i. e. *ſmall* (*is*) *thy ſtrength.*

II. As a N. fem. plur. רפות. occ. 2 Sam. xvii. 19, which ſee. It is rendered in our Tranſlation *ground corn*, but as we do not find that it was ever *uſual* in the Eaſt to ſpread corn abroad after it was *ground*, it ſhould ſeem that ſpreading this over the covering of the well would rather excite, than lull, ſuſpicion. *Montanus* comes nearer the truth in rendering it grana contuſa *pounded corn.* The Vulg. appear to have given the true explanation, though not a literal verſion, of the text; Et expandit velamen ſuper os putei *quaſi ſiccans ptiſanas* (ſo *Aquila* and *Symmachus* ϖτισανας) *And ſhe ſpread a cloth-covering over the mouth of the well*, as if drying ptiſans. *Ptiſana, in Greek ϖτισανη or ϖτισσανη, is from the V. ϖτισσω *to pound* or *huſk in a mortar*, and ſignifies *corn*, particularly *barley*, which after having been ſoaked in water, *was dried in the ſun*, and then *pounded in a mortar with a wooden peſtle, till the huſks came off*, and ſo kept for uſe. This method of preparing corn was well known to the ancient Greeks and Romans †, and we find ſimilar preparations among the eaſtern people to this day, under the names of ‡ *burgle* and *ſawik*. The Heb. name רפות ſeems evidently taken from the corn's *yielding* (it's huſk) to the ſtroke of the peſtle. As a N. fem. ריפות either *Corn pounded* as above, ſo Vulg. ptiſanas, or in general *things pounded*, as *Aquila* and *Theodotion* εμπτισσομενων. occ. Prov. xxvii. 22.

III. In Kal, Tranſitively, *To relax, ſlacken*, as a girdle or ſtrength. occ. Job xii. 21.

IV. *To be diſſolved*, as chaff on fire. occ. Iſa. v. 24. See *Cocceius* and *Vitringa*.

V. In Kal, *To remit, let go*, as oppoſed to אחז *laying hold on*. occ. Cant. iii. 4.

VI. *To let down*, as the cherubim did their wings. occ. Ezek. i. 24, 25

VII. In Kal and Hiph. Intranſitively, *To ſlacken, be relaxed*, or *feeble*, as the hands. 2 Sam. iv. 1. 2 Chron. xv. 7. Neh. vi. 9. Iſa. xiii. 7. Jer. vi. 24, & al.—as a city or people. Jer. xlix. 24. In Hiph. *To relax, ſlacken*. Joſh. x. 6. 2 Sam. xxiv. 16. Ezra iv. 4. As a participial N. רפה *Relaxed, feeble.* See Num. xiii. 18, or 19. 2 Sam. xvii. 2. Job iv. 3. As a N. רפיון *Feebleneſs, relaxation*; ſo the LXX εκλυσεως. occ. Jer. xlvii. 3.

VIII. In Niph. *To be ſlack, remiſs, idle.* occ. Exod. v. 8, 17. In Hith. *To behave oneſelf ſlackly, remiſsly, idly.* occ. Joſh. xviii. 3. Prov. xviii. 9.

IX. In Kal, Tranſitively, *To ſlacken* or *be ſlack* with regard to another, *to fail* him. Deut. iv. 31. xxxi. 6, 8.

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* See *Martinii* Lexic. Etymol. in *Ptiſana*.

† See *Pliny*, Nat. Hiſt. lib. xviii. cap. 7, ad fin.

‡ See *Ruſſell*'s Nat. Hiſt of Aleppo, p. 123; *Harmer*'s Obſervations, vol. i. p. 271; Modern Univ. Hiſt. vol. i. p. 425, 6.

X. In Hiph. Abſolutely, *To be ſlack, ſtay.* 1 Sam. xv. 16. With ל following, *To be ſlack towards, to forbear.* 1 Sam. xi. 3. 2 K. iv. 27. With מ following, *To forbear, let alone,* q. d. *To relax from.* Deut. ix. 14. Jud. xi. 37.

XI. In Kal, *To ſlacken, be abated, aſſuaged,* or *appeaſed,* as paſſion. occ. Jud. viii. 3. So LXX ανεθη *was remitted.* In Niph. or Hiph. with מ following, *To be aſſuaged* or *appeaſed,* as *from* anger. occ. Pſ. xxxvii. 8.

XII. *To be aſſuaged,* as unwholeſome waters. 2 K. ii. 21, 22,—*Thus, ſaith Jehovah,* רפאתי I have healed *theſe waters—and the waters* ירפו were aſſuaged, i. e. of their noxious or poiſonous qualities, *unto this day.* There are ſeveral other texts in which this Root according to the common printed editions is joined with רפא *to reſtore,* where however the reading may ſeem dubious.

Jer. li. 9, רפאנו We would have healed *Babylon,* ולא נרפתה *but* ſhe is *not* aſſuaged, i. e. her ſore, mentioned in the preceding verſe. Comp. Deut. xxxii. 39. Jer. viii. 11. (Comp. Jer. vi. 14.) Jer. iii. 22. (Comp. Hoſ. xiv. 5.) And obſerve, that in Jer. li. 9, ſeven of Dr. *Kennicott*'s Codices, in Jer. viii. 11, five, and in Jer. iii. 22, thirty-two read the Verb with an א; and in Jer. xix. 11, the *Complutenſian* edition and thirty-three of the Doctor's Codices have להרפא which ſeems the true reading; becauſe the word is there applied to *repairing, mending,* or *making whole* a potter's broken veſſel. Comp. רפא IV. As Ns. fem. מרפה *An aſſuaging,* as of a hurt. occ. Jer. viii. 15; but no fewer than forty-nine of Dr. *Kennicott*'s Codices read מרפא. תרופה *An aſſuaging,* as of a wound or ſore, or *a lenitive plaſter.* occ. Ezek. xlvii. 12.

XIII. As a N. maſc. רפה *An appaller, one who makes others faint* or *fail.* 2 Sam. xxi. 16, 18, 20, 22; where it is applied to *Goliath,* the *gigantic champion* of Gath (as well it might be, ſee 1 Sam. xvii. 11, 24.), who for another reaſon is called רפא, 1 Chron. xx. 4, 6, 8. Comp. under רפא VI.

XIV. In Niph. or Hiph. *To yield, ſubmit, be ſtill,* as from awe or reverence. occ. Pſ. xlvi. 11. Hence,

XV. As a N. maſc. plur. with a formative ת, תרפים *Teraphim* (Targ. Onk. צלמניא *Images*), i. e. *Repreſentative images of the object of religious awe and veneration.* So Jehovah is called, Gen. xxxi. 42, 53, פחד *the Fear* of Iſaac, i. e. *the object* of his *religious fear* or *awe*; and the Jews are commanded, Iſa. viii. 13, to have Jehovah of Hoſts for their מורא, *Fear,* and for their מעריץ *Dread.* And as the Philiſtines, 1 Sam. iv. 7, 8, call the ark with the *Cherubim, Aleim,* and *mighty Aleim,* ſo the *Teraphim* of Laban and of Micah are called reſpectively their *Aleim.* See Gen. xxxi. 30, 32. (Comp. ver. 19, 34.) Jud. xviii. 24. But there is not the leaſt reaſon to think, that either Laban or Micah had any other *Aleim* than *Jehovah.* (See inter al. Gen. xxxi. 24, 49, 50, 53. Jud. xvii. 3—5, 13. xviii. 5, 6.) Their *Teraphim* therefore could only be intended to repreſent *Jehovah*; and though ſpoken of in the plural number, Gen. xxxi. 34, yet poſſibly there was but *one* compound or plural image in this inſtance, as in 1 Sam. xix. 13, 16, where מראשתיו *his* or *it's* pillows, is applied to Michal's *Teraphim.* But however this be, there is little room to doubt but that each *Teraphim* was a *compound image with ſeveral heads joined to one body,* * like the *Cherubim* in form, but for more private purpoſes. And as under כרב V. we may ſee many *compound* images among the heathen, both in more ancient and modern times, ſo we find that the *Teraphim* by name were in uſe both among believers, Gen. xxxi. 19, 34, 35. Jud. xvii. 5. xviii. 14, 18, 20. 1 Sam. xix. 13, 16; and unbelievers, 2 K. xxiii. 24. Ezek. xxi. 21. Zech. x. 2. Comp. 1 Sam. xv. 23. Hoſ. iii. 4. The texts juſt cited are all wherein the word תרפים occurs; but I muſt add, that from the *Teraphim* the heathen of various nations appear to have had their *Penates* (פני יהוה Qu?) or *houſehold-gods*; as the Tyrians, *Virgil,* Æn. iv. lin. 21, who *burned incenſe* to them, Æn. i. lin. 708; the Arcadians, Æn. viii. lin. 123; the Trojans, Æn. i.

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* "*Credo* Cherubinos *fuiſſe,* I believe they were *Cherubim,*" ſays *Cocceius,* Lexic. under חַיָּה. See more in the late Lord Preſident *Forbes*'s Thoughts on Religion, Tracts, vol. i. p. 230—239, and in Mr. *Bate*'s Enquiry into the Similitudes, p. 222—239.

lin. 382, from whom the * Romans derived their's. The Trojan *Penates*, according to *Virgil*, Æn. ii. lin. 512, &c. were placed in the open air, near a great altar, and under the ſhade of an ancient laurel; and, after being ſaved from the conflagration of Troy by Æneas, he in a dream ſees them *ſurrounded with glory*, and hears them *giving him oracular directions*, Æn. iii. lin. 148, &c. Comp. Jud. xviii. 5, 6. Ezek. xxi. 21. Zech. x. 2.

רפף *To yield, give way very much, tremble*, as from fear. occ. Job xxvi. 11; where *Aquila* διεκινηθησαν *were moved, ſhaken*, and Vulg. contremiſcunt *tremble*. Comp. 2 Sam. xxii. 8.

DER. Greek ρεπω to incline, preponderate, as one ſide of a balance, ριπτω to let go, caſt. Lat. *rumpo, rupi* to break, whence in compoſition Eng. *corrupt, diſrupt*, &c. Alſo, Eng. *To rip, rive, reave, reſt*, whence *bereave, bereft*.

רפס

To tread, trample, tramp.

I. In Kal, *To trample, trample upon, ſtamp*. occ. (in Chald.) Dan. vii. 7, 19. So *Theodotion* συνεπατει, and Vulg. conculcabat. In Hith. The ſame. occ. Pſ. lxviii. 31. *Rebuke the wild beaſt of the reeds* (i. e. the *Egyptians* mentioned in the next verſe, comp. under חיה IV. and לויתן I.), *the congregation of the bulls* (comp. Iſa. xxxiv. 7. Pſ. xxii. 13.) *with the calves* or *ſteers of the peoples* or *nations* (comp. Jer. l. 27. Ezek. xxxix. 18. Amos iv. 1.), trampling or ſtamping upon *the pieces of ſilver*. Here as מתרפס does not agree with any of the preceding Nouns, I find myſelf obliged to refer it to the Pronoun אתה *Thou*, i. e. *God*, implied in the imperative V. גער. "By this interpretation," as Dr. *Chandler* has obſerved, "the conſtruction is *natural* and *eaſy*," and we may either with him refer רצי כסף to their breves effigies *little idols* (as *Claudian* calls them) *plated over with ſilver*, or rather to their *ſilvered idols as broken in pieces*. Comp. Lev xxvi. 30. Jer. l. 2. Ezek. vi. 6. xxx. 13. Mic. i. 7. Other interpretations of this very difficult text may be found in the learned Biſhop *Lowth* De Sacra Poeſ. Heb. Prælect. vi. ad fin. in Mr. *Merrick*'s Tranſlation and Annotations on the Pſalms; in Dr. *Chandler*'s Life of K. David, vol. ii. p. 87, &c. and in Dr. *Horne*'s Comment. Theſe, no doubt, the intelligent reader, who has opportunity, will examine, and compare with that here given, and, as he ought, judge for himſelf.

II. In Hith. *To tramp, tramp along, move oneſelf nimbly* or *lightly*. occ. Prov. vi. 3; where the Vulg. feſtina *haſten*, and LXX to the ſame ſenſe, Ισθι μη εκλυομενος *Be not ſlack, remiſs, tardy*.

רפק

Once, Cant. viii. 5, as a Participle Hith. fem. מתרפקת, rendered in our Tranſlation, after the LXX επιστηριζομενη and Vulg. innixa, *leaning*. Leaning *upon her beloved*. But, as Mrs. *Francis* well obſerves, "The ſtrict reſerve of *eaſtern* princeſſes allows of no ſuch freedom before marriage." The Verb in Arabic, among other ſenſes, ſignifies, *To join another as a companion on a journey*. "Comitem ſe præbuit alteri in itinere. *Se ſocium addidit.*" *Caſtell*. We may therefore tranſlate the Heb. מתרפקת *advancing towards in order to join company*, which was the *very caſe* of the Egyptian bride, and the circumſtance that had alarmed her rival, the Jewiſh queen. *Montanus* renders the word by adjungens ſeſe *joining herſelf*.

רפש

In Kal, *To foul* or *make muddy*, as water by ſtirring up the bottom. occ. Ezek. xxxii. 2. xxxiv. 18; in which latter paſſage the LXX render it by εταρασσετε, and Vulg. by turbaſtis, *ye have diſturbed*. In Niph. *To be thus fouled* or *muddied*. occ. Prov. xxv. 26; ſo the Vulg. turbatus. As a N. רפש *Mud* or *mire* caſt up by the ſea in a ſtorm. occ. Iſa. lvii. 20. As a participial N. מרפש *What is fouled*. occ. Ezek. xxxiv. 19; where LXX το τεταραγμενον ὑδωρ *the water* which had been diſturbed.

The LXX having in Ezek. xxxii. 2, rendered the V. by καταπατεω, and the Vulg. by conculco, *to trample*, this Root has been confounded with רפס *to trample*; but though this ſenſe would agree with the paſſages in Ezek. it ſeems not to correſpond very well with Prov. xxv. 26, and to be utterly irreconcileable with Iſa. lvii. 20. It appears beſt therefore to conſider רפש as having no more connexion in ſenſe with רפס than פרש with פרס.

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* *Dionyſius Halicarn.* lib. i. p. 54, 55 (edit. *Hudſon*), ſays there was remaining in his time, i. e. in the reign of Auguſtus, at Rome not far from the Forum, a temple in which were preſerved the *Trojan Penates*, εισι δε νεανιαι δυο καθημενοι, δορατα ειληφοτες, της παλαιας εργα τεχνης, in the form of two young men armed with ſpears, of ancient workmanſhip;" and that he had ſeen many other images of theſe gods in the temples, and in all of them νεανισκοι δυο στρατιωτικα σχηματα φαινονται εχοντες, Two young men appear in military garb."

Hence perhaps Gr. Ῥυπος *filth*.

רפת

Occurs not as a V. but as a N. maſc. plur. רפתים *Stalls* for oxen. Once, Hab. iii. 17. This word may perhaps be beſt deduced from רפה *to relax, remit* (as קשת from קשה, שפתים from שפה), becauſe in thoſe places oxen have *remiſſion* from their labours.

רץ

I. In Kal, *To run, move* or *ride ſwiftly*. Gen. xviii. 2, 7. 2 K. iv. 22. Pſ. cxlvii. 15, & al. freq. In Hiph. *To cauſe to run, put to flight*, fugo. occ. Jer. xlix. 19. l. 44. *To move* or *cauſe to move haſtily* or *ſwiftly*. occ. Gen. xli. 14. 2 Chron. xxxv. 13. Pſ. lxviii. 32. Alſo, *To carry quickly*. occ. 1 Sam. xvii. 17. So *Montanus*, currendo defer. As a participial N. maſc. plur. רצים *Runners, running attendants, light-armed guards*, curſores. So the LXX παρατρεχοντες. 1 Sam. xxii. 17. 1 K. xiv. 27, 28. 2 K. x. 25. Comp. 2 Sam. xv. 1. 1 K. i. 5. But in Eſth. iii. 13, 15. viii. 10, 14, רצים denotes the Perſian *letter-carriers*, and is very properly rendered in the LXX βιβλιοφορων, and in our Tranſlation, *poſts*. Theſe were no other than the *Angari*, inſtituted by Cyrus, for the purpoſe of ſpeedily conveying letters and intelligence. See *Xenophon*, Cyropæd. lib. viii. p. 496, edit. *Hutchinſon*, 8vo.; *Herodotus*, lib. viii. cap. 98; and *Greek* and *Eng.* Lexicon in Αγγαρευω. As Nouns מרוץ *A running, a race*. occ. Eccleſ. ix. 11. Fem. in Reg. מרוצת *A running, courſe*. occ. 2 Sam. xviii. 27. *Courſe of action*. Jer. viii. 6. Fem. מרוצה *Incurſion, invaſion*. occ. Jer. xxii. 17. Comp. Jer. xxiii. 10. Or, *Force, violence*. Comp. Root מרץ.

II. Tranſitively, *To run, to cauſe to run, to drive* or *force* one thing againſt another, *to daſh, cruſh*. occ. Jud. ix. 53, ותרץ And ſhe daſhed *his ſkull*. In Niph. *To be daſhed, broken*. occ. Eccleſ. xii. 6, twice. Ezek. xxix. 7. Comp. Iſa. xlii. 4. As a N. maſc. plur. in Reg. רצי *Broken pieces, fragments*. occ. Pſ. lxviii. 31. Comp. under רפס I.

III. As a N. with a formative א, ארץ, ſometimes maſc. (ſee Pſal. cv. 30. Iſa. ix. 18, or 19. lxvi. 8.) but much more frequently fem.

1. *The earth* or *earthy matter*, as diſtinguiſhed from the waters. Gen. i. 10. Comp. ver. 11, 12. Various etymologies have been by learned men propoſed of this word; the moſt probable ſeems to be that which derives it from רץ *breaking in pieces, crumbling*. "The matter of (pure) *earth*," ſays the great *Boerhaave**, "appears *friable* (i. e. *crumbling*) ſo long as it continues under the obſervation of our ſenſes, as it always readily ſuffers itſelf to be *reduced to a finer powder*." And it is manifeſt, that on this remarkable property of *earth*, it's anſwering the end of it's creation, or it's uſefulneſs in continually ſupplying the waſte of vegetable and animal bodies, muſt depend; and it is not improbable that the † Greek name χθων, from Heb. כת *to pound, beat to pieces*, the Lat. terra, from tero *to wear away*, and the Eng. *ground* from *grind*, all aimed at the ſame etymological reaſon.
2. *The compounded chaotic globe of earth and waters*, as diſtinguiſhed from the heavens, Gen. i. 1, 2. Comp. Job xxvi. 7.
3. *A particular part of the earth, a land*, or *country*. Gen. ii. 11, 12, 13. xi. 31. Eccleſ. x. 16.
4. *The ground*, in oppoſition to ſomewhat elevated above it. Ezek. xli. 16, 20. So LXX εδαφος.

Hence German *Erde*, Saxon Eorðe, and Eng. *Earth*, and perhaps Gr. Ερα the ſame.

רצץ I. In Kal, *To run here and there*, or *with ſwiftneſs and violence*. occ. Nah. ii. 4, or 5, *As lightenings* ירוצצו run; ſo LXX ὡς αστραπαι διετρεχουσαι, and Vulg. quaſi fulgura *diſcurrentia*.

II. In Hith. *To run* or *daſh one againſt another*. occ. Gen. xxv. 22.

III. Tranſitively, *To daſh, break*, or *bruiſe*

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* Chemiſtry by *Dallowe*, vol. i. p. 365.

† Comp. *Greek* and *Eng.* Lexicon under Καταχθονιος.

by colliſion. Pſ. lxxiv. 14. Iſa. xxxvi. 6. xlii. 3.

IV. In a metaphorical ſenſe, *To break, cruſh, oppreſs greatly*. Deut. xxviii. 33. Jud. x. 8. 1 Sam. xii. 3, & al.

Der. Gr. *ῥασσω* to daſh, *ῥησσω* to break. *To ruſh*, Qu? Comp. under רעש. German *Riſch*, quickly, Sax. Raur, and Eng. *Race*. Alſo, *Riſk*. Qu?

רצא

I. *To run*. occ. Ezek. i. 14, והחיות רצוא *And the animals* ran. So LXX (*Alexand.* and *Complut.*) *ετρεχον ran*, Vulg. ibant *went*, as if the word were רצו. Comp. under הלכוא among the Pluriliterals in ה.

II. From רצה, in a Chaldee form, *To be pleaſed with, accept*. occ. Ezek. xliii. 27; but here twenty-three of Dr. *Kennicott*'s Codices read רציתי.

רצד

To leap, exult; thus the Chaldee Targum, טפזין. Once, Pſ. lxviii. 17, *Why* תרצדון *leap or exult ye, ye high hills?* So our Tranſlation. But it muſt be remarked, that the V. in Arabic ſignifies *to obſerve or view attentively*, and accordingly the LXX render it here by *ὑπολαμϐανετε*, and the Vulg. by ſuſpicamini, and make (at leaſt the Vulg.) the words *high hills* or *mountains*, not the Nominative, but the Accuſative caſe, in this ſenſe; *Why do ye* (people) look at *the high hills*, as expecting aid or aſſiſtance from thence, or the idols there worſhipped? For it is well known that *hills* and *high places* were anciently the places of *religious worſhip*, both to *believers* and *idolaters*. This latter interpretation being thus confirmed by the LXX, Vulg. and by the ſenſe of the V. in Arabic, ſeems juſtly preferable to the former. But the beſt expoſition of all appears to be that which is embraced by Dr. *Chandler*, in his Life of K. David, vol. ii. p. 72, and by Dr. *Horne*, in his Commentary, *Why* look ye aſkance, as with envy, *ye high hills?* i. e. on mount Sion for the honour of being made the fixt reſidence of God. And thus both *Michaelis* and *Schultens* have obſerved, that the V. רצד *peculiarly* imports in Arabic. Nuſquam recta Acies, and *With jealous leer malign eyeing aſkance*, are the characteriſticks of *envy* given by *Ovid** and *Milton* †.

רצה

With a radical, but mutable or omiſſible, ה.

I. In Kal, Tranſitively, *To be pleaſed with, to like, affect*. Gen. xxxiii. 10. Prov. iii. 12. Jer. xiv. 10, 12. Comp. Iſa. xlii. 1. So with the Particle ב prefixed to the object. 1 Chron. xxviii. 4. Pſal. cxlix. 4. With ל and an Infinitive. Pſ. xl. 14. As a N. רצון, and in Reg. רצן, *Will, delight*. Prov. xvi. 13. *Favour, affection*. Deut. xxxiii. 23. Pſal. v. 13. xxx. 6. Prov. xiv. 35. *Deſire*. Pſ. cxlv. 19. *Will, pleaſure*. Pſ. xl. 9. Neh. ix. 24, 37. Eſth. i. 8. *Wilfulneſs, ſelf-will*. Gen. xlix. 6; where the LXX επιθυμια, and Vulg. concupiſcentia, *luſt*.

II. In Kal, *To be pleaſed with, enjoy*. Lev. xxvi. 34, 43. 2 Chron. xxxvi. 21. Job xiv. 6; where *Schultens*, acquieſcat *acquieſce in*—

III. In Kal, Tranſitively, *To be pleaſed with, accept kindly* or *graciouſly*. Deut. xxxiii. 11. Eccleſ. ix. 7. Job xxxiii. 26. Pſal. cxix. 108.—particularly ſacrifices. Hoſ. viii. 13. Comp. Ezek. xx. 40, 41. In Niph. *To be graciouſly accepted*, as ſacrifices. Lev. i. 4. vii. 18, & al. *To be ſatisfactorily expiated*, as ſin. Iſa. xl. 2; where ſee *Vitringa*. In Hith. *To make oneſelf accepted* or *acceptable*. occ. 1 Sam. xxix. 4. As a N. רצון, and in Reg. רצן, *Acceptableneſs, acceptance*. Pſal. xix. 15. Spoken particularly of ſacrifices, Exod. xxviii. 38. Lev. xxii. 20, 21. Iſa. lvi. 7. Comp. Lev. xxii. 19. xix. 5.

IV. In Kal, *To accept with complacence* and *patience*, as puniſhment for ſin, *to acquieſce in*. Lev. xxvi. 41, 43.

V. In Kal, Tranſitively, *To pleaſe, conciliate the affections of*. 2 Chron. x. 7. Job xx. 10, "*His children* ſhall ſeek to pleaſe *the poor*." Eng. Tranſlat. "This is much ſtronger than if he had ſaid, *they ſhall become poor*. It is placing them below poverty itſelf. They ſhall court the goodwill and aſſiſtance of the moſt deſtitute and abject." *Scott*'s Note.

VI. With עם following, *To agree* or *conſent with*, conſentire cum. Pſal. l. 18. But obſerve, that both the LXX and Vulg. refer the V. in this text to רץ *run*, the former rendering תרץ עמו by *συνετρεχες αυτῳ*, and the latter, by currebas cum *eo, thou didſt run*, or *concur with him*.

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* Metamorph. lib. ii. lin. 776.

† Paradiſe Loſt, book iv. lin. 502, 3.

רצח

Denotes *manſlaughter* or *murder*, i. e. either the accidental or wilful taking away of a man's life. *To kill, ſlay, murder.* Exod. xx. 13. Deut. iv. 42. 1 K. xxi. 19. In Niph. *To be ſlain, murdered.* Jud. xx. 4. Pſ. lxii. 4. Prov. xxii. 13. As participial Ns. רוצח and רצח *A manſlayer* or *murderer*, homicida. Num. xxxv. 6, 11, 16. Deut. iv. 42. xix. 3, 4, & al. freq. *A murdering inſtrument, a ſword*, or the like. occ. Pſ. xlii. 11; where ſee Mr. *Merrick*'s Annotation. *Slaughter.* Ezek. xxi. 22, or 27. מרצח *A murderer.* occ. 2 K. vi. 32. Iſa. i. 21.

Der. *Maſſacre*, by tranſpoſition from מרצח. Qu?

רצע

To pierce through, perforate, bore. So the LXX τρυπησει, and Vulg. perforabit. occ. Exod. xxi. 6. As a N. מרצע *A piercing inſtrument, an awl, a piercer.* occ. Exod. xxi. 6. Deut. xv. 17. So the LXX Οπητιον, and Vulg. Subulam.

רצף

I. *To ſtrow* or *ſpread*, ſternere, as a coverlet or the like. So the Vulg. conſtravit. It occurs in the form of a Participle maſc. paoul, Cant. iii. 10; *The middle of it* (i. e. *the couch of the palanquin* or *litter*) רצוף ſpread *with love by the daughters of Jeruſalem*, i. e. with needle- or loom-work wrought by the daughters of Jeruſalem, in token of their *love* and *regard* to Solomon. The Jewiſh women were famous for theſe curious works (ſee Jud. v. 30. Prov. xxxi. 22, 24.), and our Engliſh ladies, when in mourning, wear a kind of ribband they call *love*, as teſtifying, I ſuppoſe, their affection for the deceaſed. Or perhaps the words in Canticles may import that the *coverlet* was wrought with *little ſentences* or *mottos* expreſſive of the *amiable* qualities of the bride, and of Solomon's *love* to her. See *Harmer*'s Outlines of a New Commentary, p. 126, 177. And to illuſtrate, if not confirm, this latter expoſition, I obſerve from Lady *M. W. Montague*, Letter xxv. vol. i. p. 158, that "the inſide of the Turkiſh coaches is (in our times) painted with baſkets and noſegays of flowers, intermixed *commonly with little poetical mottos*."

II. As a N. fem. רצפה, and in Reg. רצפת, *A pavement* compoſed of ſtones *ſpread out*, ſtratum. occ. 2 Chron. vii. 3. Ezek. xl. 17, 18 xlii. 3. Eſth. i. 6; on which laſt cited paſſage ſee *Harmer*'s Obſervations, vol. i. p. 188. As a N. fem. in Reg. מרצפת The ſame. occ. 2 K. xvi. 17; where Vulg. pavimentum *ſtratum* lapide, *a pavement* ſpread or laid *with ſtone*.

III. As a N. maſc. plur. רצפים *Live coals* or *embers ſpread out*, as for baking a cake. occ. 1 K. xix. 6. Comp. under עג. Fem. רצפה *A live coal ſpread out*, on the altar. So LXX, *Aquila, Symmachus*, and *Theodotion* Ανθραξ. occ. Iſa. vi. 6.

רק

To evacuate, exhauſt, draw forth, extenuate, attenuate.

I. In Hiph. *To evacuate, empty, empty out.* Gen. xlii. 35. Eccleſ. xi. 3. Iſa. xxxii. 6. Mal. iii. 10, & al. In Huph. *To be emptied out.* occ. Jer. xlviii. 11*. Comp. Cant. i. 3. As a participial N. רק *Empty.* Gen. xxxvii. 24. 2 K. iv. 3. Neh. v. 13. ריק The ſame. Jud. vii. 16. Iſa. xxix. 8. As a particle, formed with a final ם, as חנם from חן, and others, ריקם *Emptily, empty.* Gen. xxxi. 42. Exod. xxiii. 15. Deut. xv. 13. xvi. 16. Ruth i. 21.

II. In a figurative ſenſe, As Ns. רק and ריק *Vain, empty, worthleſs.* See Deut. xxxii. 47. Pſal. iv. 3. Jud. ix. 4. 2 Sam. vi. 20. 2 Chron. xiii. 7. Prov. xii. 11. xxviii. 19. Hence the Syriac *Raca*, Mat. v. 22. † As Particles ריק *In vain, to no purpoſe.* occ. Pſ. lxxiii. 13. Iſa. xxx. 7. לריק The ſame. Lev. xxvi. 16, 20. Iſa. lxv. 23. ריקם *Vainly, without cauſe.* Pſ. vii. 5. xxv. 3.

III. In Hiph. *To draw, draw forth*, as a ſword or lance. Exod. xv. 9. Lev. xxvi 33. Pſ. xxxv. 3. It is once uſed, in the form of Kal, for *drawing out a ſmall number of men* to battle or purſuit. Gen. xiv. 14; where LXX ηριθμησε, and Vulg. numeravit, *he numbered.*

IV. In Hiph. *To extenuate, attenuate, make thin* or *ſmall.* Pſal. xviii. 43; ſo LXX λεανω *I will comminute.* Hence as a N. רק *Thin, attenuated*, Gen. xli. 19, 20, 27.

V. רק A Particle of *extenuation.*

1. *Only.* Gen. vi. 5. Deut. ii. 28.

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* See *Harmer*'s Obſervations, vol. i. p. 392.

† Comp. *Greek* and *Eng.* Lexicon in 'ΡΑΚΑ.

2. *Except.* Gen. xiv. 24. 2 Chron. v. 10.

3. *But, yet.* 1 K. xv. 14. xxi. 25.

VI. As a N. fem. in Reg. רקת *The temple* of the head, or more ſtrictly *the* os temporis, or *bone of the temple*; ſo called with great propriety from it's * *tenuity* or *thinneſs*. occ. Jud. iv. 21, 22. v. 26. Cant. iv. 3. vi. 6. So in Jud. the LXX Κροταφος, and Vulg. Tempus, *the temple.*

VII. As a N. רק *Spittle.* See under ירק I.

רקק occurs not as a V. but hence as a N. רקיק *A very thin cake*, Eng. Tranſlat. *a wafer.* Exod. xxix. 2, 23, & al. freq.

Der. *Wreck, rack, rake.*

רקב

To rot, become rotten or *putrid.* occ. Prov. x. 7. Iſa. xl. 20. So *Aquila* and *Symmachus* in Prov. σαπησεται *ſhall rot*, and in Iſa. for לא ירקב the LXX has ασηπτον, and Vulg. imputribile, *not ſubject to rot.* As Ns. רקב *Rottenneſs, putrefaction, a rotten thing.* Job xiii. 28. (where *Symmachus* σηπεδων). Prov. xii. 4, & al. רקבון *Rottenneſs.* occ. Job xli. 18, or 27. So the LXX σαθρον or σαπρον *rotten.*

רקד

In Kal and Hiph. *To leap, ſkip, bound.* 1 Chron. xv. 29. Pſ. cxiv. 4. Eccleſ. iii. 4. Joel ii. 5, *Like the noiſe of chariots* (*which*) bound on the tops of mountains. Comp. Nah. iii. 2. Alſo, In Hiph. *To cauſe to leap* or *ſkip.* Pſal. xxix. 6. The LXX render it by σκιρταν and ορχεισθαι, and the Chaldee and Syriac uſe the word in the ſame ſenſe as the Hebrew.

Der. ***Racket.*** Qu? ***Rigadoon***, a kind of dance.

רקח

I. In Kal and Hiph. *To make a compoſition of various ſpices, to compound ſeveral aromatics* or *perfumes*, according to the art of the *apothecary* or *confectioner.* Exod. xxx. 25, 33. The Vulg. renders it ſeveral times by componere, *to compoſe, compound.* As a N. רקח *A compoſition of aromatics, a perfumed unguent.* Exod. xxx. 25, 35. As a participial N. רוקח or רקח, fem. plur. רקחות, *An apothecary, confectioner,* or *perfumer.* Exod. xxx. 25, 35. 1 Sam. viii. 13. Eccleſ. x. 1. As a N. maſc. plur. מרקחים *Perfumes.* occ. Cant. v. 13. Comp. under הכל IV. As a N. fem. מרקחה *An inſtrument uſed in confectionary, a confectioner's veſſel* or *pot*, or *the confection itſelf.* Job xli. 22, or 31. Comp. 1 Chron. ix. 30. 2 Chron. xvi. 14. In Job there ſeems an alluſion to the *muſky* or *perfumed* ſmell of the *crocodile*, which is mentioned by many writers. See *Scheuchzer*, Phyſ. Sacr. in Job; *Brookes*, Nat. Hiſt. vol. i. p. 336, 338; *Haſſelquiſt*, Travels, p. 215.

II. In Hiph. *To ſpice* or *ſeaſon*, as victuals. occ. Ezek. xxiv. 10. As a N. fem. מרקחה *A ſeaſoning*, or *ſeaſoned diſh.* occ. Ezek. xxiv. 10. יין הרקח *Spiced* or *perfumed wine.* occ. Cant. viii. 2, where obſerve, that though the drinking of *wine* is, as every one knows, forbidden to the Mahometans, yet the Turks and Egyptians, in our days, uſe ſugar made with the *ſweet-ſcented violet* in their *ſherbets*, eſpecially when they intend to entertain their gueſts in an elegant manner, and the grandees even ſometimes add *ambergreaſe*, a very *rich perfume*, "which is the higheſt pitch of luxury and indulgence of their appetite." Thus ***Haſſelquiſt***, Travels, p. 254.

רקם

It denotes *variety of colour* or *figure*; *to be variegated, diverſified.* See Senſe III.

I. As a N. fem. רקמה *The variegation* or *variety of colours* in an eagle's feathers. occ. Ezek. xvii. 3.—in variegated marble. occ. 1 Chron. xxix. 2.

II. *To be variegated* or *worked*, as cloth, *with various colours* and *figures*, either *with the ſhuttle* or *the needle, to be brocaded* or *embroidered.* It occurs not however as a V. in this ſenſe, but as a participial N. רקם *Brocade* or *embroidery, brocaded* or *embroidered work.* Exod. xxvi. 36. xxvii. 16, & al. freq. So fem. רקמה, plur. רקמית and רקמתים *Brocade, embroidery, variegated work.* See Jud. v. 30. Pſal. xlv. 15. Ezek. xvi. 10. It appears from *Homer*, Il. vi. lin. 289, &c. that the women of *Sidon* were famous for ſuch kind of *variegated* works before the Trojan war. And in Il. iii. lin. 125, &c. Il. xxii. lin. 441, we find Helen and Andromache employed on ſuch at their looms.

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* *Tho. **Bartholin***, ſpeaking of the oſſa temporis, or *temple-bones*, Anatom. p. 489. "*Parte ſuperiore paulatim* attenuantur ut tranſpareant. In the upper part they by degrees grow ſo *thin as to be tranſparent.*" And ***Blancard***, Anatom. p. 717, ſays of them, "Ob tenuitatem *circa medium admoto lumine* tranſparentia. If one holds them againſt a candle they are ſo *thin* towards the middle *as to be tranſparent.*"

From this Heb. Root are manifeſtly derived the Latin (of the middle ages) *recamare*, Ital. *raccamare*, Spaniſh *recamar*, and French *recamer*, all ſignifying, to *embroider*.

III. As a V. In Kal, *To be variegated, diverſified*; ſo *Aquila* εποικιλθην. occ. Pſ. cxxxix. 15; where it is applied to the wonderful *contexture* of the human embryo in the womb, which from a formleſs maſs is gradually *diverſified* with the various limbs and lineaments of a man; the *texture* of whoſe body conſiſting of nerves, veins, arteries, bones, muſcles, membranes and ſkin, *variouſly interwoven* and *connected* with each other, may well be compared to a curious piece of *brocade* or *embroidery*. Comp. Job x. 11, and ſee Bp *Lowth* De Sacra Poeſi Heb. Prælect. viii. p. 95, edit. *Oxon.* 8vo. and p. 148, edit. *Gotting.* and Dr. *Horne's* Commentary on the Pſalm. Even a * heathen writer has remarked concerning the *veins* and *arteries* only of the human body. "Utræque crebræ multæque toto corpore intextæ *vim quandam incredibilem* artificioſi operis divinique *teſtantur*." And I cannot forbear adding that the 22d plate in *Euſtachius*'s Anatomy, which exhibits only the cutaneous blood-veſſels of the back part of the human body, actually *ſtrikes the eye* like a piece of *embroidery*; as the reader may be convinced by inſpection.

רקע

I. "It expreſſes *motion of different parts of the ſame thing, at the ſame time, one part the one way, and the other the other way, with force.*" In Kal. and Hiph. *To ſtretch forth, extend, diſtend, expand.* It is uſed for Jehovah's *ſtretching forth* the שחקים or conflicting ethers, Job xxxvii. 18;—for *extending* plates of gold by *beating*, Exod. xxxix. 3, & al. Comp. Num. xvi. 38. Jer. x. 9. So for *plating* over with gold, Iſa. xl. 19; where LXX ϖεριεχρυσωσεν;—for ſtamping on the ground with the foot, and ſo *beating out* the part on which one ſtamps *flatter* and *wider*, an action ſimilar to the laſt. occ. Ezek. vi. 11. xxv. 6. Comp. 2 Sam. xxii. 43.—for the *expanding* or *ſtretching forth* the earth and its produce, Iſa. xlii. 5. Comp. ch. xliv. 24. Pſ. cxxxvi. 6.

II. As a N. רקיע *An expanſion, the celeſtial fluid* or *heavens* in a ſtate of *expanſion, The expanſe.* Gen. i. 6, 7 †. "*Plato*, in his *Timæus*, makes mention of the ethereous heaven under the notion of τασις, which from [ταω or τεινω *to extend, expand*] is of the ſame import" ‡ as the Heb. רקיע. And the great *Boerhaave* expreſsly obſerves, "§ common air is *every way expanded* by the leaſt increaſe of fire, in its whole bulk, and in all its parts. This the philoſophers were long ago acquainted with."

רר

To excern, ooze with, as the fleſh in a gonorrhœa. occ. Lev. xv. 3; where *Montanus* ſpumat. As a N. ריר *Slaver, drivle*, from the mouth. occ. 1 Sam. xxi. 13. Job vi. 6. Comp. under חלם III. The Arabic N. ריר is uſed for the *ſlaver* from a child's mouth.

Hence Saxon hꞃeꞃe, and Eng. *rear*, raw. Alſo, *a rear* or *reer* (i. e. a ſoft) egg.

רש

I. In Kal, *To lack, be in want, be poor, deſtitute*, or *deſolate*. occ. Pſ. xxxiv. 11. So the LXX επτωχευσαν, and Vulg. eguerunt. In Huph. *To become poor, be reduced to poverty* or *diſtreſs*. occ. Gen. xlv. 11. Prov. xx. 13. xxiii. 21. xxx. 9. Comp. under ירש II. As a participial N. רש *Poor, deſtitute.* 1 Sam. xviii. 23. 2 Sam. xii. 3, & al. As a N. ריש *Poverty*. Prov. x. 15. xiii. 18. xxviii. 19, & al.

II. As a N. רוש may be a general name for the *acrid poiſons*, ſo called from their well-known effects of *exhauſting* and *deſolating* the animal frame. occ. Deut. xxxii. 32; where however the Samaritan Pentateuch and ſix of Dr. *Kennicott's* Hebrew Codices read ראש.

רשש *To reduce* or *be reduced to extreme poverty* or *deſolation*. occ. Jer. v. 17. Mal. i. 4. In Hith. *To make oneſelf poor*. occ. Prov. xiii. 7. So *Symmachus*, ϖτωχευομενοι *making themſelves poor.*

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* *Cicero*, De Nat. Deor. lib. ii. cap. 55.

† See *Hutchinſon*'s Moſes's Princip. pt. ii. p. 264—6, and *Pike*'s Philoſophia Sacra, p. 69.

‡ *Gale*'s Court of Gent. pt. ii. book iii. ch. 9, § 2, p. 347.

§ Chemiſtry by *Dallowe*, vol. i. p. 94.

רשה Chald.

In the Targums it ſignifies *To be able, to have power* or *licence.* As a N. רשין *A grant, licence, permiſſion.* So the LXX Επιχωρησις. occ. Ezra iii. 7.

רשם Chald.

To make or *impreſs a mark, to mark, ſign,* deſignare. Dan. v. 24. vi. 8. x. 21, & al. The word is uſed in the ſame ſenſe in the Chaldee Targums, and in the Syriac and Arabic languages.

רשע

I. It is frequently oppoſed to צדק *juſt*, and as that word primarily denotes the *equal poiſe of a pair of ſcales,* ſo we have מאזני רשע *The ſcales of unfairneſs,* or *unfair ſcales,* Mic. vi. 11.

II. In Hiph. *To overcome in war, to overbalance.* occ. 1 Sam. xiv. 47; where the Vulg. excellently, ſuperabat.

III. And moſt generally it is uſed in a moral ſenſe. In Kal, *To be unjuſt, act unjuſtly, be deficient in moral* or *ſpiritual weight,* i. e. *in righteouſneſs.* occ. 1 K. viii. 47. 2 Chron. vi. 37. Job ix. 29. x. 7, 15. Dan. ix. 15. 2 Sam. xxii. 22. (comp. verſes 24, 25.) Pſal. xviii. 22. (comp. ver. 24, 25.), in which paſſages of 2 Sam. and Pſ. the Heb. לא רשעוי מאלהי may moſt naturally be rendered, I was not or have not been deficient (i. e. in righteouſneſs) *in the preſence of my Aleim,* which ſurely in it's ſtrict and proper ſenſe was not applicable to the typical David, but only to Him in whoſe perſon David often ſpake, even Him who was abſolutely *without ſin, even in the ſight of his Father.* See Dr. *Horne*'s Commentary on the Pſalm. In Hiph. The ſame. 2 Chron. xx. 35. Neh. ix. 33, & al. Alſo, *To pronounce unjuſt* or *deficient in righteouſneſs, to condemn,* as oppoſed to הצדיק *to juſtify, acquit.* See Deut. xxv. 1. Prov. xvii. 15. So (the formative י being dropped) Job xxxiv. 29, *And he* (God) ישקט maketh quiet or peace, i. e. acquitteth, *and who* ירשע ſhall condemn? Where obſerve that though in the common printed editions the Hiph. י is dropped from ירשע, yet it is retained in very many of Dr. *Kennicott*'s Codices. Comp. Rom. viii. 33, 34. As Ns. רשע *Unjuſt, unrighteous.* Gen. xviii. 23, 25. Exod. ii. 13, & al. freq. Alſo, *Injuſtice, unrighteouſneſs.* 1 Sam. xxiv. 13, or 14. Iſa. lviii. 6. Mic. vi. 10. So Fem. רשעה, and in Reg. רשעת. Ezek. v. 6. xviii. 20. Mal. iii. 15.

רשף

To glow or *flaſh*, as fire. It occurs not as a V. in Heb. but in the Samaritan ſignifies, *To inflame, irritate.*

I. As a N. רשף *A red-hot coal, a coal glowing with heat.* occ. Job v. 7. Cant. viii. 6.

II. *Glowing fire.* occ. Hab. iii. 5. Comp. Exod. xix. 16, 18. xxiv. 10. Alſo, *Glowing* or *burning heat.* occ. Deut. xxxii. 24.

III. As a N. maſc. plur. רשפים *Flaſhes of lightening,* Eng. marg. *Lightenings.* occ. Pſ. lxxviii. 48; where the LXX Πυρι, and Vulg. Igni, *Fire.* Comp. Exod. ix. 23, 24.

IV. רשפי קשת *The glittering flaſhing arrows* of the bow, or rather perhaps the *βελη πεπυρωμενα fiery* or *fire-bearing arrows,* ſuch as it is certain were uſed in after-times. So *Montanus* jacula ignita. Comp. *Greek* and *Eng.* Lexicon in Βελος. occ. Pſ. lxxvi. 4.

רשת

Occurs not as a V. in Heb. nor (ſo far as I can find) in the dialectical languages, and the ideal meaning is uncertain; but as a N. רשת *A net.* Exod. xxvii. 4, 5. Ezek. xii. 13, & al. freq. The LXX, Vulg. and other ancient verſions frequently render it in this ſenſe. On Ezek. xxxii. 3, obſerve that *Herodotus,* lib. ii. cap. 70, relates that in his time they had in Egypt *many and various ways of taking the crocodile.* And *Brookes,* Nat. Hiſt. vol. i. p. 332, ſays, "The manner of taking *crocodiles* in Siam is by throwing three or four *nets* acroſs a river at proper diſtances from each other, that ſo if he breaks through the firſt he may be caught by one of the others." And to ſome ſuch method of taking *crocodiles* in Egypt the prophet ſeems to allude.

רת

Occurs not in the ſimple form, but in the reduplicate.

רתת (Chald.) ſignifies, *To tremble, ſhake, ſhudder.* Comp. רט. Once Hoſ. xiii. 1; where *Aquila φρικην horrour, Symmachus* and *Theodotion,* as tranſlated by *Jerome,* tremorem *tremour, trembling.* רתת may be here taken either for a participle, as in our Tranſlation (comp. Iſa. lxvi. 2, and Biſhop *Newcome*), or for a N. or V. indefinite, *When Ephraim ſpake* (there was) trembling, or, they trembled: *he was exalted in Iſrael:* ſo *Diodati*, Quando Efraim parlava, *ſi tremava:* egli s'era innalzato in Iſrael; and *Martin*'s French Tranſlat. Si-tôt qu'Ephraïm eût parlé, *on trembla*—

רתח

I. In Kal and Hiph. Tranſitively, *To boil, cauſe to boil* or *bubble*. So the LXX ζεω and αναζεω, and Vulg. ferveſcere facio, efferveo. occ. Job xli. 22, or 31. Ezek. xxiv. 5. As a N. maſc. plur. in Reg. רתחי *Bubbles, ebullitions*. occ. Ezek. xxiv. 5.

II. Intranſitively, *To boil, move like boiling water.* So the LXX εξεζεσε, and Vulg. efferbuerunt. occ. Job xxx. 27.

Hence perhaps the Saxon ꞃotan to putreſy, whence Eng. *rot, rotten*, &c. for all *putrefaction* is attended with a kind of *fermentation*.

רתם

I. *To bind, tie, faſten by binding.* occ. Mica i. 13.

II. As a N. רתם, plur. רתמים, *The geniſta* or *Spaniſh broom*, ſo called from the *toughneſs* or *tenacity* of it's twigs, which, as * *Pliny* long ago obſerved, is ſo great that they were uſed for *withes* to *bind*; and "† the Italians, in our days, *weave baſkets* of it's ſlender branches." The Arabians ſtill call the *geniſta* רתמה (ſee *Caſtell*), and probably from them (i. e. from the Saracens who over-ran Spain) the Spaniards, *Retama*. occ. 1 K. xix. 4, 5. Job xxx. 4. Pſal. cxx. 4. If it be objected that this cannot be the ſenſe of the N. in 1 K. xix. becauſe the *broom* affords but a *very poor ſhade*, I would obſerve that the text rather implies than contradicts this circumſtance (comp. Jonah iv. 8), and imports that the prophet took up with the ſhelter of a *geniſta*, which *Bellonius* mentions as growing in the *deſert*, for want of a better.

As to Job xxx. 4, I cannot find any modern inſtance of the root of the *geniſta* being eaten for food; but it is certain that the ſhoots, leaves, barks, and roots of other ſhrubs and trees have been eaten among many nations in times and places of *famine* and ſcarcity. Thus, for inſtance, *Herodotus* informs us, lib. viii. cap. 115, that when the routed army of *Xerxes* was fleeing from Greece, ſuch of them as could not meet with better proviſion, των δενδρεων τον φλοιον ϖεριλεποντες, και τα φυλλα καταδρεποντες κατησθιον, ὁμοιως των τε ἡμερων και των αγριων, και ελιπον ȣδεν· ταυτα δ'εποιευν ὑπο λιμȣ, were compelled by hunger to eat the *bark* and *leaves* which they ſtripped off all kinds of trees." And during the ſiege of *Iſpahan* by *Magbmud*, in the year 1722, "the people fed on the *bark of trees* and *leaves* ‡." And we are told, that in Lapland the § *tops* and *bark* of the *pine* ſerve the people for *bread, ſalt*, and *ſpices*; and even in Sweden, "the pooreſt ſort in many places remote from traffick, are obliged to grind the *bark of birch trees* to mix with their corn, and make bread, of which they have not always plenty ‖.

The coals of רתמים in Pſ. cxx. 4, are mentioned either as affording the fierceſt fire of any fuel (ſuch as camel's dung, &c.) that the Pſalmiſt met with in the deſert, or becauſe, according to *Geierus* the *Spaniſh geniſta* or *rethama* "lignis aliis vehementius ſcintillet, ardeat ac ſtrideat, *ſparkles, burns and crackles more vehemently than other wood*." There was a place in the wilderneſs called רתמה, probably from the quantity of רתם growing there, Num. xxxiii. 18, 19.

See more in *Scott*'s Note on Job xxx. 4, in *Harmer*'s Obſervations, vol. ii. p. 422, &c. and in *Merrick*'s Annotation on Pſ. cxx. 4.

רתק

I. Properly, *To ſwathe, gird round*, as with a chain. occ. Nah. iii. 10; where both the LXX and Vulg. render the word paſſively, the former by δεθησονται *ſhall be bound*, the latter by confixi ſunt, *are faſtened, confined*. As a N. רתוק *A girding chain, a chain girt round*. occ. Ezek. vii. 23; where Vulg. concluſionem *a confining*.

As Ns. fem. plur. רתיקות and רתקות occ. 1 K. vi. 21, *And he did over* or *overlaid* the

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[*] "Geniſta *quoque* vinculi *uſum præſtat*." Nat. Hiſt. lib. xxiv. cap. 9.

[†] *Martyn*'s Note on *Virgil*, Georg. ii. lin. 12.

[‡] *Hanway*'s Revolutions of Perſia, vol. iii. p. 143.

[§] *Scheffer* Lappon. p. 247, 252, cited in *Scheuchzer*'s Phyſ. Sacr. on Job xxx. 4.

[‖] *Complete Syſtem of Geography*, vol. i. p. 930.

the fore front of the oracle with ſwathes or ſheets *of gold.* Iſa. xl. 19; where Vulg. rightly laminis *plates.*

PLURILITERALS in ר.

רטפש
It ſeems a compound of רטב *to be wet, moiſt,* and פשה *to ſpread, extend,* the labial ב in רטב being dropped in the compoſition, on account of the other labial פ following.

To be moiſt or *ſucculent, and in a ſtate of growth,* as the fleſh of a young perſon; *to ſpread* or *grow by a conſtant ſupply of nutritious moiſture.* Once, Job xxxiii. 25. Comp. 2 K. v. 14.

רפסד
It may be derived from רפס *to tread, trample,* and סד *to confine, faſten.* As a N. fem. plur. רפסדות *Timbers faſtened together as a floor to tread on, rafts*; ſo LXX Σχεδιαις. Once, 2 Chron. ii. 16.

ש.

ש שאב

ש
Is uſed in the ſame ſenſes as אשר III. of which word, or of יש *is,* it ſeems an abbreviation.

I. Prefixed to a Verb or Pronoun,
1. *Who? which?* Lam. ii. 16. Eccleſ. ii. 18, 19.
2. The perſon or thing *that, Who? which?* Cant. i. 7. Eccleſ. i. 9.
3. The Conjunction, *That.* Eccleſ. ii. 24. iii. 14.
4. *For, becauſe.* Eccleſ. ii. 18, (שאניחנו). Lam. iv. 9.
5. The time *that, When.* Jud. v. 7. Eccleſ. iv. 10. Cant. ii. 17.

Comp. under אשר III.

II. Prefixed to another particle, Cant. i. 6, שלי, which (belongs) *to me.* Cant. iii. 7, שלשלמה which (*belongs*) *to Solomon.* Cant. i. 7, שלמה, compounded of ש *for becauſe* ל *for* and מה *what,* literally *For, for what? For why?* Eccleſ. i. 17, שגם *That even.*

III. Poſtfixed to another particle, Eccleſ. xii. 7, כשהיה *according to* that which *it was.* Comp. Eccleſ. v. 15, or 14. ix. 12. x. 3.

IV. Poſtfixed to one particle, and prefixed to another, as in Eccleſ. viii. 17, בשל, compounded of ב *in,* ש *that which,* and ל *for,* may be rendered, *in all* that *for*—"In quotacunque parte ejus, *quod homo laboraverit quærere.*" *Cocceii* Lex. in בש: Jon. i. 12, בשלי, literally, *for* that which *to* (i. e. *reſpects*) *me,* i. e. *on my account, for my ſake.*—So Jon. i. 7, בשלמי *on account of whom,* thus LXX τινος ἑνεκα. 2 K. vi. 11, משלנו *of* thoſe who (*belong*) *to us,* ex noſtris.

בשגם, and בשכבר, ſee under גם, and כבר.

שאב
To draw, as *water.* Gen. xxiv. 11, 13, 19. 1 Sam. ix. 11, & al.

Homer mentions the ſame cuſtom of *women*'s being employed in *drawing water* as prevailing among the *Pheacians* and *Leſtrigons.* See Odyſſ. vii. lin. 20, and x. lin. 105, 6; in the former of which paſſages Παρθενικη—νεηνιδι καλπιν εχουση *a youthful virgin bearing a pitcher,* might even ſerve as a deſcription of Rebekah. Gen. xxiv. 15, 16; and in the latter we find, agreeably to the ſimplicity of thoſe times, even a king's daughter employed in this buſineſs of *drawing water.*

water. And the ſame makes part of the employment of the eaſtern females to this day. Thus Dr. *Shaw*, Travels, p. 421, ſpeaking of the occupations of the *Mooriſh* women in *Barbary*, "To finiſh the day, *at the time of the evening, even at the time that the women go out to draw water* (Gen. xxiv. 11.), they are ſtill to fit themſelves with a pitcher or goat's ſkin, and tying their ſucking children behind them, trudge it in this manner two or three miles *to fetch water*." Comp. *Harmer*'s Obſervations, vol. i. p. 168, Note; and on Joſh. ix. 21, Obſervations, vol. ii. p. 368, &c. Comp. *Homer*, Il. vi. lin. 457, &c.

As a N. maſc. plur. משאבים *Places of drawing water*. occ. Jud. v. 11. So during the Croiſades in the *Holy Land* the Saracens uſed to plant ambuſcades near *all the fountains* and *places of water*. See *Harmer*'s Obſervations, vol. ii. p. 234, &c. And *Homer*, Il. xviii. lin. 521, deſcribes an ambuſcade as placed by a river, where all the flocks were *watered*,

Εν ϖοταμῳ, ὁθι τ' αρδμος εην ϖαντεσσι βοτοισιν.

שאג

To roar, properly as a lion. See Jud. xiv. 5. Jer. ii. 15. Amos iii. 8; and on this laſt text obſerve, that the *roaring of a lion* in his unconfined ſtate is one of the * *moſt horrid ſounds* in nature, which the ſtouteſt man can ſcarcely hear without trembling; but it becomes ſtill more dreadful when it is known to be a ſure prelude of deſtruction to whatever living creature comes in his way. Comp. *Bochart*, vol. ii. 729, and *Greek* and *Engliſh* Lexic. in Λεων. It is alſo applied to God, Jer. xxv. 30. Joel iii. 21, or iv. 16. Amos i. 2. Comp. Job xxxvii. 4.—and to man, whether in grief, Pſ. xxxviii. 9; or in rage, Pſ. lxxiv. 4. Comp. Iſa. v. 29, where for ושאג eleven of Dr. *Kennicott*'s Codices read ישאג. As a N. fem. שאגה and in Reg. שאגת *A roaring*. Iſa. v. 29. Job iv. 10. Pſ. xxii. 2. & al.

שאה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To be confounded, confuſed, deſtroyed*, or *deſolate by confuſion*. occ. Iſa. vi. 11. Comp. Nah. i. 2. In Hiph. *To lay waſte, demoliſh, deſtroy by confuſion*. occ. Iſa. xxxvii. 26. As a N. maſc. plur. שאי *Deſtructions*. occ. Pſ. xxxv. 17. As Ns. fem. שואה *Confuſion, deſolation*. Pſ. xxxv. 8. Prov. i. 27, & al. freq. So שאה, and שאת, Iſa. xlvii. 11. Lam. iii. 47. משואה Nearly the ſame. Job xxx. 3. xxxviii. 27. Zeph. i. 15. In which three texts it is joined with שואה or שאה, but I know not the preciſe diſtinction between theſe words. As a N. שאון *Deſolation, deſtruction*. Pſal. xl. 3. Fem. שאיה The ſame, or *tumultuous noiſe*. Iſa. xxiv. 12.

II. *To tumultuate, be tumultuous*, like waters. occ. Iſa. xvii. 13. As a N. שאון *Tumult, tumultuous noiſe*. Iſa. xiii. 4. xvii. 12, 13. lxvi. 6. Jer. xxv. 31, & al. freq. As a N. משאון, *Tumultuous noiſe, vociferation*, acclamation. occ. Prov. xxvi. 26, *Envy may cloak itſelf* with acclamation, *it's malice will appear in the congregation* or *judicial aſſembly*. See *Schultens*, and comp. Prov. xxvii. 14. As a N. fem. plur. תשאות *Tumultuous noiſes*. Job xxxvi. 29. Zech. iv. 7. Comp. under נשא XVIII. XIX.

III. In Hith. *To be confounded in mind, aſtoniſhed*. occ. Gen. xxiv. 21.

שאט

To deſpiſe, inſult. So the LXX render it by ατιμαζειν and επιχαιρειν. occ. Ezek. xvi. 57. xxviii. 24, 26. As a N. שאט *Contempt, inſult*. occ. Ezek. xxv. 6, 15. xxxvi. 5.

שאל

To aſk.

I. In Kal, *To aſk, interrogate*. Gen. xxiv. 47. xxvi. 7. xxxii. 17, & al.

II. In Kal, *To aſk, demand, require*. Exod. iii. 22. xi. 2. xii. 35, 36. Deut. x. 12. So in the three firſt texts the LXX render it by αιτεω, and in the two firſt the Vulg. by poſtulo.

III. In Kal, *To aſk, conſult*. Num. xxvii. 21. Deut. xviii. 11. Ezek. xxi. 21.

IV. In Kal, *To aſk, requeſt, beg, crave*. Joſh. xv. 18. Jud. v. 25. 1 Sam. i. 20, & al freq. On 1 K. x. 13, obſerve, that to this day it is not unuſual, in the eaſtern countries, for perſons of *very conſiderable rank* to *aſk* others for what they like. See *Harmer*'s Obſervations, vol. iv. p. 422. In Niph. *To be deſirous, be a ſuppliant*.

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* This *Kolben*, who ſays he had often heard it, particularly remarks in his *Nat. Hiſt. of the Cape of Good Hope*.

occ. 1 Sam. xx. 6, 28. Neh. xiii. 6. In Hiph. *To cauſe to aſk, petition,* or *ſupplicate.* 1 Sam. i. 28, *And I alſo* השאלתיהו *have made him* ſupplicate *the Lord always, becauſe he was* שאול deſired *for the Lord.* Comp. ver. 11. As a N. fem. שאלה and in Reg. שאלת *A petition, requeſt.* Jud. viii. 24. 1 Sam. i. 27, & al. freq. As a N. fem. plur. משאלות *Petitions.* occ. Pſ. xx. 6. xxxvii. 4.

V. *To aſk as a loan, to borrow.* Exod. xxii. 13, or 14. 2 K. vi. 5.

VI. As a N. maſc. or fem. (ſee Job xxvi. 6. Iſa. v. 14. xiv. 9.) שאול *The inviſible ſtate of the dead,* " *the place and ſtate of thoſe* qui in quæſtione ſunt (*Cocceius*) *who are out of the way and to be ſought for.*" *Bate.* See inter al. Gen. xlii. 38. xliv. 31. 1 K. ii. 9. Num. xvi. 30, 33. Job xvii. 13, 19. Pſ. xlix. 15. lxxxix. 46. cxli. 7. Iſa. xiv. 9, 11. In this view it ſeems nearly to anſwer to the Greek ʽΑδης, *Hades* (by which the LXX almoſt conſtantly render it), i. e. ὁ *αϊδης τοπος the inviſible place,* and to our Old Engliſh word *Hell**, which though now ſcarcely uſed but for *the place of torment,* yet being a derivative from the Saxon hillan or helan *to hide,* or from holl *a cavern,* anciently denoted *the concealed* or *unſeen place* of the dead in general, as is manifeſt from the verſion of Pſal. xlix. 14. lv. 16. lxxxviii. 9. lxxxix. 44, in K. Henry VIII's Great Bible, which is retained in our Liturgy; and ſo it ought to be underſtood in other places of that Tranſlation. קבר denotes the *grave* or *ſepulchre,* properly ſo called; שאול ſignifies that which is *common* to all, *the common receptacle of the dead.* Comp. Eccleſ. iii. 20. Ecclus. xl. 11. xli. 10. Thus *Leigh* in his Crit. Sacra well remarks, that " Jacob, Gen. xxxvii. 35, would go down mourning into *Sheol* (שאלה) to his ſon; not into *Hell* (the place of the damned), for he never thought his ſon to be gone thither, nor into the *grave properly ſo named,* for he thought his ſon had been devoured by a wild beaſt; but into the *receptacle of the dead* †."

Is not שאול ſometimes uſed for *a great* " *Depth under ground,* out of ſight, and ſo *to be ſought for*" (*Bate*), without any reference to the dead? See Deut. xxxii. 22. Job xi. 8. Pſ. cxxxix. 8. Ezek. xxxi. 17. Amos ix. 2.

As a N. שאל The ſame as שאול. 1 K. ii. 6. (comp. ver. 9.) Job xvii. 16. (comp. ver. 13.) In both texts many of Dr. *Kennicott*'s Codices read שאול.

שאן

To be tranquil, quiet. It occurs not in the ſimple form, unleſs in the name of a place in Canaan, Joſh. xvii. 11, בית שאן, probably ſo called from a *temple* there dedicated to the *heavens,* conſidered as being in a ſtate of *ſerenity* and *tranquillity.* So in after times the Romans had their *mild,* as well as *terrible, Jupiter. Virgil* deſcribes him under the former character, where he receives *Venus* with ſo much paternal tenderneſs‡, Æn. i. lin. 258, &c.

> *Olli* ſubridens Hominum Sator atque Deorum,
> Vultu quo cœlum tempeſtateſque ſerenat,
> *Oſcula libavit natæ: dehinc talia fatur.*
> To whom *the Father of th' immortal Race,*
> *Smiling with that ſerene indulgent face,*
> *With which he drives the clouds, and clears the ſkies,*
> First gave a holy kiſs, then thus replies——
> DRYDEN.

שאנן I. *To be tranquil, quiet, ſecure, to be at reſt* or *in tranquillity and ſecurity,* Job iii. 18. Jer. xxx. 10. xlvi. 27, & al. The LXX render it by *αναπαυεσθαι,* and *ησυχαζειν, to be at reſt, Aquila* and *Symmachus* by *ευθηνειν to proſper, be proſperous.* As a participial N. שאנן *Quiet, being at eaſe* or *reſt, ſecure, proſperous.* Job xii. 5. Iſa. xxxii. 9, & al.

II. As a N. שאנן *Security, inſolent ſecurity, confidence.* occ. 2 K. xix. 28. Iſa. xxxvii. 29. So *Symmachus* Αλαζονεια, and Vulg. Superbia, *Pride, inſolence.* Comp. Pſ. cxxiii. 4.

שאס

To ſpoil, plunder. Once, Jer. xxx. 16. It may be a Chaldee variation from שס (as צאל from צל, קאם from קם), uſed by the prophet here threatening the Chaldeans. But ſeven of Dr. *Kennicott*'s Codices read שסיך, and eight, שוסיך.

שאף

To draw, ſuck or *ſup in.*

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* See Lord *King*'s Hiſtory of the Apoſtles' Creed, p. 192, &c. and *Greek* and *Engliſh* Lexicon in Αδης.

† Comp. Gen. xlii. 38; *Wetſtein*'s Note on ʽΑδη, Luke xvi. 23; and *Campbell*'s Prelim. Diſſertat. to Goſpels, p. 207, &c.

‡ See *Spence*'s Polymetis, Dial. vi. p. 53.

I. *To ſup in, ſwallow up, abſorb.* Job v. 5. Pſ. lvi. 2, 3. Amos viii. 4.

II. *To inſpire*, i. e. *to draw in*, or *ſnuff up*, as the air. See Iſa. xlii. 14. Jer. ii. 24. xiv. 6. Eccleſ. i. 5; which paſſage, I apprehend with ſeveral learned men, contains a deſcription of the *diurnal* and *annual motions* of the שמש or *ſolar light* on the earth's ſurface, and by conſequence *of the earth itſelf.* Solomon having obſerved at ver. 4, that *one generation* (*of men*) *goeth off and another cometh, but that the earth abideth for ever,* or continueth to be ſupported in all its conditions, motions, courſes, &c. till the conſummation of this ſyſtem, proceeds, ver. 5, *And the ſolar light is diffuſed* (i. e. in the morning of each day), *and the ſolar light goeth off* (in the evening), *and at its ſeat* or *ſtation* (near the earth's equator, namely) שואף *is drawing in* (the ſpirit), *diffuſing itſelf there, going to the ſouth* (or ſouthern tropic), *and circuiting to the north* (or northern tropic). *Circuiting around the ſpirit is continually proceeding* (viz. while it purſues and preſſes upon the שמש), *and the ſpirit returns upon it's circuits*, or perpetually repeats it's circuitous courſe on the ſurface of the earth. Comp. under שמה VI.

III. *To draw in the breath, to gaſp, pant,* or *aſpire after*, as from eager deſire. It is uſed abſolutely, as Pſ. cxix. 131; or tranſitively, as Job vii. 2. xxxvi. 20, Do *not* pant after *the night*, of death namely, which Job had paſſionately wiſhed for;—or with על following, Amos ii. 7, השאפים על *Who* pant after *the duſt of the earth on the head of the poor,* i. e. who *long* to ſee the poor and miſerable ſtill more wretched. A moſt diabolical character ſurely! See 1 Sam. iv. 12. 2 Sam. xiii. 19. Job ii. 12. Comp. Pſ. lxix. 27. cix. 16.

Der. *To ſup, ſip, ſop, ſob.* French *ſoupe, ſouper*, whence *ſoup, ſupper.* Alſo *ſap* of a tree.

שאר

I. In Kal and Niph. *To remain, be left* as a reſidue. Gen. vii. 23. xiv. 10. xlvii. 18. 1 Sam. xvi. 11, & al. On Ezek. ix. 8, obſerve, that inſtead of the very irregular word ונאשאר of the common printed editions, eleven of Dr. *Kennicott*'s Codices read ונשאר. In Hiph. *To leave, cauſe* or *ſuffer to remain.* Exod. x. 12. Num. ix. 12. Deut. ii. 34. iii. 3, & al. As a N. שאר *Reſidue, remainder.* 1 Chron. xi. 8. 2 Chron. ix. 29. xxiv. 14, & al. freq. Fem. שארית *A reſidue, remnant.* Gen. xlv. 7. 1 Chron. iv. 43. 2 Sam. xiv. 7, & al. freq. In 1 Chron. xii. 38, where the common printed editions have שרית, ſix or ſeven of Dr. *Kennicott*'s Codices read שארית, and ſo does *M. de Calaſio*'s Concordance, edit. *Romaine*; and thus the LXX render it καταλοιπος, and Vulg. reliqui *the reſt.* Fem. משארת, *A remainder.* occ. Deut. xxviii. 5, 17. *Thy baſket* (of firſt-fruits namely) *and thy remainder*, or ſtore which *was left* after the former was preſented. So the LXX εγκαταλειμματα, and Vulg. reliquiæ. Hence

II. As a N. שאר denotes *conſanguinity*; every near relation being, as it were, *a remnant*, or *remainder* of the ſame fleſh and blood of which we ourſelves conſiſt. In this ſenſe it is ſometimes joined with בשר *Fleſh* (as Lev. xviii. 6, *None of you ſhall approach to any* שאר בשרו remainder *of his fleſh*, i. e. any one that *remaineth* of the ſame fleſh and blood with himſelf. Comp. Lev. xxv. 49.)—ſometimes with קבר, *near, nearly related,* as Lev. xxi. 2. Num. xxvii. 11.—ſometimes with words expreſſive of *relation*, as Lev. xviii. 12, 13. xx. 19.

III. As a N. שאר *Fleſh*, of an animal, *which uſually remaineth*, namely viſible and palpable, after life is extinguiſhed. So *Leigh*, "Caro *animalis, poſt vitam ipſius* reliqua." Pſal. lxxiii. 26. lxxviii. 20, 27. Mic. iii. 2, 3, & al. Thus in Engliſh we call a *dead body* the *remains* of a perſon; by which word Dr. *Hodgſon* ſpiritedly renders שאר, Prov. v. 11; where it is applied to a *breathing carcaſe, rotten* with diſeaſe. Exod. xxi. 10, שארה *her* fleſh-meat, i. e. her *more agreeable* and *nouriſhing food, ſhall be not diminiſh.* The eaſterns eat *fleſh*, though not ſo much as we do, and are *fond* of it. Comp. Exod. xvi. 3, and ſee *Harmer*'s Obſervations, vol. iii. p. 146, 7.

IV. As a N. שאר *Leaven*, properly a piece of dough *remaining* from the lump, and which becoming ſour is uſed to ferment, and render light a much larger quantity of dough or paſte. occ. Exod. xii. 15, 19. xiii. 7. Lev. ii. 11. Deut. xvi. 4. Hence

V. As a N. fem. plur. משארות and משארת *Kneading* or *leavening-veſſels*, where the dough is mixed with the *leaven*. occ. Exod. viii. 3. xii. 34. The משארות here mentioned ſeem to have been ſuch *wooden bowls* as the Arabs ſtill uſe to *knead* their bread in, and travellers provide for themſelves when journeying in the Arabian deſerts. See *Shaw*'s Travels, p. 231, and Preface, p. xi. xii. Or, elſe, conſidering that the Iſraelites appear to have carried with them dough enough to ſerve them a month (comp. Exod. xvi.), משארות in Exod. xii. 34, may denote a kind of *leathern utenſil*, ſuch as the Arabs ſtill uſe, when ſpread out for a table-cloth, and which, when contracted like *a bag*, ſerves them to carry *the remnants* of their victuals, and particularly ſometimes their *meal made into dough*. See *Harmer*'s Obſervations, vol. ii. p. 447, &c. So *Niebuhr*, ſpeaking of the manner in which the Bedoween Arabs near mount Sinai live, ſays, "Un rond morceau de cuir leur tient lieu de nappe, & *ils y gardent les reſtes du repas*. A round piece of leather ſerves them for a table-cloth, *and they keep in it the remains of their victuals*."

Der. *Share*. Qu? Greek Σαρξ Fleſh, whence *ſarcoma*, *ſarcocele*, *ſarcophagy*, *ſarcotic*.

שאת See under נשא XVIII.

שב

To *turn*, from one place or ſtate to another. The place, ſtate, or perſon *to* which the *turning* is made, is denoted by ל, אל or אחרי; *from* which, by מ, מן or מאחרי, preceding.

I. In Kal, Intranſitively, *To turn*, *to turn back* or *away*. Joſh. xix. 12, 27. 1 Sam. xv. 11. Num. xxxii. 15. Deut. xxiii. 14. Jer. ii. 35. Ezek. iii. 19, 20, & al. In Hiph. Tranſitively, *To turn*, or *cauſe to turn back* or *away*. Pſal. lxxviii. 38. lxxxix. 44. Prov. xv. 1. Iſa. lv. 13. Jer. ii. 24, & al.

1 K. ii. 16, אל תשבי את פני Turn *not* away (or cauſe *not* me to turn away) *my face*, i. e. *repulſe* or *reject* me not; for a repulſe makes a ſuiter *turn away* his face, and depart ſadly and heavily. Comp. ver. 20. 2 Chron. vi. 42. As Ns. fem. משובה *A turning away*, *backſliding*. Prov. i. 32. Jer. ii. 19. iii. 22, & al.

II. And moſt generally ſpoken of a thing with reſpect to its original or former place or ſtate, In Kal, Intranſitively, *To return*, *revert*. Gen. iii. 19. viii. 3, 7, 9, & al. freq. Tranſitively, Pſ. lxxxv. 5. Iſa. lii. 8. In Hiph. *To cauſe to return*, *bring back*. Gen. xiv. 16. Exod. iv. 7. *To return*, *reſtore*. Gen. xx. 7, 14. xl. 13, & al. As a N. fem. שובה *A returning*. occ. Iſa. xxx. 15. As a N. fem. in Reg. תשובת *Return*. 1 Sam. vii. 17. תשובה השנה *The return of the year*, the time when the year being ended *returns* upon itſelf; the *beginning* of the year, which according to Exod. xii. 2. xiii. 4, was in the month Abib. occ. 2 Sam. xi. 1. 1 K. xx. 22, 26. 2 Chron. xxxvi. 10.

III. *To render*, *repay*, reponere. See Pſal. liv. 7. Iſa. lxvi. 15. Hoſ. xii. 14, or 15. Comp. Nah. ii. 2, and ſee *Lowth*'s Note there.

IV. In Kal, followed by another Verb, it denotes *to do again* what is expreſſed by the latter Verb, as Joſh. v. 2. Pſ. lxxxv. 7. Jer. xxxvi. 28. Ezek. viii. 6, 13. Zech. viii. 15; and to ſuch latter V. ל is ſometimes, as in Deut. xxx. 9, and ו more frequently, prefixed, as Gen. xxvi. 18. Deut. xxx. 3. Jud. ii. 19. 2 K. i. 11, 13. Eccleſ. iv. 1, 7. Zech. v. 1.

V. In Hiph. *To return*, *bring* or *carry back*, as a word or anſwer. Num. xxii. 8. Deut. i. 22, 25. 2 Sam. xxiv. 13, & al. As a N. fem. plur. תשובת *Replies*, *anſwers*. occ. Job xxi. 34. xxxiv. 36.

VI. In Kal, Intranſitively, *To turn*, *be turned*, or *changed*. So Vulg. convertetur. Iſa. xxix. 17.

VII. *To reverſe*, *repeal*. Eſth. viii. 5, 8.

VIII. The word is uſed to denote *old age*, when man, according to the original ſentence after the fall, is *returning*, and indeed *turning* or *changing*, into the duſt whence he was taken; when, to uſe the words of a learned phyſician*, "the bones petrify, the cartilages and tendons turn into bones, and the muſcles and nerves into cartilages and tendons; and all the ſolids loſe their elaſticity, and *turn*, in a great meaſure, into that earth they are going to be diſſolved into." See Gen. iii. 19. Job i. 21. xxxiv. 15. Pſ. civ. 29.

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* Dr. *Cheyne*, Eſſay on Health and Long Life, p. 205, 6, 3d edit. Comp. *Haller*'s Phyſiology, Lect. viii. § 256, &c. edit. *Mihles*.

cxlvi. 4. Eccleſ. xii. 7; in all which texts the word שב or שוב is uſed.

In Kal, *To be old*, i. e. *returning* to the duſt, or, as it is elſewhere expreſſed, *going the way of all the earth*. occ. 1 Sam. xii. 2. Comp. Joſh. xxiii. 14. 1 K. ii. 2. As a Participle or participial N. שב *Old*. occ. Job xv. 10. So Chald. Plur. in Reg. שבי *Elders*. Ezra v. 5, & al. As a N. שיב *Old age, time of turning* or *returning* to the earth. occ. 1 Kings xiv. 4. Fem. שיבה The ſame. Gen. xv. 15. xxv. 8. Alſo in Reg. שיבת ſeems uſed for *an old decaying body*. Gen. xliv. 31. So שבת Gen. xlii. 38. xliv. 29. Ruth iv. 15.

When this word שב is uſed for *old age*, it is plain from 1 Sam. xii. 2. Pſ. lxxi. 18. Iſa. xlvi. 4, that it is more than זקן, and from Job xv. 10, that it is leſs than ישיש.

IX. As a N. fem. שיבה *Hoarineſs, grey hairs*, Canities, ſo called either as being [*] a moſt eminent *ſign* or *ſymptom* of man's *returning* to his earth, or from the remarkable *turning* or *change* itſelf of the colour of his hair, when old age approaches. Comp. Senſe VI. See Lev. xix. 32. Job xli. 23, or 32. (ſo *Moſchus*, Idyll. v. lin. 4, Πολιος βυθος *the* hoary *deep*) Hoſ. vii. 9: in which laſt text the LXX render it ϖολιαι and Vulg. cani, *grey* hairs.

X. As a N. שבו Some kind of precious ſtone, *the achates* or *agat*. So the LXX Αχατης, and Vulg. Achates. occ. Exod. xxviii. 19. xxxix. 12. It is well known that *agats vary* or *change* their appearance without end. Might not שבו therefore be a name of the ſpecies from this circumſtance, q. d. *The varier?* And might not *Thomſon*'s Deſcription of the *opal* correſpond with the Hebrew name?

> ———But all combin'd
> Thick thro' the whit'ning *opal* play thy [†] beams;
> Or flying ſeveral from it's ſurface, form
> *A trembling variance of revolving hues,*
> As the ſite varies in the gazer's hand.
>
> SUMMER, lin. 154, &c.

שבב I. *To turn* or *be turned backward*. Iſa. xlvii. 10. Jer. viii. 5. Ezek. xxxix. 2. Comp. Pſ. lxxxv. 4.

II. *To bring back, cauſe to return*. Iſa. xlix. 5. Jer. l. 19.

III. *To reſtore, return*. Iſa. lviii. 12. Comp. Pſ. xxiii. 3.

IV. As a N. שביב, and Chald. emphat. שביבא, plur. שביבין ſeems properly to denote the *ſtream* or *blaſt of hot* or *ignited air, returned* from the fire. "Vivida vis ignis ardentis," ſays *Schultens* on Job. occ. Job xviii. 5. Dan. iii. 22. . vii. 9. The LXX in the firſt and laſt texts render it by φλοξ *Flame*, as another Greek verſion likewiſe does in Dan. iii. 22. So Vulg. in all by Flamma.

And in this ſenſe we may perhaps beſt underſtand שבבים Hoſ. viii. 6, literally, *For the calf of Samaria ſhall be* flames. And it is highly probable from Iſa. xxxvi. 19, 20, compared with Iſa. xxxvii. 19, that this calf after it was ſent to Aſſyria (ſee Hoſ. x. 6.) *was burnt with fire*. As to the phraſeology in Hoſ. viii. 6, comp. Joſh. v. 9, 12.

שבה

With a radical, but mutable or omiſſible, ה.

To lead, or *carry away captive*, captivum agere. Jer. xli. 14, *Whom Iſhmael* שבה had carried away captive. Here שבה being the third Perſ. *maſc*. preter in Kal, the final ה muſt be radical. freq. occ. In Niph. *To be carried away captive*. Gen. xiv. 14, *That his brother* נשבה was carried away captive. Here likewiſe the ה muſt be radical. So Exod. xxii. 10, where it is applied to a beaſt *driven away*. Comp. Jer. xiii. 17. As a N. שבי *A captive*. Exod. xii. 29. *Captivity, ſtate of captivity*. Deut. xxi. 13. Iſa. xlvi. 2. Jer. xv. 2. Alſo, *A captive multitude*. Num. xxxi. 12, 19. Iſa. xx. 4. As Ns. fem. שביה *A captive multitude*. Deut. xxi. 11. 2 Chron. xxviii. 5, & al. שבות *Captivity*. Pſ. xiv. 7, & al. freq. So in Reg. שבית. Pſ. cxxvi. 1. And שבית Num. xxi. 29. See Ezek. xvi. 53.

Hence we have the phraſe שבה שבי which ſignifies *to carry away captive*. See Num. xxi. 1. Deut. xxi. 10. Jud. v. 12. Pſ. lxviii. 19. But שוב or שב joined with שבות, שבית or שיבת means *to turn* or *bring back the captivity*, or *thoſe who had been carried away captive*. See Deut. xxx. 3. Pſ. xiv. 7. liii. 7. Ezek. xvi. 53. Pſ. cxxvi. 1, 4; in which laſt cited verſe obſerve, that the ה in שובה is not radical but paragogic.

שב שבות is applied figuratively to *reſtora-*

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[*] See K. Solomon's Portraiture of Old Age, by Dr. *Smith*, p. 146, 3d edit.

[†] The ſun's.

tion from great affliction and miſery to a happy ſtate. Job xlii. 10. Comp. Jer. xxx. 18.

שבח

To ſooth. So in Arabic the cognate סבח ſignifies *to ſtroke gently, ſooth*, mulcere, permulcere. See *Schultens* De Defect. Hod. Ling. Heb. § civ. &c.

I. In Kal and Hiph. *To ſooth, aſſuage, calm*, as the raging of the ſea. occ. Pſ. lxv. 8. lxxxix. 9, or 10; in which latter text the LXX *καταπραΰνεις thou aſſuageſt*. Thus *Virgil*, Æn. i. lin. 70,

> *Et* mulcere *dedit* fluctus, *& tollere vento.*

II. *To ſooth, calm*, as an angry ſpirit. occ. Prov. xxix. 11; where *Symmachus καταπραΰνει will aſſuage*. "*Pectora* mulcet." Æn. i. lin. 157. Comp. Prov. xii. 16. xxv. 28.

III. In Kal, *To ſooth* or *gratify with praiſes, to praiſe, laud*, Μολπῃ ἱλασκεσθαι (Il. l. lin. 472.) Pſal. lxiii. 4. cxvii. 1, & al. Comp. Eccleſ. iv. 2. viii. 15. So in Chaldee. Dan. ii. 23. v. 4, & al. In Hith. השתבח *To ſooth, gratify*, or *pleaſe oneſelf*. occ. 1 Chron. xvi. 35. Pſ. cvi. 47.

Hence perhaps Greek Σεβω, σεβομαι *to worſhip, adore*.

שבט

Occurs not as a V. in Heb. but in Syriac ſignifies, *To extend, draw out in length*. Comp. צבט.

I. As a N. שבט *A rod, a longiſh rod* or *ſtaff*. Exod. xxi. 20. Iſa. x. 15. xxviii. 27. Mic. iv. 14. Lev. xxvii. 32, *Every thing that paſſeth under* the rod or ſtaff "which the herdſman or ſhepherd carried in his hand, and kept his cattle in order with, Jer. xxxiii. 13."* Comp. Pſ. xxiii. 4. Ezek. xx. 37. Mic. vii. 14.

II. *A ſceptre, the enſign of authority*. Pſal. xlv. 7. Iſa. xiv. 5. Ezek. xix. 11, 14. Comp. Pſ. ii. 9, and ſee נטה XV. 6, and חקק IV. under חק.

III. *A tribe, a branch of a family* or *nation, ſhooting* from one common ſtock. Gen. xlix. 28. Num. xviii. 2, & al. freq. Comp. Num. xvii. 2, 3, or 17, 18, *&c.* and under נטה XVI.

IV. *A ſtaff, the enſign*, not of regal authority, but of *tribual* juriſdiction, or of that exerciſed by the *head of a tribe*. Gen. xlix. 10. Hence uſed for the *ruler* or *judge of the tribe* himſelf, Gen. xlix. 16; from which paſſage it appears that *each tribe* of Iſrael had this *enſign of authority* belonging to them †. Comp. ver. 28, and 2 Sam. vii. 7, with 1 Chron. xvii. 6.

V. *A pen*, or *ſtyle*, uſed to write with, and reſembling a ſmall *rod*. occ. Jud. v. 14; where the LXX, *Symmachus* and *Theodotion* render it by *ῥαβδος a rod*. But it probably is uſed as a name for the calamus ſcriptorius or *reed* with which the Orientals ſtill *write*. See *Harmer*'s Obſervations, vol. ii. p. 175; *Hanway*'s Travels, vol. i. p. 317; and *Niebuhr*'s Voyage en Arabie, tom. i. p. 118.

VI. As a N. maſc. plur. שבטים *Spears*, or *javelins*, i. e. *ſtaves* headed with iron. 2 Sam. xviii. 14.

VII. As a N. שבט *Shebat*, the name of the eleventh month, nearly anſwering to our *January* O. S. I take it to be a foreign and probably a *Perſic* name; but I know not it's ideal meaning. occ. Zech. i. 7. This month is mentioned alſo, 1 Mac. xvi. 14.

Der. Greek *σκηπτω* to lean, whence the N. *σκηπτρον*, Lat. *ſceptrum*, and Eng. *ſceptre*. Alſo Eng. *ſhaft*, and ב and ט being tranſpoſed, and perhaps *ſtaff*.

שבך

Occurs not as a V. in Heb. but ſeems related to סבך (which ſee), and ſignifies, *To implicate, complicate, entangle*, or the like.

I. As a N. שובך *The complication* or *entanglement* of boughs croſſing each other. occc. 2 Sam. xviii. 9. To this purpoſe the LXX *δασος*, and Vulg. condenſam.

II. As a N. fem. שבכה Job xviii. 8, may mean either *the ſticks laid acroſs each other* over a pit-fall to catch wild beaſts, or rather, that it may correſpond with רשת in the preceding hemiſtich, *the reticulated work* or *meſhes* of the ſnare.

III. As a N. fem. שבכה, plur. שבכים *Complicated work, net-* or *checker-work*. 1 K. vii. 17, 18, & al. "This (*net-work*) cover was an emblem of the *circumference* of the heaven, and ſo of the parts of this ſyſtem that *ſtop the courſe* of the light and

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* Mr. *Bate*'s Note in his *New and Literal Tranſlation*, &c.

† See Bp. *Sherlock*'s 2d Diſſertat. at the end of his Diſcourſes on Prophecy, and Bp. *Newton*'s Diſſertations on the Prophecies, vol. i. p. 94, 96, 1ſt edit. 8vo.

condenſe it into ſpirit." Thus *Hutchinſon* in *Columns*, p. 48, 49. Comp. *Bate* in Crit. Heb.

IV. As a N. fem. שבכה *A reticulated window, a lattice**, ſuch as are ſtill uſual in the chambers of the eaſtern houſes. So LXX δικτυωτῳ, and Vulg. cancellos. occ. 2 K. i. 2.

V. Chald. As a N. שבכא *A ſambuké*, a kind of *harp*, probably ſo called, by a dialectical deviation from the idea of the Hebrew, from it's *many ſtrings*. occ. Dan. iii. 7, 10, 15; in which verſes it evidently anſwers to סבכא in ver. 5; comp. therefore under סבך II.

שבל

Occurs not as a V. in Heb. but the idea appears to be, *To impel, thruſt forward*. The LXX ſeem to have given nearly the true meaning of the word in Pſal. lxix. 3, 16, where they render it by καταιγις *a ſtorm, tempeſt*, from καταϊσσω *to ruſh with force*.

I. As a N. maſc. plur. שבלים *Ears* of corn, *thruſt* or *ſhot forth* from the ſtalk. Gen. xli. 5, 7, & al. freq. Gen. xli. 5, *And behold ſeven* שבלים ears *coming up on one* קנה *ſtalk*. There is a ſpecies of *wheat* called *Egyptian*, which, having had ſome of it in my own garden, I have often ſeen and examined, and which bears *ſix* or *ſeven ears* ſhooting from the main ear in the middle. But had this been repreſented in Pharaoh's dream, the Heb. expreſſion I think would have been *ſeven ears coming up* or *growing* (not on one *ſtalk* but) on one *ear*; and therefore I rather regard the object of Pharaoh's dream as an inſtance of one of thoſe diſcordant images which never exiſted in nature. Comp. under חלם III. As a N. fem. in Reg. שבלת *An ear* of corn. occ. Job xxiv. 24.

II. As a N. maſc. plur. in Reg. שבלי *Shoots* or *branches* of an olive-tree. occ. Zech. iv. 12. So LXX Κλαδοι *Branches*.

III. As a N. fem. שבלת *A current* or *ſtream* of water. occ. Pſ. lxix. 3, 16. Iſa. xxvii. 12.

IV. As a N. שבל *The leg* and *foot* by which one is *impelled*† in walking. occ. Iſa. xlvii. 2.

V. As a N. maſc. plur. in Reg. שבילי *Paths*, againſt which the foot *is impelled* in walking. occ. Pſ. lxxvii. 20. Jer. xviii. 5.

שבלל occurs not as a V. but as a N. שבלול *A ſnail*. occ. Pſ. lviii. 9. *Bochart*, vol. iii. p. 646, propoſes two derivations of the word, one from שביל *a path*, becauſe the ſnail *marks out his path* with his ſlime, and ſo is called שבלול, q. d. *The pathmaker*, Semitator; the other, from ישב to *to dwell*, ב *in* and לול *a winding ſhell*, cochlea, which every one knows is the habitation this animal carries about with him. Perhaps a better account of the name may be deduced from the peculiar manner in which ſnails *thruſt themſelves forward* in moving, and from the force with which they adhere to, or indeed are *impelled* againſt, any ſubſtance they light on. I ſhall explain my meaning in the words of an eminent naturaliſt. "The wiſe Author of nature having denied feet and claws to enable *ſnails* to creep and climb, hath made them amends, in a way more commodious for their ſtate of life, by the *broad ſkin* along each ſide of the belly, and the *undulating motion* obſervable there. *By this latter 'tis they creep*; by the former, aſſiſted by the glutinous ſlime emitted from the ſnail's body, they *adhere firmly* and *ſecurely* to all kinds of ſuperficies, partly by the tenacity of their ſlime, and partly by the *preſſure of the atmoſphere*." *Derham*'s Phyſico-Theology, book ix. ch. i. not. 4.

Der. *Shovel*. Qu?

שבס

Occurs not as a V. in Heb. and the ideal meaning is uncertain (comp. however שבץ and שבש); but as a N. maſc. plur. שביסים are mentioned among the female ornaments, and probably mean certain *cauls* or *kerchiefs* which the women bind upon their heads; ſo LXX Κοσυμβες, and *Montanus*, Reticula *cauls of net-work*. Perhaps the שביסים were not unlike the *rich embroidered handkerchiefs* with which Lady *M. W. Montague* informs us (Letter xxix. vol. ii. p. 14.) the Turkiſh ladies bind on their *talpocks* or caps. Once, Iſa. iii. 18; where ſee Bp. *Lowth*.

שבע

Denotes *ſufficiency, ſatisfaction, ſaturity*.

I. In Kal, *To have enough, to be ſatisfied, ſaturated, cloyed*. Deut. vi. 11. xxxi. 20. Pſ. lxxxviii. 4. Iſa. i. 11. Jer. xlvi. 10.

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* See *Shaw*'s Travels, p. 207.

† See *Borelli* De Motu Animalium, P. I. c. 19.

Lam. iii. 15, 30, & al. freq. Alſo in Kal and Hiph. *To ſatisfy, ſaturate.* Pſal. xc. 14. Ezek. vii. 9. Job xxxviii. 27. Pſ. cvii. 9. cxxxii. 15, & al. As a Participle or participial N. שבע *Satisfied, ſatiated, full, having enough.* See 1 Sam. ii. 5. Deut. xxxiii. 23. Job x. 15. xiv. 1. Prov. xix. 23. שבע ימים *Satisfied with days* or *living*, Conviva ſatur, as *Horace* expreſſes it, and before him *Lucretius*, lib. iii. lin. 951, Plenus vitæ conviva*. Gen. xxxv. 29. Job xlii. 17. 1 Chron. xxiii. 1. 1 Sam. ii. 5. Comp. Gen. xxv. 8. As a N. שבע *Sufficiency, plenty, ſaturity.* Gen. xli. 29, 30, & al. Fem. שבעה, and in Reg. שבעת, *Saturity, fulneſs.* Iſa. xxiii. 18. Ezek. xvi. 49, & al.

II. As Ns. of number שבע, שבעה, and in Reg. שבעת, *Seven.* Gen. v. 7. Exod. xxv. 37. Iſa. xxx. 26, & al. freq. Plur. maſc. שבעים *Seventy.* freq. occ.

By 2 K. x. 1, *Ahab had* ſeventy *ſons in Samaria.* This ſounds a very extraordinary number to a weſtern reader, unaccuſtomed to the effects of *polygamy* and *concubinage* (comp. Jud. viii. 30, and under פלגש), and yet in *Homer*, Il. vi. lin. 244, &c. (comp. Il. xxiv. lin. 495—7.) old king *Priam* is repreſented as having *fifty ſons* and *twelve daughters.* *Artaxerxes Mnemon*, king of Perſia, had by his *concubines*, who, according to *Plutarch* †, amounted to three hundred and ſixty, no fewer than *one hundred and fifteen* ſons, beſides three by his queen ‡. And in our days *Muley Abdallah*, who was emperour of Morocco, when Mr. *Stewart* was there in 1720, "is ſaid by his four wives, and the many *thouſand women* § he had in his Seraglio during his long reign, to have had *ſeven hundred ſons* able to mount a horſe; but the number of his daughters is not known ‖." As a N. plur. שבעתים *Seven times, ſeven-fold.* Gen. iv. 15, 24. Pſ. xii. 7. Iſa. xxx. 26, & al. As a N. שביעי *Seventh.* Gen. ii. 2, 3, & al. freq. Fem. שביעית and שביעת Joſ. vi. 16. Lev. xxiii. 16, & al.

The number *ſeven* was denominated from this Root, becauſe on that day Jehovah יכל Gen. ii. 2, *completed* or *finiſhed* all his work, or *made* it *ſufficient* for the purpoſes intended by it. The *ſeventh* day was alſo ſanctified or ſet apart, from the beginning, as a religious Sabbath or reſt, to remind believers of that reſt which God then entered into, and of that שבע (Pſ. xvi. 11.) *completion*, or *fulneſs* of joy which is in his preſence for evermore. Hence the very early and general diviſion of time into *weeks*, or periods of *ſeven* days *. Hence the ſacredneſs of the *ſeventh* day, not only among believers before the giving of the law, but alſo among the Heathen, † for which they give the very ſame reaſon as *Moſes* doth, Gen. ii. 2, namely, that on it all things were *ended* or *completed.* Comp. Gen. vii. 4, 10. viii. 10, 12. xxix. 27. Exod. xvi. 22—30. Pſ. xvi. 11. Heb. iv. 1—11. Hence alſo *ſeven* was, both among believers and heathen, the number of *ſufficiency* or *completion* ‡, whence in Heb. שבע is uſed indefinitely for *many, a good many, a ſufficient number*. See Lev. xxvi. 18. Deut. xxviii. 7. 25. Ruth iv. 15. 1 Sam. ii. 5. Jer. xv. 9. Iſa. xxx. 26. Prov. xxiv. 16. xxvi. 16, 25. So שבעתים *Seven-fold*, indefinitely for *many-fold*, multoties. Prov. vi. 31; where ſee *Schultens*, and comp. Exod. xxii. 1, 4.

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* So *Seneca*, Epiſt. lxi. Vixi, *Lucili chariſſime*, quantum ſatis eſt, *mortem* plenus *expecto.*

† In Artaxerx. tom. i. p. 125. B. edit. *Xylandr.*

‡ *Juſtin.* lib. x. cap. 1, and *Prideaux*, Connect. part i. book vii. An. 360.

§ Comp. under פלגש.

‖ *Stewart*'s Journey to *Mequinez*, in *Newbery*'s Collection, vol. xvii. p. 141.

* "We find, from time immemorial, ſays the learned Preſident *Goguet*, the uſe of this period among all nations without any variation in the form of it. The Iſraelites, Aſſyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the Eaſt, have in all ages made uſe of a week conſiſting of *ſeven* days. See *Scaliger* De Emendat. Temporum, *Selden* De Jure Nat. & Gent. lib. iii. cap. 17; Mémoires de l'Academie des Inſcript. tom. iv. p. 65.) We find the ſame cuſtom among the ancient Romans, Gauls, Britons, Germans, the nations of the North and of America. (See Le Spectacle de la Nature, tom. viii. p. 53.) Many vain conjectures have been formed concerning the reaſons and motives which determined all mankind to agree in this primitive diviſion of their time. Nothing but tradition concerning the ſpace of time employed in the Creation [Formation] of the world could give riſe to this univerſal immemorial practice." *Origin of Laws, &c.* vol. i. book iii. ch. ii. art. ii. p. 230, edit. *Edinburgh.* "The months (of the ancient Scandinavians) were divided into *weeks of ſeven days*, a diviſion which hath prevailed among almoſt all the nations we have any knowledge of from the extremity of Aſia to that of Europe." *Mallet*'s Northern Antiquities, vol. i. p. 357.

† See *Grotius*, De Verit. Relig. Chriſt. lib. i. cap. 16, note 23, and following; and Mr. *Cooke*'s Enquiry into the Patriarchal and Druidical Religion, p. 4, 5, 2d edit. and the authors there quoted; *Boyſe*'s Pantheon, p. 168, 2d edit.; *Leland*'s Advantage and Neceſſity of Chriſtian Revelation, part. i. ch. ii. p. 74, 8vo. edit.; and Dr. *Waterland*'s Charge, &c. May 19, 1731, p. 41, 58.

‡ See inter al. Joſh. vi. 3, or 4, &c.—to 15, or 16,

III. As Ns. שבע, fem. שבעה, in Reg. שבעת, *A week*, a period of *ſeven* days, Ἑϐδομας Septimana. Gen. xxix. 27, 28. vii. 10. viii. 4, 10. Deut. xvi. 9, 10. plur. maſc. שבעים *Weeks*. Dan. x. 2. As a N. שבוע, plur. שבעים, *A week* of years, *a period of ſeven* years. Dan. ix. 24, 25, 26, 27. Comp. Lev. xxv. 8.

IV. It denotes the *ſufficiency*, or *ſufficient ſecurity of an oath*.

In Niph. *To be made ſufficient ſecurity by an oath, to be made ſufficiently credible* or *ſufficient to be believed* by this mean, *to ſwear*. Gen. xxi. 31. xxii. 16, & al. freq. In Hiph. *To cauſe to give ſuch ſecurity, to cauſe to ſwear, adjure*. Gen. l. 5, 6. Exod. xiii. 19, & al. Joined with the N. שבעה Num. xxx. 3, *To give the ſecurity of an oath*.

Thus the Verb, whether in Niph. or Hiph. generally refers to an *oath*, but in Iſa. liv. 9, God ſays נשבעתי I have been made ſufficient ſecurity *that the waters of Noah ſhould no more go over the earth*, though by the hiſtory, Gen. ix. 8, &c. there was no *oath* of God in this caſe, but only *a promiſe confirmed by a ſign*. As a N. fem. שבועה and שבעה *Sufficient ſecurity given by oath, an oath*. Gen. xxvi. 3. 1 Sam. xiv. 26. Num. v. 21. Neh. x. 29, or 30, & al. freq. As a Participle or participial N. maſc. plur. in Reg. שבעי *Swearers* or *perſons giving the ſecurity of an oath* to others. occ. Ezek. xxi. 23.

Though the Rabbins by their pointing have preſumed to ſplit this Root into two, yet the ſameneſs of the Root שבע as ſignifying *ſeven*, and as denoting the *ſufficient ſecurity of an oath*, is evident by the inſtance of *Abraham*'s שבע *ſeven* lambs, when he and Abimelech נשבעו *ſwore* to each other, Gen. xxi. 28—31.*

Der. Goth. *Sibun*, Saxon ꞅeoꝼon, and Eng. *ſeven*.

שבץ

To cloſe, incloſe, ſtraiten. Comp. שבם and שבש. The LXX render it, inter al. by περικαλυπτω *to cover round*, συνδεω *to bind together*, and the Vulg. ſeveral times by includere *to incloſe*.

I. *To incloſe* or *ſet*, as precious ſtones in metal. It occurs not as a V. in Kal in this ſenſe, but as a Participle maſc. plur. in Huph. משבצים *Incloſed, ſet*. occ. Exod. xxviii. 20. As a N. fem. plur. משבצות or משבצת *Ouches* or *ſockets* of metal, which *incloſe* and hold faſt a ſeal or the like, palæ. occ. Exod. xxviii. 11, 13, 14, 25. xxxix. 13, 16. Pſal. xlv. 14; in which laſt text it is rendered by the LXX Κροσσωταις, and by the Vulg. Fimbriis, *Fringes*, but rather ſeems to ſignify *embroidery* or *brocaded* work, reſembling *ouches* of gold.

II. *To cloſe, draw cloſe*, or *ſtrait*, as a garment. occ. Exod. xxviii. 39. So the Vulg. ſtringes *thou ſhalt make ſtrait* or *cloſe*, and *Aquila*, *Symmachus*, and *Theodotion* preſerve the idea, though they change the form of the word, in rendering it *αι συσφιγξεις the ſtrictures*; thus likewiſe LXX κοσυμβοι or κοσυμβωτοι. As a N. תשבץ *An incloſing*. occ. Exod. xxviii. 4, כתנת תשבץ *A coat of incloſing*, i. e. *a cloſe, ſtrait coat* or *garment*. So *Aquila* and *Symmachus* συσφιγκτον, Vulg. ſtrictam *ſtrait*, and to the ſame purpoſe the LXX κοσυμβωτον. Comp. under כתן.

In the two laſt-cited paſſages many of the lexicon-writers and tranſlators render the words, *embroider* and *embroidery*, or the like; but this does not ſeem ſo eaſy and natural a ſenſe of the word as that juſt propoſed; nor do the ancient verſions, as already cited, favour this interpretation, but concur with that above given.

III. As a N. שבץ *A ſtrait* or *ſtraits* in a mental ſenſe, *diſtreſs*. So Vulg. anguſtiæ, and Eng. Tranſlation *anguiſh*, which perhaps had anciently the ſame ſenſe, for ſo the very learned *F. Junius* explains it in his Etymol. Anglican. by the Latin Anguſtia. occ. 2 Sam. i. 9.

שבק Chald.

In Kal, *To leave, let alone*. occ. Ezra vi. 7. Dan. iv. 12, 20, 23. In Ith. השתבק *To be left*. occ. Dan. ii. 44.

16, and Mr. *Holloway*'s Originals, vol. ii. p. 58; *Beauſobre*'s Introduction to the New Teſtament, in Biſhop *Watſon*'s Theological Tracts, vol. iii. p. 236.

* So the ancient *Arabians*, according to *Herodotus*, lib. iii. cap. 8, in making their ſolemn covenants uſed *ſeven* ſtones ſmeared with human blood.

שבר

I. In Kal, *To ſeparate* contiguous parts, *to break*, *break* or *tear in pieces*, as a door, Gen. xix. 9.—a tree, Exod. ix. 25.—a bone, Exod. xii. 46.—an animal, 1 K. xiii. 26, 28, &c. *To break up*, as God did the great abyſs, *his decreed place*, for the reception of the waters of the deluge. Job xxxviii. 10. Comp. Prov. iii. 20, under בקע II. In Niph. *To be broken*, *torn*, *hurt*. Exod. xxii. 9, or 10. 1 Kings xxii. 49, & al. As Ns. שבר *A breaking* or *breach*. Lev. xxiv. 20, & al. שברון *A breaking*, *deſtruction*. occ. Jer. xvii. 18. Ezek. xxi. 6; where it denotes *acute pain* of the loins, as if they were *breaking*. Comp. Iſa. xxi. 3. Nah. ii. 10, or 11, in חלחלה under חל.

Hence Eng. *To ſhiver*, *ſever*. Alſo, *A ſabre.* Qu?

II. *To break*, i. e. *ſlack*, *aſſuage*, or *quench*, as thirſt. Pſ. civ. 11.

III. *To break* the heart or ſpirits, *make contrite* or *ſorrowful*. See Pſal. xxxiv. 19. li. 19. lxix. 21. cxlvii. 3. Prov. xv. 4. Iſa. lxi. 1. lxv. 14. Jer. viii. 21. On Job xli. 17, or 25, ſee under חטא IV.

IV. As a N. maſc. plur. משברים *Billows*, *large waves*, *breakers**. Jon. ii. 4. Pſal. xciii. 4. Comp. 2 Sam. xxii. 5. Pſal. xlii. 8.

V. In Hiph. *To break*, *cauſe to break* or *burſt*, as the involucra in parturition. occ. Iſa. lxvi. 9. As a N. משבר *The act* or *place of* children's *breaking forth*. 2 K. xix. 3. Iſa. xxxvii. 3. Hoſ. xiii. 13.

VI. As a N. שבר *The enucleation*, *ſolution*, or *interpretation* of a dream, Eng. marg. *The breaking*. occ. Jud. vii. 15.

VII. *To break* or *ſeparate into ſmall portions*. So in Kal, *To retail*, *to ſell* or *buy by retail*. See Gen. xli. 56, 57. xlii. 2, 3, 5. Deut. ii. 28. Iſa. lv. 1. In Hiph. *To retail*, *ſell by retail*. See Gen. xlii. 6. Prov. xi. 26. Amos viii. 5, 6. In all which, and ſeveral other texts, it is applied to *retailing of corn* or *food* ("de magno tollere acervo"), which is indeed eminently *ſold* and *bought* in this manner, a little for one, and a little for another. Hence as a N. שבר *Corn*, *victual* thus *retailed*. See Gen. xlii. 1, 2, 26. xliii. 1. xlvii. 14.

VIII. With the particle ב prefixed to the object, *To break out upon*, as the ſight, or a perſon in ſeeing, *to view*, *look at*. occ. Neh. ii. 13, 15. Comp. Pſ. cxlv. 15.

IX. With אל or ל prefixed to the object, *To break out towards*, *look unto*, *look at*, as the eyes. occ. Pſ. cxlv. 15. Hence, *To look unto* or *for*, with expectation or hope. So LXX render it by προσδοκαν and προσδεχεσθαι. occ. Ruth i. 13. Eſth. ix. 1. Pſ. civ. 27. cxix. 166. Iſa. xxxviii. 18. As a N. שבר *A looking for*, *expectation*. occ. Pſal. cxix. 166. cxlvi. 5. So the LXX in the former text προσδοκια.

Hence perhaps Latin *ſpero* to hope, whence *deſpero*; and Eng. *deſpair*, *deſperate*, *deſperation*.

שבש Chald.

To implicate, *entangle*, *twiſt* or *wreath together*. The Targum uſe it in a natural ſenſe, Job xl. 12, or 17. Lam. i. 14; but in the Bible it is applied only to the mind. *To perplex*, *confound*. Once, Dan. v. 9. Comp. שבם and שבץ.

שבת

In Kal, *To ceaſe*, *leave off*, or *reſt from work*. It is oppoſed not to wearineſs, but to work or action. Gen. ii. 2, 3. viii. 22. Exod. xxxiv. 21.

From Gen. ii. 2, 3, (*In the ſeventh day the Aleim* reſted, ceaſed, *from all his work which he created* לעשות *to act*,) it is moſt evident, that, though God can do whatſoever pleaſeth him in the armies of heaven above, and in the earth beneath; and though he undoubtedly often hath miraculouſly interpoſed, and ſtill doth ſometimes ſo interpoſe, to over-rule the *mechaniſm* of nature, for the protection of his ſervants, and the deſtruction of his enemies; yet that He is *not conſtantly* and *immediately* acting in and upon matter as a kind of *Anima Mundi*, *the Cauſe of Attraction*, or the like, as ſome vainly talk †.

In Niph. *To ceaſe*, *be aboliſhed*. Iſa. xvii. 3. Ezek. xxx. 18, & al. In Hiph. *To cauſe to ceaſe*, *take off* or *away*. See Exod. v. 5.

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* Comp. *Virgil*, Æn. i. lin. 164, 5; *Horat.* lib. ii. ode xiv. lin. 14.

† Comp. under כמש, and ſee the Rev. *William Jones*'s excellent Eſſay on the Firſt Principles of Natural Philoſophy, book ii. ch. iii. and his Phyſiological Diſquiſitions, Diſc. ii.; and comp. Dr. *Clarke*'s Note 6, on *Rohault*, Phyſic. pars i. cap. xi. § 15, p. 52, edit. 4; and *Rowning*'s Preface to his Compendious Syſtem, p. 7, 8, 41.

xii. 15. 2 Kings xxiii. 5, 11. In 2 Sam. xxiii. 7, שבת may be conſidered either as a N. *An aboliſhing, an entire ſtop,* or as a V. Infin. in Kal, בשבת *in* or *for putting a ſtop,* to the wicked namely, here compared to thorns. Burning thorns with fire *deſtroys* them; which cutting them up does not. The Vulg. *comburentur* uſque ad nihilum, they ſhall be burnt *even to nothing*, gives the general ſenſe, but not the preciſe idea of שבת. For this interpretation I am indebted to Mr. *Bate*'s Crit. Heb. and New and Literal Tranſlation. As Ns. שבת *A ceſſation* or *ceaſing from work.* Exod. xxi. 19. שבת, plur. שבתות *Reſt from work, Sabbath*, whether that of the ſeventh *day*, Exod. xvi. 25, 26, 29. xx. 8. Lev. xix. 3, & al. freq. or of the feaſt of unleavened bread, Lev. xxiii. 15. (comp. ver. 7, 11.); or of the tenth day of the ſeventh month, Lev. xxiii. 32. (comp. Lev. xxiii. 39); or that of the ſeventh *year.* See Lev. xxv. 2, 4, 5, 6, 8; and in Lev. xix. 30. xxvi. 2. שבתתי *my ſabbaths* include *all the ſabbaths* or *times of ſacred reſt* ordained by God under the Moſaic diſpenſation. שבתון *Reſt, ceſſation,* Exod. xvi. 23, & al. משבתה, Lam. i. 7, is rendered *Her ſabbaths*, but ſeems rather to mean *Her being carried into captivity*, from Root שבה, ſo the LXX, according to the *Alexandrian* copy, Μετοικεσιας, and according to the *Complutenſian* edition Μετοικεσια; or perhaps *Her being put down, cauſed to ceaſe.* See Targ.

שנא

This Root is nearly related to שנה *to expatiate, luxuriate,* &c. below, as בטא to בטה, חבא to חבה, חפא to חפה, &c.

I. *To expatiate, luxuriate, grow, increaſe.* occ. (Chald.) Ezra iv. 22. Dan. iii. 31, or iv. 1. vi. 25, or 26. In Hiph. *To increaſe, cauſe to increaſe* or *multiply.* occ. Job xii. 23. Alſo, *To magnify, exalt with praiſes, celebrate.* occ. Job xxxvi. 24. As a N. שגיא *Great, magnificent.* Job xxxvi. 26. xxxvii. 23. So in Chald. Dan. ii. 6, 31, & al. Alſo plur. *Many.* occ. Ezra v. 11. Dan. ii. 48. Alſo, adverbially, *Much, very much, exceedingly.* Dan. ii. 12. v. 9, & al.

II. As a N. fem. plur. שגיאות *Deviations, errours,* q. d. *expatiations*; ſo LXX Παραπτωματα. *Jerome* Errores, Vulg. Delicta. occ. Pſal. xix. 13. But Mr. *Bate* obſerves, that there is nothing in the Heb. for "*His,*" before "Errors," and that שגיאות may as well be referred to the *judgements of God* before mentioned —*Who can underſtand* שגיאות the great things, of them namely, i. e. without God's teaching or help? So Pſ. cxix. 18, *Open thou mine eyes that I may ſee* נפלאות the wondrous things *out of thy law.*"

שגב

In Kal, *To lift* or *be lifted up, to elevate* or *be elevated, to exalt, be exalted,* or *above reach.* Deut. ii. 36. Job v. 11. Pſal. cvii. 41. Iſa. ix. 11, & al. freq. In Niph. *To be exalted, high, above reach.* Pſal. cxxxix. 6. Prov. xviii. 10. Iſa. ii. 11, 17, & al. In Hiph. *To exalt* or *be exalted.* occ. Job xxxvi. 22. As a N. משגב *An elevation, height, high* or *ſecure place.* Pſ. ix. 10. Iſa. xxv. 12. xxxiii. 16.

שגה

With a radical, but mutable or omiſſible, ה. *To expatiate, luxuriate, run wild.*

I. *To luxuriate, grow, thrive,* as a plant or tree. occ. Pſ. xcii. 13. Job viii. 11; where LXX ὑψωθησεται *ſhall grow tall*, Vulg. creſcere *grow.* Comp. Job viii. 7.

II. *To expatiate, run wild,* or *out of the way, to wander,* as ſheep. Ezek. xxxiv. 6. In Hiph. *To cauſe to go out of the way, make to wander,* as a blind man. occ. Deut. xxvii. 18. Comp. Prov. xxviii. 10. As a N. שיג rendered *purſuing*, from Root נשג, but may perhaps from this Root be better tranſlated *wandering.* occ. 1 K. xviii. 27.

III. As a N. שגיון *A wandering ſong, a ſong of wanderings*; probably compoſed by David in his *wanderings*, when *perſecuted* by Saul and his ſervants; in which the Pſalmiſt was an eminent type of Chriſt and his church *perſecuted* by Satan and his adherents*. occ. Pſ. vii. 1. As a N. fem. plur. שגיונות *Wanderings.* occ. Hab. iii. 1. This word of the prophet ſeems to relate both to the *deviations* of the Jewiſh people from God's law, and alſo their *wanderings*, or being removed from their land on that account. See ch. i. v. & ſeq. *Aquila, Symmachus,* and *Theodotion* render the word by Αγνοηματων *Ignorances*, ſo the Vulg. Ignorantiis.

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* See *Fenwick*'s Thoughts on the Heb. Titles of the Pſalms, p. 24.

IV. In a ſpiritual ſenſe, In Kal, *To wander, err, deviate, tranſgreſs through ignorance* or *miſtake*. Num. xv. 22. Job vi. 24. Prov. v. 23. Iſa. xxviii. 7. In Hiph. *To cauſe* or *ſuffer to err*. Job xii. 16. Pſ. cxix. 10. As a N. משגה and משוגה *An errour, a miſtake*. Gen. xliii. 12. Job xix. 4.

V. *To expatiate, give a looſe, indulge* or *loſe oneſelf*, as it were, in love, "Inerrare tanquam ſui oblitum, *et* amore quaſi vagari." occ. Prov. v. 19. Comp. ver. 20. Prov. xx. 1.

שגג *To err, tranſgreſs through mere miſtake, ignorance*, or *inadvertency*. Lev. v. 18. Job xii. 16, & al. As a N. fem. שגגה *Mere errour, miſtake*, or *inadvertency*. Lev. iv. 2, 22, & al. freq.

שגשג *To make to grow continually, to uſe repeated and continual endeavours to cauſe growth*. occ. Iſa. xvii 11. Comp. above שגה I.

שגח

In Hiph. *To view attentively* or *accurately, to pry*. So the LXX by επιβλεπω *to look upon*, and by παρακυπτω *to ſtoop down in order to view attentively*. Thus it ſeems a word of *geſture*. occ. Pſal. xxxiii. 14. Cant. ii. 9. Iſa. xiv. 16.

Hence Lat. *ſagio** to perceive quickly, *ſaga* a witch, *ſagax* quick-ſcented, alſo *ſagacitas*, præſagio, &c. whence Eng. *ſage, ſagacious, ſagacity, preſage*. Alſo Gothic *ſokgan*, Sax. ſecan, and Eng. *ſeek*.

שגל

In Kal, *To lie carnally with* a woman. occ. Deut. xxviii. 30. In Kal or Niph. *To be lain* or *lien with* as a woman, *to be violated, raviſhed*. occ. Iſa. xiii. 16. Jer. iii. 2. Zech. xiv. 2. As a N. שגל *A wife, ſpouſe*. occ. Neh. ii. 6. Pſ. xlv. 10. So *Aquila*, in the latter paſſage, συγκοιτος. So Chald. As a N. fem. plur. in Reg. שגלת *Wives*. occ. Dan. v. 2, 3, 23.

Der. By tranſpoſition, Greek σαλαγω, to violate, debauch, ασελγης and ασελγεια laſcivious, laſciviouſneſs. Lat. *ſalax*, whence Eng. *ſalacious, ſalacity*.

שגע

To be diſtracted, mad, beſide oneſelf, or *out of one's ſenſes* or *right mind*, εκϛηναι. It ſeems to be related to שגה *to deviate, go out of the way*, as קצע to קצה, פרע to פרה. It occurs not as a V. in Kal, but in the form of a Participle Hiph. or Huph. משגע *Diſtracted, mad*. Deut. xxviii. 34. 1 Sam. xxi. 15, or 16. 2 K. ix. 11. In Hith. השתגע *To behave diſtractedly* or *madly*. occ. 1 Sam. xxi. 14, 15, or 15, 16. The LXX render the word in Sam. and Kings by επιληπτος *mad*, επιληπτευεσθαι *to play the madman*. As a N. שגעון *Diſtraction, madneſs, fury*. occ. Deut. xxviii. 28. 2 K. ix. 20. Zech. xii. 4. The word is particularly applied to the *prophets*, whether true or falſe, doubtleſs from their *ecſtatic raptures*, reſembling madneſs. 2 Kings ix. 11. Jer. xxix. 26. Hoſ. ix. 7. Comp. *Greek* and *Eng.* Lexicon under Μαντευομαι.

The above cited are all the texts wherein the Root occurs.

Der. *Skew, aſkew*. Qu?

שגר

Occurs not as a V. in Heb. but in Chaldee ſignifies, *To emit, ſend forth, break forth*. As a N. שגר *Iſſue, offſpring*. occ. Exod. xiii. 12. Deut. vii. 13. xxviii. 4, 18, 51.

Der. Iſlandic *Skara*, and Old Eng. *Skere* a multitude. Qu?

שד

I. *To ſhatter, demoliſh, deſtroy, waſte*. occ. Pſ. xvii. 9. xci. 6. Prov. xi. 3. In Niph. *To be deſtroyed, waſted*. occ. Mic. ii. 4. In Huph. The ſame. occ. Iſa. xxxiii. 1. Hoſ. x. 14. As Ns. שוד and שד *Deſtruction, devaſtation*. Job v. 21, 22. Pſ. xii. 6, & al. freq.

II. As a N. שיד *Lime*, calx, "a ſoft *friable* (i. e. *crumbling* or *ſhattering*) ſubſtance, obtained by calcining or burning ſtones, ſhells, or the like †." occ. Deut. xxvii. 2, 4. Iſa. xxxiii. 12. Amos ii. 1; where the Targum וסדנון כגירא בביתא *and ſmeared them, as lime, on his houſe*. Hence as a V. שד *To lime, ſmear over with lime*. So LXX κονιασεις—κονια. occ. Deut. xxvii. 2, 4.

שדד I. *To ſhatter to pieces, break all to pieces*, as we ſay. occ. Hoſ. x. 2.

II. *To break*, or *ſhatter to pieces the clods of ploughed ground*. occ. Job xxxix. 10. Iſa. xxviii. 24. Hoſ. x. 11. So *Symmachus* excellently in Job βωλοκοπησει, and Vulg. in Job confringet glebas *will he break the clods*, in Hoſ. confringet ſulcos *will*

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* See *Cicero*, De Divinat. lib. i. cap. 31.

† *New and Complete Dictionary of Arts, &c.* in Lime.

break the furrows, and in Iſa. farriet *will harrow*. But in Job *Schultens* renders it by the term of art, offringet, obſerving in a note that the countrymen call the firſt ploughing of the ground proſcindere, the ſecond, offringere*; and indeed it does not appear that the ancient inhabitants of Paleſtine and the neighbouring countries uſed to *harrow* their land; and *Ruſſell* expreſsly remarks concerning the modern manner of cultivation near *Aleppo*, that " no harrow is uſed, but the ground *is ploughed a ſecond time* after it is ſown, to cover the grain." Nat. Hiſt. p. 16. In Iſa. xxviii. 24, יפתח ſeems to anſwer to the *firſt* ploughing (proſcindet); ישדד to the *ſecond* (offringet.) It is evident that the *ſecond* ploughing muſt be eaſier work than the *firſt*, but even this the queſtion in Job implies that the רים would not perform.

III. *To demoliſh, deſtroy, waſte.* See Jud. v. 27. Prov. xix. 26. Jer. li. 55. Ezek. xxxii. 12. Joel i. 10. Nah. iii. 7. As a Participle or participial N. שודד or שדד *A deſtroyer, waſter.* Job xv. 21. Iſa. xvi. 4. xxi. 2. Jer. xv. 8, & al. freq.

שדה

With a radical, but mutable or omiſſible, ה.

To pour out or *forth, to SHED.* It occurs not as a V. in Heb. but the idea evidently appears from the following derivative Nouns.

I. As a N. *maſc.* שדה (the ה being radical as in the next word) plur. fem. שדות *A cup-bearer,* who *pours out* wine at feaſts. So the LXX, preſerving the idea, Οινοχοον και οινοχοας, from οινος wine, and χεω to *pour out.* occ. Eccleſ. ii. 8. It appears from Gen. xl. 9, 11, that the kings of Egypt, and from Neh. i. 11, that the kings of Perſia had one chief *male cup-bearer,* and ſo likewiſe might Solomon, with a number of *females* under him. But *Aquila* in Eccleſ. renders the Heb. word κυλικιον και κυλικια *a cup and (ſmaller) cups. Jerome* Scyphos et urceolos (Vulg. urceos) *Goblets and pots.* See *Jerome* and *Montfaucon*'s Hexapla on the text.

II. As a N. *maſc.* שדה *A field* or *ground,* which being opened or ploughed *pours forth* part of itſelf, water, &c. into the tubes of ſeeds, plants, and trees, and ſo *yields ſuſtenance* to men and animals. See Gen. xxiii. 17, 20. Lev. xxvii. 21, 24. Ezek. xvii. 8. Joel i. 10; in all which texts שדה is conſtrued as a *maſculine* N. and conſequently the final ה is *radical.* Comp. Gen. xiv. 7. xxiii. 17, 19. xxv. 9. 2 K. ix. 25. 1 Chron. i. 46; where the ה is retained in Regimine, and muſt conſequently be *radical.* In the plur. this, like many other Ns. forms both maſc. שדים, in Reg. שדי, and fem. שדות. See Iſa. xxxii. 12, (*For the lamented* שדים *fields, for the* שדי חמד fields *of deſire.*) 2 Chron. xxxi. 19. Neh. xii. 44. 1 Sam. xxii. 7. Pſ. cvii. 37. As a N. maſc. שדי (the י being ſubſtituted for ה as in רעי for רעה Iſa. xxxviii. 12.) *A field.* See Pſal. xcvi. 12. viii. 8. l. 11. Deut. xxxii. 13. Iſa. lvi. 9. To which I think may be added ſome other paſſages where שדי is commonly taken for a plural N. as Ruth i. 1, 2, 6, 22; Jer. iv. 17; on which laſt text Sir *John Chardin* remarks, that " as in the Eaſt pulſe, roots, &c. grow in open and uninicloſed *fields,* when they begin to be fit to gather, they place *guards,* if near a great road, more, if diſtant, fewer, who *place themſelves in a round about theſe grounds,* as is practiſed in Arabia†." Alſo, as a N. in Reg. שד *A field.* Lev. xix. 9, 19. Jer. xxxii. 7, 8, & al.

III. As a N. שדי One of the *divine names* or *titles,* q. d. *The pourer* or *ſhedder forth,* i. e. of bleſſings, both temporal and ſpiritual, "*All-bountiful.*" *Bate.* See Gen. xxviii. 3. xxxv. 11. xliii. 13. xlix. 25. Exod. vi. 3, *I appeared to Abraham, to Iſaac, and to Jacob* באל שדי *as the Lord* all-bountiful, *but by my name* יהוה *Jehovah I was not known to them.* That the *name* יהוה itſelf was known to Abraham, Iſaac, and Jacob, is certain from Gen. xii. 8. xiii. 4. xiv. 22. xv. 2, 6, 7. xxvi. 25. xxviii. 13, 16, and many other paſſages; but God was not *experimentally* known, or had not diſplayed himſelf to them under the *character* of JEHOVAH, the *all-perfect* and *all-powerful being,* as he was now about to do in a train of aſtoniſhing miracles for the deliverance of his people and the deſtruction of their enemies. Comp. ver. 6, 7, 8.

IV. As a N. שד, plur. שדים *A breaſt* or

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* See *Varro* De Re Ruſticâ, i. 19, and *Ainſworth*'s Dictionary in Proſcindo and Offringo.

† See *Harmer*'s Obſervations, vol. i. p. 455.

teat

that which *ſheds* or *pours forth* milk. Gen. xlix. 25. Job xxiv. 9. Pſ. xxii. 10. Lam. iv. 3. Comp. Iſa. lx. 16. lxvi. 11. So the Vulg. Uber, Mamma, and Mamilla, and the LXX very frequently render it by Μαϛος, as *Aquila*, *Symmachus*, and *Theodotion* likewiſe do in Iſa. lxvi. 11.

V. As a N. maſc. plur. שרים *The Pourers forth*, mentioned as objects of idolatrous worſhip, Deut. xxxii. 17. Pſ. cvi. 37; from this latter paſſage it appears that the Canaanites worſhipped theſe שרים; and from them the valley of *The Siddim*, השרים, of which we read, Gen. xiv. 3, 8, 10, ſo early as the time of *Abraham*, was probably denominated. So it ſeems emphatically obſerved by the ſacred hiſtorian, Gen. xiv. 3, that this place which had been thus idolatrouſly dedicated to the *Genial Powers of Nature*, was changed into the *Salt Sea*, barren and waſte. Comp. under מלח II. and Note under קדש V. By the שרים it is highly probable the idolaters meant the *great agents of nature*, or *the heavens*, conſidered as giving *rain*, cauſing the earth to *ſend forth ſprings*, and *ſhed forth* her increaſe, vegetables to ***yield*** and *nouriſh* their fruit, and female animals to *abound* with *milk*, for the ſuſtenance of their young. To theſe refer the *Multimammiæ* or *Many-breaſted* idols, which were worſhipped among the heathen. Thus, for inſtance, *Macrobius* informs us that * "The whole body of the Egyptian goddeſs *Iſis* was cluſtered over with *breaſts*, becauſe all things are *ſuſtained and nouriſhed by the earth* or *nature*." And of this *many-breaſted* kind was the idol of the Epheſian *Diana*, mentioned Acts xix. 24, &c. Thus *Octavius*, in *Minucius Felix*, cap. 21, p. 107, edit. *Davies*, elegantly deſcribes her, Diana—Epheſia multis mammis & uberibus exſtructa; and in *Montfaucon*'s Antiquité Expliquée, tom. i. p. 156, pl. 93, 94, 95, 96, the reader may ſee ſeveral of theſe *Epheſian Dianas* repreſented with *many breaſts*, and in plate 96, one of them has this inſcription, ΦΥCΙC ΠΑΝΑΙΟΛΟC ΠΑΝΤ. ΜΗΤ. and another, ΦΥCΙC ΠΑΝΑΙΟΛΟC. On which *Montfaucon* judiciouſly remarks, "all the learned agree that all this (i. e. the *various ſymbols* which accompany this goddeſs) ſignify *Nature*, or *the World with all it's Productions*. This is no conjecture. The inſcriptions which we ſee on two of theſe ſtatues prove it. One has Φυσις πανaιολος, παντων Μητηρ, *All-various Nature, Mother of all things*; the other Φυσις παναιολος *All-various Nature*."

But to return to the Scriptures, I muſt add, that the *ſacrificing of their ſons and their daughters to the* שרים, *and the ſhedding of their blood to thoſe idols*, Pſ. cvi. 37, 38, appears manifeſtly different from *burning them in the fire to Baal* or *Molech*, which alſo they moſt horridly practiſed. The former kind of ſacrifices ſeems to have greatly reſembled thoſe of the Mexicans in America, among whom, before the arrival of the Spaniards, "At the firſt appearance of *green corn*, *children were offered up*; when the *corn* was a foot above the ground; and again when it was two feet high, holidays were kept, and more *children butchered* †."

VI. As a N. אשר, plur. fem. אשרות *An effuſion*, *ſpring*, *ſtream*, or *rill* of water. Num. xxi. 15. Deut. iv. 49. Joſh. x. 40.

שדם

Occurs not as a V. in Heb. but the cognate Root סדם in Arabic ſignifies, *To choak*, *ſuffocate*, particularly by *exceſſive heat*, "Præfocare, ſuffocare, *et quidem ſpeciatim* æſtu, *quod Græcis eſt* πνιγεσθαι, *unde* Πνιγος Æſtus ſuffocans. *Schultens* in Orig. Heb. MS. Hence perhaps Eng. *Steam*.

I. As a N. fem. שרמה *A burning up and withering*. occ. Iſa. xxxvii. 27, חציר גגות ושרמה *Graſs of the houſe tops*, *and* (literally) of withering by heat *before it be grown up*. So Targ. דשלוק *burnt up*, *blaſted*, and Vulg. quæ exaruit *which is dried up*. The correſpondent word in 2 K. xix. 26, is שרפה *a blaſting*; and ſo three of Dr. *Kennicott*'s Codices in Iſa. now read ושרפה, as one more did originally.

II. As a N. fem. plur. שרמות *Fields*, conſidered as *parched* or *burnt up with heat*, which every one knows is a very common circumſtance in Judea and the neighbouring hot countries. See eſpecially Deut. xxxii. 32. Iſa. xvi. 8. Hab. iii. 17. It occurs alſo 2 K. xxiii. 4.

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* "*Hinc eſt quod continuatis* uberibus *corpus Deæ* (Iſidis *ſcil.*) *denſetur*, *quia* Terræ vel rerum Naturæ altu nutritur *univerſitas*." Saturnal. lib. i. cap. 20. Comp. *Scheuchzer* on Exod. xxxii. 4, tab. ccxix. and *Calmet*'s Dictionary, vol. I. p. 512, Engliſh edit. plate.

† *Millar*'s Hiſtory of the Propagation of Chriſtianity, vol. ii. p. 214.

שדף

To blaſt or *blight*. It occurs not as a V. in Kal, but as a Participle paoul fem. plur. Gen. xli. 6, 23, 27; from theſe paſſages in Gen. compared with Ezek. xvii. 10. xix. 12, it plainly appears that the natural cauſe of *blaſts* or *blights* is a parching wind (in Egypt and Judea, as in England, an eaſterly one), drying up the moiſture, and ſo *ſtopping* the vegetation, and deſtroying the texture of plants. Which point of ſcriptural philoſophy is alſo confirmed by conſtant experience. *Et pueri ſciunt.* As a N. fem. שדפה *A blaſting, blighting.* occ. 2 K. xix. 26. As a N. שדפון *A blaſt, blight.* Deut. xxviii. 22, & al. freq.

Der. Greek ϛυφω to bind up, Lat. *ſtipo*, Eng. *to ſtuff*. Alſo, *To ſtifle, ſtop, ſtiff.*

שדר

Occurs not as a V. in Heb. but appears nearly related in ſenſe as well as in ſound to סדר *to order, diſpoſe, arrange.*

I. As a N. fem. plur. שדרות and שדרת *Ranges* or *rows of pillars.* occ. 1 K. vi. 9. 2 K. xi. 8, 15. 2 Chron. xxiii. 14. In the three latter paſſages the word denotes the * *ranges* of pillars which formed the *court of the prieſts*, as appears, I think, from a compariſon of 2 K. xi. 8, with 2 Chron. xxiii. 7; for שדרות in the former text is explained by בית *the houſe, of Jehovah* namely, in the latter. So in 2 Chron. xxiii. 14, שדרות are equivalent to בית יהוה.

II. Chald. In Ith. *To exert oneſelf, to take pains* or *labour, to ſtrive.* (So *Theodotion* ηγωνισατο, and Vulg. laborabat) or perhaps more agreeably to the ſenſe of the Heb. *To make arrangements, take meaſures.* occ. Dan. vi. 14.

III. Chald. as a N. from the Ithpehal form of the Verb, in a bad ſenſe, אשתדור *Sedition*, q. d. *a ſeditious plan* or *ſcheme.* Qu? occ. Ezra iv. 15, 19.

שה

I. As a N. *A lamb* or *kid.* Exod. xii. 3, 4, 5. Num. xv. 11, & al.

II. *One of the ſmaller kind of cattle*, of whatever age. Exod. xxii. 1. xxxiv. 19. Deut. xiv. 4. Ezek. xxxiv. 17. It differs from צאן, as an individual from a collection or number. In Reg. it is written שי with a י, Deut. xxii. 1. 1 Sam. xiv. 34; as פי in Reg. from פה. See *Bochart*, vol. ii. 420, 438.

Since שה never occurs as a V. in Heb. the ideal meaning is uncertain. In Syriac however the V. is retained in the ſenſe of *cooling, making* or *growing cold*, &c. (ſee *Caſtell* under שהה) and it is, as *Columella* † obſerves, remarkable of *ſheep*, that though of all animals the beſt clad, they are very *chilly*, and *leaſt able to endure cold.* So *Virgil* ‡ calls them molle pecus, *tender cattle*, and adviſes that they ſhould be *houſed* § during the winter, and not only they, but *goats* likewiſe, be carefully protected from the *cold wintery winds.* It is evident alſo that, according to this derivation, the *younger* the animal the *more proper* the name שה, and this is agreeable to the Scripture's applying it moſt frequently to *lambs* or *kids.*

III. As a N. שיני *Urine.* See under שין.

שהד

Occurs not as a V. in Heb. but in Arabic ſignifies *To witneſs, bear witneſs, teſtify*, properly as *an eye-witneſs*, and the Chaldee Targum often uſes the cognate V. סהד in the ſenſe of *witneſſing.* As a N. שהד *A witneſs, an eye-witneſs.* So the LXX Συνιϛωρ, and Vulg. Teſtis. occ. Job xvi. 19. It alſo enters into the compoſition of the word שהדותא, which ſee among the Pluriliterals.

שהם

Occurs not as a V. but as a N. שהם A kind of *precious ſtone, an onyx*, thus called in Greek, Lat. and Eng. from the Greek Ονυξ *a nail* or *hoof* which it reſembles in colour, and in being ſemipellucid. Gen. ii. 12, & al. So the LXX once, and *Aquila*, *Symmachus*, and *Theodotion* ſeveral times, render it Ονυξ, and the Vulg. throughout, Onyx.

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* See the place marked 10, in *Prideaux*'s plan of the temple, in his Connection, part i. book iii. an. 535; inſerted alſo in *Calmet*'s Dictionary, Engliſh edit. vol. iii. p. 24.

† "Id pecus, *quamvis ex omnibus animalibus veſtitiſſimum*, frigoris *tamen* impatientiſſimum *eſt.*" *Columella*, lib. viii. cap. 3.

‡ See Georgic iii. lin. 295,—321, and comp. *Bochart*, vol. ii. 453, 4.

§ It is not very uſual with us to *houſe our ſheep*, notwithſtanding our climate is leſs mild than that of Italy; yet this is ſometimes practiſed in England, and, it is ſaid, with advantage. See *Martyn*'s Note on Georgic iii. lin. 295.

As the Greeks call this gem Ονυξ *a nail* or *hoof*, ſo it is not improbable that the Heb. שׁהם might have the ſame meaning, though uſed in the Bible only as the name of *a precious ſtone*; for in Arabic the V. ſignifies *to be nimble, active, ſtrong*, as a horſe, "Celer, agilis, validus fuit *equus*." *Caſtell.* And every one knows that it is by the *hoofs* that horſes and ſuch kind of animals exert their *ſtrength* and *activity* *, according to that well-known verſe of *Virgil*, Æn. viii. lin. 596,

> Quadrupedante *putrem* ſonitu quatit ungula *campum*,
> With *bounding hoofs the trembling field* reſounds.

Or as in Georgic iii. lin. 88,

> ——*Solido* graviter ſonat ungula *cornu*.
> *His hoof ſounds deep* with ſolid horn.

Comp. Jud. v. 22. Iſa. v. 28. Jer. xlvii. 3. Mica iv. 13.

Hence perhaps Iſlandic *ſkumpa* to run violently, and Eng. *to ſcamper*. Qu? Alſo Italian *Zampa*, the fore-foot of a quadruped, and *Zampare* to ſtamp or beat the ground with the feet, as horſes do.

שהר

Occurs not as a V. in Heb. but ſeems nearly related to סהר *round*. As a N. maſc. plur. שהרנים *Round ornaments*, or *round ornaments like the moon*. occ. Jud. viii. 21, 26. Iſa. iii. 18 So the LXX throughout Μηνισκȣς, and Vulg. in Iſa. Lunulas, *little moons*. The Chaldee Targum uſes the Ns. סהרא and סיהרא for *the moon*, and in Arabic סוהור and סוהרת are uſed for the *orb of the moon* ("lunæ orbis" *Schultens* MS. Orig. Heb.) and שהר for *the new moon*; and it ſeems probable that the Midianites, mentioned Jud. viii. were, like the Arabs, (comp. Job xxxi. 26.) great *moon*-worſhippers. It is well known that the Mahometans, and particularly the Turks, however averſe to images of all kinds, ſtill adorn the minarets of their moſques with *creſcents*. See *Bochart*, Phaleg. lib. ii. cap. 19, and *Selden* De Diis Syris, Syntag. ii. cap. iv. p. 213, 4.

שוא

With the ו radical and immutable, as in נוע, שוע, &c.

It occurs not as a V. in Heb. but

I. As a N. שוא *Vanity, a vain thing, falſehood, a lie*. See Exod. xx. 7. xxiii. 1. Deut. v 20. Mal. iii. 14. It is uſed adverbially, *In vain, to no purpoſe*. Pſ. cxxvii. 1. So לשוא. Jer. ii. 30. iv. 30, & al.

II. As a N. שוא *A vain idol, a vain falſe God* Jer. xviii. 15. Comp. Pſ. xxxi. 7. Hoſ. xii. 11, or 12. Jon. ii. 8, or 9.

שוד See under שר I.

שוה

With a radical but mutable or omiſſible ה, and a radical but mutable ו, as in כוה.

To make equal, plain, level.

I. In Kal, *To make plain, level, ſmooth*. Iſa. xxviii. 25.

II. *To ſmooth, ſooth, compoſe*. Pſ. cxxxi. 2. (where *Symmachus* εξισωσα *I have made even*) Iſa. xxxviii. 13, I compoſed (myſelf) *for the morning: (but) as a lion, ſo did he break all my bones*, namely by the violence of the diſtemper, in that very night. Thus *Vitringa*, whom ſee. But comp. Targum and Biſhop *Lowth*.

III. *To be* or *put upon a level* or *equality*, *to be* or *make equal by compariſon*. Iſa. xl. 25. xlvi. 5. Lam. ii. 13. Prov. xxvi. 4. As a participle Pehil (Chald.) שוי *Made equal* or *like*. Dan. v. 21. In Kal and Hiph. with כ following, *To make equal* or *like*. 2 Sam. xxii. 34. Pſ. xviii. 34. In Hith. *To be equal* or *on a footing*. occ. Prov. xxvii. 15; where obſerve that נשתוה ſeems of a mixt form between Niph. and Hith. as נמבזה, 1 Sam. xv. 9, of Niph. and Hiph.

IV. Chald. In Ith. *To be made*, fio. occ. Dan. iii. 29.

V. *To be of equal value, to countervail, to anſwer* in this ſenſe. See Eſth. iii. 8. v. 13. vii. 4.

VI. With לנגד following, *To place exactly* or *diametrically oppoſite* or *before* one. Pſ. xvi. 8. Comp. Pſ. cxix. 30.

VII. *To equalize* or *make one thing equal* or *equiponderant* to another, as a means to the end, or vice verſa. Pſ. lxxxix. 20, שויתי עזר I have equalized *help*, that is, I have laid *or* given ſufficient *help, upon a mighty one*. Pſ. xxi. 6, תשוה *Thou haſt* equalized *upon him honour*, or laid *upon*

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* Is not the Eng. *Hoof* in this view ultimately derived from the Heb. עוף *to agitate?*

him honour and *majeſty* equivalent or equal, to his deſire namely. Comp. ver. 3, 5, and John xvii. 5. Job xxxiii. 27, ולא שוה לי *And it* was *not* equalled or balanced, or rather, he (God) hath *not* balanced *(it), to me*, i. e. as the Vulg. explains it, Ut eram dignus *non* recepi, *I have* not *received according to my deſerts.* See *Scott.* Hoſ. x. 1, *Iſrael is a waſting vine*; פרי ישוה לו *His fruit* is accordingly. Comp. בקבקs under בק.

VIII. As a N. שו occurs Job xv. 31, and ſeems uſed for *continued, equable proſperity*; *Let him not truſt* בשו *in continued* proſperity, נתעה *being deceived.* LXX Μη ϖιςευετω ὁτι ὑπομενει, *Let him not truſt that* he ſhall continue.

IX. As a N. שי (formed as כי from כוה), *A gift for benefits received*, q. d. *a compenſative preſent.* occ. Pſ. lxviii. 30. lxxvi. 12. Iſa. xviii. 7.

שוע

With a ו radical, fixed, and immutable, as in שוא, גוע, and ſome others.

" *To open*, as in calling out, and it is oppoſed, Iſa. xxxii. 5, to כילי *tenacious*, as *rich* or *liberal* is to *poor* or *ſtingy*." *Bate.*

I. In Kal and Hiph. *To open, cry out, vociferate.* Job xix. 7. xxiv. 12. xxix. 12. Pſ. lxxii. 12, & al. freq. As a N. שוע *A crying out.* Pſ. v. 3. Job xxx. 24, *But yet he will not ſtretch out his hand againſt the grave: ſurely in his deſtruction* or *deſtroying (of me* namely) להן שוע a ſhout (would be) *to them*; i. e. *to death and the grave* before-mentioned. The ſenſe of this violently pathetic and obſcure paſſage ſeems to be, that *God would not extend Job's puniſhment beyond the grave, and therefore that even in death and the grave he would* ſhout for joy *in being relieved from his preſent ſufferings.* As a N. fem. in Reg. שועת *Vociferation, cry, SHOUT.* Exod. ii. 23. 1 Sam. v. 12, & al.

II. As a N. שוע *Open, liberal.* occ. Iſa. xxxii. 5. Alſo *Openneſs, liberality, munificence.* occ. Job xxxvi. 19, היערך שועך *Will he* (God) *eſtimate* or *ſet in array* thy munificence? (of which Job had boaſted, ch. xxix. 11—16.) or according to *Schultens*, " An in acie ſtabit *munificentia tua? Will* thy munificence *ſtand in array (that* thou *ſhouldeſt) not (be) in diſtreſs?* So *Schultens*, " ut non ſis in arcto." Hence

III. As a N. שוע *Rich, opulent*, as oppoſed to דל *poor, exhauſted.* occ. Job xxxiv. 19.

שוף See under שף.

שור

With a radical, fixed, and immutable ו; comp. under שוע.

I. In Kal, Tranſitively, *To view, behold, regard.* Num. xxiii. 9. xxiv. 17. Job vii. 8. xvii. 15—particularly *with accuracy and attention.* Job xxxv. 5. Hoſ. xiii. 7. Job xxxiii. 14, *Indeed God ſpeaketh once, yea twice (to him who)* has *not* regarded *it.* To this purpoſe *Diodati*'s Italian, Egli é ben vero, che talhora Iddio parla una volta; e due, *a chi non v' ha atteſo.* And *Martin*'s French, Bien que le Dieu fort parle une prémière fois, & un ſeconde fois *à celui qui n'aura pris garde à la prémière.*

II. As a N. fem. תשורה *A preſent* offered to a ſuperiour as a kind of fee for *beholding him*, or *being admitted* into his preſence. occ. 1 Sam. ix. 7. " It is accounted *uncivil*, ſays Mr. *Maundrel* (Journey, March 11), to *viſit* in this country [Syria] without an offering in hand. All *great* men expect it as a kind of *tribute* to their *character* and *authority*, and look upon themſelves as *affronted* and indeed *defrauded* when this compliment is omitted. Even in familiar viſits among inferiour people, you ſhall ſeldom have them come without bringing a flower or an orange, or ſome other ſuch *token of reſpect* to the perſon viſited: the Turks in this point keeping up the *ancient oriental cuſtom* hinted, 1 Sam. ix. 7, *If we go* (ſays Saul) *what ſhall we bring the man of God? There is not* a preſent, &c. Which words are unqueſtionably to be underſtood in conformity to this eaſtern cuſtom, as relating to a *token of reſpect*, and *not a price of divination.*" See more in *Harmer*'s Obſervations, vol. ii. p. 1, &c.

III. As a N. שור *A beeve* of any age, or of either ſex. See Lev. xxii. 27, 28. Pſ. cvi. 19, 20. Exod. xxi. 28. xxxiv. 19. Num. xviii. 17. Job xxi. 10. Alſo collectively, *Beeves.* Gen. xxxii. 5. This ſpecies of animals ſeems to be ſo called from the *ſteady* and *attentive manner* in which they *behold* or *ſurvey* objects. Comp. under בקר VI.

Deut. xxii. 10, *Thou ſhalt not plough with* an ox *and an aſs together.* As to the ſpiritual ſenſe of this law, ſee 2 Cor. vi. 14. With regard to it's outward ſenſe, it is certain from Iſa. xxx. 24, that aſſes as well as oxen were anciently employed in Judea for ploughing, and ſo they are in the Eaſt to this day*. And *Niebuhr*, Deſcription de l'Arabie, p. 137, tells us that near Bagdad he twice ſaw an *aſs* harneſſed to a plough *together with oxen*.

IV. *To look about, take a full view, ſurvey inſidiouſly*, as he who ſetteth ſnares. occ. Jer. v. 26; where Vulg. inſidiantes *watching inſidiouſly*; and in this view Mr. *Bate* underſtands it, Hoſ. ix. 12, "*Woe unto them* בשורי מהם *when* I ſpy my advantage *againſt them*; when their foot ſlippeth as it is elſewhere," Pſ. xxxviii. 16; or rather perhaps, *when* I am ſpying, i. e. in order to take advantage *againſt them*. Comp. Hoſ. xiii. 7. Jer. xxxi. 28. xliv. 27. But ſee Bp. *Newcome* on Hoſ. ix. 12. As a Participle or participial N. maſc. plur. in Reg. שורי *Inſidious enemies watching* and *eyeing* one. occ. Pſ. xcii. 12. So *Jerome*, qui inſidiantur.

שרר occurs not as a V. in this reduplicate form (for Job xxxvi. 24, ſee under שר), but as a participial N. maſc. plur. in Reg. שוררי *Inſidious enemies, frequently eyeing* thoſe for whom they lie in wait. occ. Pſ. v. 9. xxvii. 11. liv. 7. lvi. 3. lix. 11. Obſerve that in Pſal. xxvii. 11. liv. 7, very many of Dr. *Kennicott*'s Codices inſert the ו.

שזב Chald.

In Kal and Aph. *To reſcue, ſet free, deliver*. So *Theodotion* εξελεσθαι, and Vulg. eripere and liberare. The Targums often uſe the V. in the ſame ſenſe. occ. Dan. iii. 17, 28. vi. 14, 20, 27. And with the epenthetic נ inſerted, as uſual, before the pronoun ſuffix. occ. Dan. iii. 15. vi. 16, or 17.

שזף

I. *To look* or *glance at*. So LXX παραβλεπω. occ. Job xx. 9. xxviii. 7.

II. *To ſhine upon*. occ. Cant. i. 6.

Hence perhaps by tranſpoſition Latin *ſpecio* to look, *aſpicio, conſpicio, deſpicio, reſpicio, proſpicio*, &c. whence Eng. *ſpecies, ſpecious, ſpecimen, ſpecify*, &c. alſo, *aſpect, conſpicuous, deſpiſe, reſpect*, &c. *proſpect, proſpective*, &c. From the Latin *ſpecio* are alſo derived *ſpecto, ſpeculor*, &c. whence *ſpectator, ſpectre, ſpectacle, ſpeculate, ſpeculation, ſpeculative, ſpeculum*, &c.

שזר

To twiſt together, to twine. Hence in the form of a Participle Huph. משזר *Twiſted, twined*. So the Vulg. retorta, and LXX κεκλωσμενε *twiſted, ſpun*. Exod. xxvi. 1, & al. freq.

שח

I. In Kal, *To incline, bow, bend downwards, ſtoop, be humbled*. Pſal. x. 10. xliv. 26. Prov. xiv. 19. Iſa. ii. 9, 11, 17. li. 23, & al. In Hiph. The ſame. Lam. iii. 20. Alſo, *To make to bow*, or *incline, to depreſs, bring down*. Iſa. xxv. 12. Prov. xii. 25.

II. As a N. שיח *A ſhrub, a low* or *dwarf tree, a woody plant* leſs than a tree, "and *bending* to the ground, as brambles and many ſorts [of ſhrubs] do." *Bate*. occ. Gen. ii. 5. xxi. 15. Job xii. 8. xxx. 4, 7.

III. *To couch, crouch*, or *lie down*, as wild beaſts. occ. Job xxxviii. 40.

IV. *To incline, tend downwards*. Prov. ii. 18. *For her houſe* שחה inclineth *to death*. Vulg. inclinata eſt *is inclined*; where obſerve that בית the N. to שחה is conſtrued as a *feminine*, though almoſt every where elſe as a *maſculine* N.

V. *To be brought low*. Eccleſ. xii. 4. So the LXX excellently ταπεινωθησονται, which ſuits both *the active* and *the paſſive daughters of muſick*, comp. under שר VIII.; and on this text I further obſerve, that the Verb ישחו ſeems to receive its number from בנות, and its gender from שיר. Comp. under חמר II. As a N. ישח *A bringing low, caſting down, faintneſs*. Vulg. Humiliatio. occ. Mic. vi. 14.

VI. As Ns. fem. שוחה *A pit, a hole ſunk* in the earth. occ. Prov. xxii. 14. xxiii. 27. Jer. ii. 6†. xviii. 20, 22. שיחה The ſame. occ. Pſ. lvii. 7. cxix. 85. So שחת Pſ. vii. 16. ix. 16. xciv. 13. Prov. xxvi. 27. Iſa. li. 14. Ezek. xix. 4, 8, & al. And to illuſtrate the two laſt cited texts we may obſerve from Dr. *Shaw*, Travels, p. 172, that the Arabs ſtill practiſe the ancient method of catching lions in *pits* ſlightly covered over with reeds or ſmall branches of trees.

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* See Dr. *Ruſſell*'s Nat. Hiſt. of Aleppo, p. 16, and *Harmer*'s Obſervations, vol. i. p. 279.

† See *Harmer*'s Obſervations, vol. iv. p. 350, &c.

VII. שוח or שיח *To be deep in thought, to be in profound meditation, to meditate* or *think profoundly* or *deeply*. Gen. xxiv. 63. Jud. v. 10 Pſal. cxix. 148, & al. freq. As a N. שיח *Profound meditation, deep thought, care* 1 Sam. i. 16. Pſ. lv. 3. Prov. xxiii. 29, & al. freq. It is once in Reg. printed שח, Amos iv. 13, but very many of Dr. *Kennicott*'s Codices there read שיחו. Fem. שיחה, and in Reg. שיחת The ſame. occ. Job xv. 4. Pſal. cxix. 97, 99. In Prov. vi. 22, תשיח may be a N. *Meditation, ſubject of meditation.* See Targum.

VII שחה *To ſwim.* See Root שחה.

שחח . *To bow, ſtoop,* or *bend very much.* See Job ix. 13. Pſ. xxxv. 14. xxxviii. 7. Iſa lx. 14. In Hith. *To bow oneſelf.* Gen xlvii. 31. Alſo, *To proſtrate oneſelf, fall proſtrate on the ground.* This latter was the *profoundeſt* act of religious and civil adoration, as it is in the Eaſt to this day. freq. occ.

This Verb שחח, like many others formed by the reduplication of the laſt radical * uſes ו inſtead thereof, ſometimes in Kal, as Pſal. xxxv. 14. xxxviii. 7, שחותי for שחחתי; and generally in Hith. as Gen. xviii. 2. ישתחו for ישתחח; Gen. xlii. 6. xliii. 26, ישתחוו for ישתחחו; Gen. xxxiii. 6, תשתחוין for תשתחחין or תשתחוינה, and ſo the reſt. But further this V. often admits ה after the final ו, as Gen. xxii. 5. xxiv. 48; and in this particular, as alſo in it's inſerting י before the perſonal affixes (ſee Exod. xxiv. 1. Deut. iv. 19. 2 Sam. xvi. 4. 2 K. v. 18.), it is formed as if it were a quadriliteral Verb שחחה or שחוה, with ה for the laſt radical.

השתחות is uſed, 2 K. v. 18, either as a N. *Proſtration*, or rather as the infin. of Hith. בהשתחויתי *In my proſtrating myſelf.* As a N. fem. with a formative מ prefixed, and ם *their* poſtfixed. occ. Ezek. viii. 16, *And as for them* משתחויתם their proſtration (*was*) *towards the eaſt, to the ſun.*

II. שחח *To meditate, reflect deeply.* occ. Iſa. liii. 8, *And who* can (bear to) reflect on (*the men of*) *his generation?*

שחד

To make a preſent, to preſent a gift, a bribe. occ. Job vi. 22. Ezek. xvi. 33. The Chaldee and Syriac uſe the Verb in the ſame ſenſe. As a N. שחד *A gift, a preſent, a bribe, bribery.* Exod. xxiii. 8. Job xv. 34. Mic. iii. 11, & al. freq.

שחה

With a radical, but mutable or omiſſible, ה. *To ſwim*, as a man. occ. Iſa. xxv. 11, twice. So Vulg. natans *ad* natandum. In a Hiph. ſenſe, *To cauſe to ſwim.* occ. Pſal. vi. 7; where LXX λουσω, and Vulg. lavabo *I will waſh.* As a N. שחו (formed as בהו, ענו, תהו, &c.) *A ſwimming.* occ. Ezek. xlvii. 5. מי שחו *Waters* to ſwim in. Eng. Tranſlat.

שחט

To drain, exprimere.

I. *To ſhed* or *drain off* the blood of men or animals in ſacrifice or otherwiſe. Gen. xxii. 10. xxxvii. 31. Exod. xii. 6. Jud. xii. 6. Jer. ix. 8, חץ שוחט *A* wounding *arrow.* So the LXX, Βολις τιτρωσκουσα, and Vulg. Sagitta *vulnerans.* In Niph. *To be ſo drained.* Lev. vi. 25. Num. xi. 22. It is once joined with דם *the blood*, which determines the true ſenſe of the word. Exod. xxxiv. 25. As a N. שחט *Blood-ſhedding.* occ. Hoſ. v. 2. Fem. in Reg. שחיטת The ſame. occ. 2 Chron. xxx. 17.

II. *To drain* grapes, *ſqueeze* or *preſs out* their *juice* or *blood.* occ. Gen. xl. 11; where the LXX εξεθλιψα, and Vulg. expreſſi, *I ſqueezed.*

III. Applied to gold, *To drain* or *clear* it of it's droſs. It occurs as a Participle Paoul, 1 K. x. 16, 17. 2 Chron. ix. 15, 16. To this purpoſe the Vulg. renders it in Kings by puriſſimo *moſt pure.* and probato *proved, refined,* and LXX in Chron. ix. 15, by *καθαροι pure.*

שחל

Occurs not as a V. and the ideal meaning is uncertain; but from the application of it as a N. it ſeems to denote *To be dark-coloured, black, blackiſh.*

I. As a N. שחל *A black* or *blackiſh lion*, of which colour theſe animals are ſaid to have been found in Ethiopia, India, and Syria. Job iv. 10, & al. freq. †

II. As a N. fem. שחלת. occ. Exod. xxx. 34, where LXX Ονυχα, and Vulg. Onycha.

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* See *Hebrew* Grammar, § VII. 30.

† See *Bochart*, vol. ii. 717; *Johnſton*, Nat. Hiſt. de Quadruped. p. 81; *Scheuchzer*, Phyſ. Sacr. and *Scott*'s Note on Job iv. 10; and *Guſſet*, Comment. Ling. Heb. in שחל.

It appears therefore to mean the *onyx*, *an odoriferous ſhell*, properly, I apprehend, the Babyloniſh *onyx*, which we learn from *Dioſcorides*, lib. ii. cap. 10, was of a *black* colour, and yielding in incenſe a ſweet perfume. Comp. Ecclus. xxiv. 15, or 21; where it is mentioned with the other odoriferous ingredients of the holy incenſe, and called *ονυξ*. See *Bochart*, as above, who obſerves, that as it was very unuſual to ſee either *black ſhells* or *black lions*, ſo their *uncommon colour* afforded a name to both; and for further ſatisſaction ſee *Scheuchzer*, Phyſica Sacra on Exod. xxx. 34, who introduces the learned naturaliſt *Rumphius* remarking, that as aloes are the baſis of all the oriental pills, ſo is the *onyx*, i. e. the *murex ſhell*, of all their kinds of *incenſe*.

שחן

Occurs not as a V. in Heb. but in Chaldee and Syriac (as likewiſe the Arabic סחן) ſignifies, *To be warm, hot*. See *Caſtell*. As a N. שחין *An inflammatory ſwelling, a burning boil, a morbid tumour, attended with a ſenſe of heat*. Exod. ix. 9. Deut. xxviii. 27, 35. 2 Kings xx. 7. Job ii. 7, & al. freq. In the laſt cited paſſage one of the verſions in the Hexapla renders it *ελεφαντι the elephantiaſis*, a kind of *leproſy*; a tranſlation particularly remarkable; ſince in all probability this was the very diſtemper with which Job was afflicted, as I have had frequent occaſion to remark in the courſe of this work, when explaining the words expreſſive of the ſymptoms. Comp. under נקר III. and ſee *Michaelis* in *Lowth*, Prælect. p. 688, edit. *Gotting*. and his Recueil de Queſtions, Queſt. xxxvi.

Der. The Iſlandic *ſkiin*, Saxon ſcinan, Eng. *ſhine*. *The ſun*. Qu? Alſo, *To ſinge*.

שחס

To ſpring up. It occurs not as a V. but hence as a N. שחים *Corn ſpringing up the third year of it's own accord*. Once, Iſa. xxxvii. 30. To this purpoſe *Aquila* and *Theodotion αυτοφυη ſelf-growing*. Comp. כחש.

שחף

Occurs not as a V. in Heb. but from the Chaldee uſe of the word, and from the ancient verſions, the idea appears to be *To waſte, conſume away*. Comp. סחף.

I. As a N. fem. שחפת A ſpecies of *diſtemper, a waſting, conſumption. atrophy*. occ. Lev. xxvi. 16. Deut. xxviii. 22. The Vulg. in both paſſages renders it by egeſtate *want*, and one of the Hexaplar verſions in the former by *ανεμοφθοριαν blaſting*.

II. As a N. שחף A kind of *bird, the ſea-gull* or *mew*, thus called on account of it's *leanneſs, ſlenderneſs*, or *ſmall quantity of fleſh*, in proportion to it's apparent ſize. So the LXX *λαρον*, and Vulg. larus. occ. Lev. xi. 16. Deut. xiv. 15*.

III. As a N. שחיף. occ. Ezek. xli. 16. It may ſignify either *ſlender*, ſo שחיף עץ may be rendered *ſlender planks* of wood; or elſe שחיף may be a compound of ש *which*, and חיף *covered*, and the words may be tranſlated, *covered* with wood; thus the Targum for שחיף has דחפי, a word compounded of ד *which*, and חפי *covered*. Comp. 1 K. vi. 9, 15.

שחץ

Occurs not as a V. in Heb. but in Arabic ſignifies *To lift up, be lofty*. As a N. שחץ *Elation, pride, height*. occ. Job xxviii. 8. xli. 25, or 34. So the Vulg. renders it in the latter paſſage by ſuperbiæ *pride*, and the LXX in the former by *αλαζονων lofty, haughty*. בני שחץ *The ſons of elation*, or *height*, in both theſe texts plainly mean the *larger* and *ſtronger* kinds of animals or wild beaſts. See *Bochart*, vol. ii. 718, 719. vol. iii. 790, 791. Comp. Notes under לויתן.

שחק

I. *To conflict, collide, grind, beat*, or *wear to pieces*. occ. Exod. xxx. 36. 2 Sam. xxii. 43. Job xiv. 19. Pſ. xviii. 43. So the LXX in Exod. *συγκοψεις*, and Vulg. contuderis. As a N. שחק *Small duſt formed by colliſion*. occ. Iſa. xl. 15.

II. As a N. שחק. plur. שחקים *The celeſtial fluid*, which is in a perpetual ſtate of *conflict* and *ſtruggle*, q. d. *The conflicting ether, ethers*, or *airs*. See Pſal. lxxxix. 7, 38. Deut. xxxiii. 26. Job xxxvii. 18. Prov. viii. 28†. *Aquila* renders the word by *αηρ the air*, Job xxxvii. 21; *Symmachus* by *αιθηρ the ether*, Job xxxvi. 28. xxxvii. 18, & al. freq. and the LXX by *αερων airs* (a word uſed by *Shakeſpeare*,

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[*] See *Bochart*, vol iii. 263, and *Johnſton*'s Nat. Hiſt. de Avibus, p. 92, 93.

[†] See *Hutchinſon*'s Moſes's Princip. pt. ii. p. 266—275, and *Pike*'s Philoſophia Sacra, p. 15.

Milton, and *Thomſon*) 2 Sam. xxii. 12. Pſ. xviii. 12.

III. *To conflict, contend, fight, ſkirmiſh*, as men do. 2 Sam. ii. 14; where it is rendered *play*. This however was a very *rough ſort* of play; for, ver. 16, *They caught every one his fellow by the head, and thruſt his ſword in his fellow's ſide; ſo they fell down together*. The true meaning of שחק in this text is *fighting* or *ſkirmiſhing*; and a like *ſkirmiſhing by ſmall parties* is ſtill uſed among the Arabs, when one of their tribes is at variance with another. See *Shaw*'s Travels, p. 250.

IV. *The reciprocations* or *reciprocal motions* of the body in dancing, ſporting, and laughing, are expreſſed by this word.

In Kal and Hiph. *To dance, ſport, play, laugh*. See Jud. xvi. 25, 27. 1 Sam. xviii. 7. 2 Sam. vi. 5, 21. Job v. 22. Zech. viii. 5.

With ב following, *To play with*. occ. Job xl. 24, or xli. 5. Alſo, *To laugh* or *ſport at*. occ. Prov. i. 26.

With אל following, *To laugh* or *ſmile on*. occ. Job xxix. 24.

With ל or על following, it ſometimes ſignifies, *To make ſport at, deride*. See 2 Chron. xxx. 10. Job xxx. 1. xxxix. 7, 18. Pſ. xxxvii. 13. As a N. שחוק and שחק *Laughter*. Job viii. 21. xii 4. Eccleſ. ii. 2. vii. 7. Alſo, *A laughing-ſtock, deriſion*. Jer. xx. 7. xlviii. 26. Lam. iii. 14. Comp. צחק. As a N. משחק *A laughing-ſtock*. occ. Hab. i. 10. On Amos vii. 9, 16, *Michaelis*, Supplem. p. 1171, obſerves that "in thoſe two texts alone the Iſraelitiſh people, who are uſually called after Iſrael or Jacob, are denominated after their more remote progenitor *Iſaac*, whom they had in common with *Eſau*, and that therefore it can hardly be doubted but the name ישחק, not יצחק (comp. Gen. xviii. 11—15. xxi. 6.), contains an alluſion to their *ridiculous* idolatries, and that accordingly the LXX render במות ישחק at ver. 9, by Βωμοι τȣ γελωτος altars of *laughter* or *deriſion*, the Arabic by היאכל אלסחק the temples of *deriſion*, the Syriac by פרכא דגחובא the tabernacles of *deriſion*, and Vulg. *excelſa* idoli, the high places *of the idol*, and at ver. 16, the Vulg. has *domum* idoli, the houſe *of the idol*, which verſion *Jerome* embraces, and obſerves, that "for the houſe *of the idol* is written in the Heb. *Beth Iſaac*, i. e. the houſe of *laughter*, which the LXX have tranſlated, the houſe of *Jacob*, underſtanding the Noun for another name, and not for a thing."

Der. *To ſhake*. Alſo, French *choquer, choc*, and Eng. *ſhock, ſhog, jog*.

שחר

I. *To be dark coloured, duſky, ſwarthy*. occ. Job xxx. 30. (comp. under חם I.) Cant. i. 5; on which latter text ſee *Shaw*'s Travels, p. 220; to which I add from *Niebuhr*, Voyage, tom. i. p. 187, ſpeaking of the *Bedoweens* or wandering Arabs, "Les *pavillons*—ſont d'une toile épaiſſe, *noire* ou rayée de *noir* & de blanc. Their *tents*—are of a thick ſtuff, *black* or ſtriped with *black* and white." And *Volney*, Voyage, tom. i. p. 364. "Ces *tentes* [des *Bedowins*] tiſſues de poil de chévre ou de chameau, ſont *noires* ou *brunes*. Theſe tents of the Bedoweens, woven of goat's or camel's hair, are *black* or *brown*." As Ns. שחר *Dark-coloured, blackiſh*. occ. Lev. xiii. 31, 37. Cant. v. 11. Zech. vi. 2, 6. שחור occ. Lam. iv. 8; where LXX and *Symmachus* render it ασβολη *ſoot*, but perhaps it has the ſame ſenſe as the following word.

II. As a N. שחר *The dawn, grey, gloom*, or *duſk* of the morning. Gen. xix. 15. xxxii. 24. Iſa. lviii. 8. Joel ii. 2, & al. freq.

Pſ. xxii. Title, *To the conquerour*, על אילת השחר *upon* or *concerning the interpoſition of the* duſk, or ſuch darkneſs as prevails at the dawn of day. The ſcene of this Pſalm is the crucifixion of Chriſt, when the *Divine Light* appeared *almoſt* overwhelmed by the interpoſing powers of *darkneſs*, and when the *ſun* ſympathizing wſth his great *antitype* was *darkened* for three hours, and afforded to all believers a ſenſible and affecting image of what the *Sun of Righteouſneſs* then endured. See Luke xxii. 53. Comp. Mat. xxvii. 45. Mark xv. 33. Luke xxiii. 44, 45. The LXX and *Symmachus* render אילת in the above paſſage of the Pſ. by αντιληψεως *a laying hold on*; ſo the Vulg. by ſuſceptione. As a N. with a formative מ, משחר *The dawn*. occ. Pſ. cx. 3, מרחם משחר לך טל ילדתך *More than* (*the dew from*) *the womb of* the dawn (ſhall be) *the dew of thy progeny*, i. e. more abundant

dant and numerous. Thus *Cocceius*, and the learned Bp. *Lowth*, De Sacra Poeſ. Heb. Prælect. x. towards the beginning, explain this difficult text, the latter of whom cites Pſal. iv. 8. Iſa. x. 10. Job xxxv. 2, as affording inſtances of ſimilar ellipſes. Comp. Deut. xxxii. 5. Job xxxiii. 25. xl. 9.

III. As a N. שחר *The dawn*, or *dawning*, in a figurative ſenſe, as of evil. occ. Iſa. xlvii. 11; where Vulg. ortum ejus, *it's riſing*. Fem. שחרות *The dawn* of human life, when the joys and pleaſures thereof are new, and the faculties begin to taſte and reliſh them. occ. Eccleſ. xi. 10, comp. ver. 6, 7, 8, 9, and ch. xii 2.

IV. In Hiph. *To riſe early in the morning*, q. d. *to morning*, diluculare. occ. Job xxiv. 5.

V. In Kal, *To ſeek*, as it were, *early in the morning*, i.e. diligently and earneſtly. Job vii. 21, or 22. Pſ. lxiii. 2, & al. In this ſenſe it is followed by אל, Job viii. 5.

VI. *To do a thing betimes*, or, as it were, *early in the morning*. occ. Prov. xiii. 24, *And he that loveth him* שחרו מוסר is early (to) him (in) *correction*, q. d. *diluculat* ei correctionem.

VII. As a N. שיחור, שחור and שחר *The river Nile*, ſo called from it's turbid *dark-coloured* water. See Joſ. xiii. 3. Jer. ii. 18. 1 Chron. xiii. 5. Iſa. xxiii. 3. "שיחור," ſays the learned *Ger. Johan. Voſſius**, "literally denotes *black*—now the *Nile* is turbid and *blackiſh*, namely from the mud it rolls down with it from the ſouthern countries. There is alſo another reaſon for it's having this name, becauſe it makes the land overflowed by it *black*. But as in Gen. xv. 18, by the נהר מצרים† *River of Egypt*, ſo in Joſ. xiii. 3, by the שיחור, is to be underſtood not the *whole Nile*, but *that branch of it* which is called, Amos vi. 14, נחל הערבה *the river of the wilderneſs*. And as the *Nile*, from it's *blackiſh* waters, and from it's giving a *black* colour to the country it overflows, was called by the Hebrews שיחור; ſo for the ſame reaſons it was called by the Greeks Μελας *Black*, according to the teſtimony of *Plutarch* and *Euſtathius*; and from them by the old Latins, Melo." See more on this ſubject in *Jablonſki's* Pantheon Egypt. lib. iv. cap. i. § 4, &c. But comp. *Bruce's* Travels, vol. iii. p. 656.

Der. Eng. *ſwart*, *ſwarth*, *ſwarthy*. Old Lat. *ſcurus*, whence *obſcurus*, *obſcuritas*, and Eng. *obſcure*, *obſcurity*.

שחת

I. In a natural ſenſe, In Kal and Hiph. *To corrupt*, *ſpoil*, *mar*, *deſtroy*. Gen. vi. 13, 17. ix. 15. xiii. 10. xviii. 28, 31. xix. 29. Exod. xxi. 26, & al.

Jer. li. 1, רוח משחית *A* deſtroying *wind*, in alluſion to the "*hot peſtilential wind*, as the Arabic verſion renders theſe words, which is frequent in thoſe parts, and when it lights among a multitude *deſtroys* great numbers of them in a moment, as it frequently happens to thoſe vaſt caravans of the Mahometans who go their annual pilgrimages to Mecca." Thus Dr. *Prideaux*, Connect. part i. book i. an. 710. I ſhall add a further account of this *deſtructive wind* from *Niebuhr*, Deſcription de l'Arabie, p. 7, 8. "It is," ſays he, "in the deſert between Baſra, Badgad, Aleppo, and Mecca, that they ſpeak moſt frequently of the *poiſonous wind*, called *Sâm*, *Smûm*, *Samiel*, or *Saméli*, according to the various pronunciations of the Arabs. But it is not unknown in ſome parts of Perſia, of the Indies, and even of Spain. It is to be feared only in the greateſt heats of ſummer.—There often paſs years without the *peſtilential Smûm* being felt between Baſra and Aleppo. According to the relation of the Arabs, men and animals are ſuffocated by this wind in the ſame manner as by the ordinary hot wind of ſummer.—When any one is ſuffocated by this wind, or, as they expreſs it, when his heart is broken, the blood ſometimes flows out violently from his noſe and ears two hours afterwards. The corpſe preſerves it's heat for a long time; it ſwells, turns blue and green; at length, when they want to raiſe it by an arm or a leg, thoſe limbs come off.—"

In Niph. *To be ſpoiled*, *marred*. Exod. viii. 24. As a N. שחת *Corruption*. Pſal. xvi. 10. (Comp. Acts ii. 27, 31. xiii. 36, 37.) Job ix. 31. xvii. 14. Comp. under שח VI. As Ns. משחת *Corruption*, *deſtruction*. Lev. xxii. 25. Ezek. ix. 1. משחית *Spoiling*, *deſtruction*. Exod. xii 13. 2

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* De Orig. & Prog. Idol. lib. ii. cap. 74, p. 691, 4to edit. Comp. Bp *Lowth* on Iſa. xxiii. 3.

† Comp. under חל X. 2.

2 Chron. xx. 23. Pſ. cvii. 20, & al. Alſo, *An inſtrument of deſtruction, a trap, a gin, a ſnare.* So LXX ϖαγιδας, Vulg. laqueos & pedicas, *Montanus* exterminatorium. occ. Jer. v. 26.

II. In a ſpiritual ſenſe, In Kal and Hiph. *To corrupt, ſpoil,* or *be corrupted, ſpoiled.* See Ezek. xxviii. 17. Amos i. 11. Mal. ii. 8. Exod. xxxii. 7. Deut. ix. 12. Gen. vi. 12. Deut. iv. 25. Jud. ii. 19. In Hiph. *To act corruptly.* 2 Chron. xxvii. 2. In Niph. *To be corrupt* or *corrupted.* Gen. vi. 11, 12. As a N. שחת *Corruption.* Deut. xxxii. 5.

DER. *Scath,* hurt, waſte, *ſcathful.*

שטה

With a radical, but mutable or omiſſible, ה.

I. *To decline, go,* or *turn aſide.* Num. v. 12. Prov. iv. 15. vii. 25, & al. freq. Comp. סטה.

II. *To go* or *run this way and that,* or *to and fro,* obambulare, diſcurrere. Num. xi. 8. 2 Sam. xxiv. 2, & al.

III. As Ns. שוט *A whip* or *ſcourge,* from the manner of it's *motion,* when uſed. 1 K. xii. 11, 14. Prov. xxvi. 3. Nah. iii. 2, & al. שיט The ſame. Iſa. xxviii. 15.

IV. *To row, move* the oars *to* and *fro,* or *backwards* and *forwards.* It occurs not as a V. but as a Participle or participial N. maſc. plur. שטים *Rowers, perſons rowing.* occ. Ezek. xxvii. 8, 26. As Ns. שוט *An oar,* or collectively, *Oars.* occ. Iſa. xxxiii. 21; where *Aquila* renders אני שיט by Ναυς κωπης *a ſhip* of oar, i. e. an oared *veſſel, Symmachus* by ϖλοιον κωπηλατȣ *a veſſel* of the rower, and Vulg. by navis *remigum, a ſhip* of rowers. משוט *An oar, inſtrument of rowing.* occ. Ezek. xxvii. 6, 29.

V. As a N. שטה. occ. Iſa. xli. 19. plur. שטים, Exod. xxv. 5, & al. freq. The *Shittah* tree, or *Shittim* wood, of which great part of the ſacred furniture of the Tabernacle was made. The LXX generally render it by ασηπτα *incorruptible*; the Vulg. after *Theodotion,* tranſlates it in Iſa. by ſpinam *the thorn.* "*Jerome* ſays that the *Shittim* wood reſembles the *white thorn*; that it is of an admirable beauty, ſolidity, ſtrength, and ſmoothneſs. It is thought he means the black *Acacia,* which is, they ſay, the only tree found in the deſerts of *Arabia.*" *Calmet*'s Dictionary in SHITTIM; who obſerves further, that this tree is *very thorny,* and even it's bark covered with *very ſharp thorns,* and hence perhaps it had the Heb. name שטה, from making animals *decline* or *turn aſide,* leſt they ſhould be wounded by it, q. d. *A* Noli me tangere.

To confirm the interpretation juſt given, I add the words of Dr. *Shaw,* Travels, p. 444, note 9. "The *Acacia* being *by much the largeſt,* and *the moſt common* tree of theſe deſerts [of Arabia Petræa]—we have ſome reaſon to conjecture that the *Shittim* wood, whereof the ſeveral utenſils, &c. of the tabernacle, &c. Exod. xxv. 10, 13, 23, &c. were made, was the wood of the *Acacia.* This tree abounds with *flowers* of a globular figure, and of an *excellent ſmell,* which may further induce us to take it for the ſame with the *Shittah* tree, which in Iſa. xli. 19, is joined with the myrtle and other ſweet-ſmelling plants." Comp. alſo *Scheuchzer,* Phyſica Sacr. on Exod. xxv. 5.

VI. בית השטה *The houſe of declination,* or *of the declinator,* the name of a place mentioned Jud. vii. 22, and not improbably ſo called from a temple there dedicated to the heavens, conſidered as cauſing the *declination* of the earth, and thereby the ſucceſſive variation of ſeaſons, and their beneficial effects to man*. Neither is it at all wonderful that theſe ancient Canaanitiſh heathen ſhould be acquainted both with the *annual motion,* and with the *declination* of the earth, ſince we find the ſame doctrines expreſsly taught by ſome of the Greek philoſophers. Thus *Philolaus* the Pythagorean, according to *Plutarch,* De Plac. lib. iii. cap. 13, thought, Γην—κυκλῳ ϖεριφερεσθαι ϖερι το ϖυρ, ΚΑΤΑ ΚΥΚΛΟΥ ΛΟΞΟΥ, that the earth was carried round the fire *in an oblique circle,*" i. e. in an orbit, which is *oblique* or *inclined* to the equator in an angle about 23° 30′. So *Ariſtarchus* taught that the heaven was *immoveable* εξελιττεσθαι δε ΚΑΤΑ ΛΟΞΟΥ ΚΥΚΛΟΥ την γην, ἁμα και ϖερι τον αὑτης αξονα δινȣμενην, but that the earth moved *in an oblique circle,* revolving at the ſame time round it's own axis." *Plutarch* De Facie in Orbe Lunæ, tom. ii. p. 933, edit. *Xylandr.* And conſult the very learned Mr. *Dutens*'s Inquiry into the Origin of Diſcoveries attributed to the Moderns, part ii. ch. 9. Did not the Greeks give to *Apollo* or *the Sun* the epithet Λοξιας originally from his *oblique* courſe or apparent *declination*? See *Hederic*'s Lexic.

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* See *Hutchinſon*'s Moſes's Princip. part ii. p. 410.

שוט I. In Kal and Hiph. *To go* or *run about hither and thither*, or *to and fro, repeatedly*. occ. Jer. v. 1. Dan. xii. 4. Amos viii. 12. 2 Chron. xvi. 9 Zech. iv. 10. In Hith. התשוטט The ſame. occ. Jer. xlix. 3.

II. As a N. שוט *A whip* or *ſcourge*, either from it's *lithneſs*, or it's *repeated motion* in ſcourging. occ. Joſh. xxiii. 13. Comp. שוט III.

Der. *Shoot, ſhot*. Swediſh *ſkutta*, Eng. *to ſcud, ſcuddle*.

שטח

To ſpread abroad, ſtretch out, expand. occ. Num. xi. 32. 2 Sam. xvii. 19. Job xii. 23. Pſal. lxxxviii. 10. Jer. viii. 2. As a N. משטח *A place for ſpreading*. occ. Ezek. xxvi. 5, 14. xlvii. 10. On the former texts ſee Bp. *Newton*'s Diſſertations on the Prophecies, vol. i. p. 347—350, 8vo. To which I add from Mr. *Bruce*'s Travels, Introduct. p. 59. "Paſſing by Tyre, from curioſity only, I came to be a mournful witneſs of the truth of that prophecy, that Tyre, the queen of nations, ſhould be *a rock for fiſhers to dry their nets* on; two wretched fiſhermen with miſerable nets having juſt given over their occupation."—

Der. *A ſtick*. Qu?

שטם

To bear malice againſt, to hate or *perſecute with rancour*, infeſtum *vel* infenſum eſſe. occ. Gen. xxvii. 41. xlix. 23. (where LXX ενειχον αυτῳ *ſtuck cloſe to him*) l. 15. Job xvi. 9. xxx. 21. Pſal. lv. 4. As a N. fem. משטמה *Implacable malice* or *hatred, ſpite, rancour*. occ. Hoſ. ix. 7, 8.

שטן

I *To oppoſe, to be adverſe, an adverſary* or *enemy to*. occ. Pſ. xxxviii. 21. cix. 4, 29. Zech. iii. 1. As a participial N. שטן *An adverſary, oppoſer*. Num. xxii. 22. 1 Sam. xxix. 4, & al. freq. And ſo I would underſtand it, 1 Chron. xxi. 1, of a *human adverſary*. Comp. 2 Sam. xxiv. 1, which perhaps may beſt be rendered; *And again the anger of Jehovah was kindled againſt Iſrael*, ויסת את דוד *and David* was *moved againſt them by (one's) ſaying*, or rather indefinitely, *And* one *moved David againſt them, ſaying, Go, number Iſrael and Judah*. See Dr. *Chandler*'s Life of King David, vol. ii. p. 410, &c. As a N. fem. שטנה *An oppoſition* or *oppoſite accuſation*. occ. Gen. xxvi. 21. Ezra iv. 6.

II. As a N. שטן *Satan, foe* to God and man, and the *accuſer* of the brethren. See Job i. and ii. Zech. iii. 1, and Rev. xii. 10. The LXX in Job and Zech. render it by ὁ διαϐολος *the accuſer*.

שטף

I. *To cover with water, to immerge, waſh by immerſion*. Lev. vi. 28. xv. 11. Ezek. xvi. 9, & al. freq. In Niph. *To be thus waſhed*. Lev. xv. 12.

II. *To overflow, overwhelm*, or *ruſh upon*, as waters. Pſal. lxix. 3, 16. lxxviii. 20. cxxiv. 4. Jer. xlvii. 2, & al. As a N. שטף *An inundation*. Pſ. xxxii. 6.

III. In a metaphorical ſenſe, *To overflow, to ruſh over* or *upon*, like water. Iſa. viii. 8. xxviii 15. Jer. viii. 6, *As the horſe* שוטף במלחמה ruſhing into *the battle*, ſays our Tranſlation, but rather, bounding over, i. e. all obſtacles, *in the battle*. Thus Mr. *Bate*. As a N. שטף *An overflowing*, or *inundation*. Prov. xxvii. 4. Nah. i. 8. Alſo, *An overflowing ſhower* or *rain*. Job xxxviii. 25.

Der. *To ſteep*, ſoak, *A ſtope* or *ſtoop*, a large veſſel for liquids.

שטר

I. Occurs not as a V. but as a participial N. שטר or שוטר *An inferiour magiſtrate* or *officer*, who attended on a ſuperiour magiſtrate or judge, to execute his orders, anſwering in ſome meaſure to a *ſheriff* among us. Exod. v. 6. Deut. xvi. 18. 2 Chron. xxvi. 11. Prov. vi. 7. As a N. משטר *Miniſterial authority* or *power*. occ. Job xxxviii. 33.

II. Chald. As a N. שטר *A ſide* or *part*. So *Theodotion* μερος, and Vulg. parte. occ. Dan. vii. 5, *And it raiſed up itſelf on* one ſide. The Perſian empire was founded by the Medes and Perſians, but after the ſhort *titular* reign of *Cyaxares* or *Darius* I. all the ſucceeding kings were *Perſians*, and this empire is always called the *Perſian*. סטר (with ס) is uſed in the ſame ſenſe in the Targums, and in the

Syriac language. See *Caſtell's* Lexicon in סמר.

Der. מ, or M, being prefixed, the Saxon Mæꞅꞇer, and Eng. *Maſter*. Alſo perhaps the Latin *magiſter*, whence *magiſterial*, *magiſtrate*, *magiſtracy*, &c.

שי See under שוה IX. and שה II.

שין

With the י radical and immutable, as in איב, חיה, &c.

To urine, *piſs*, whence, the ש, as in other inſtances, being changed into ת, the cognate Syriac V. תין, of the ſame import. See *Caſtell.* שין however occurs not as a Heb. V. in Kal, but as a Participle Hith. משתין (the radical ש and formative ת being tranſpoſed as uſual), *One piſſing*, *he who piſſeth*. So the LXX conſtantly render it by ȣρων, and Vulg. mingens. 1 Sam. xxv. 22, 34, & al. In which, as in all the other paſſages wherein it occurs, משתין בקיר is a periphraſis for *a male*. As a N. maſc. plur. in Reg. שיני *Urine*, *piſs*, literally *urines*. occ. 2 Kings xviii. 27. Iſa. xxxvi. 12; ſo the LXX in both paſſages ȣρον, and Vulg. urinam.

שך

To ſtop, *aſſuage*, *CHECK*.

I. Intranſitively, or in a Niph. ſenſe, *To ſtop*, *be ſtopped*, *aſſuaged*, or *checked*, as the waters of the deluge from riſing higher. occ. Gen. viii. 1. So the LXX εκοπασε *ceaſed*, *were at quiet*, and *Aquila* εϛαλησαν *were reſtrained*. Let the reader attentively peruſe from Gen. vii. 11, to ch. viii. 4, in the Heb. and I think he will perceive the caſe (which ſeems to have puzzled ſome very learned and good men) to be as follows: The flood began on the 17th day of the 2d month, on which day Noah and his family entered into the ark; then it rained, or the flood was upon the earth forty days and forty nights, by which time the waters were ſo high as to bear up the ark; but the rain ſtill continued to fall (comp. ch. viii. 2. 3.), and the waters to increaſe (ch. vii. 18, 20.) till the end of 150 days, reckoning from the 17th of the 2d month, and then, ch. viii. 1, *the Aleim cauſed the ſpirit to paſs upon the earth* (as at the formation, Gen. i. 2.) וישכו המים *and* (immediately) *the waters* ſtopped or were checked, i. e. from riſing higher. Ver. 2, *And* (the ſpirit continuing to act) *the fountains of the abyſs and the air-cracks were cloſed up*, and the ſpherical ſhell of earth conſolidated, as at the formation, Gen. i. 6, 7, between two ſpheres of water, *and the rain from heaven was reſtrained*, or *fell no longer*. Ver. 3, *And* (the ſhell of earth being cracked or broken in various places by the continued action of the ſpirit or expanſion, as at Gen. i. 9.), *the waters returned from off the earth*; whither? ſurely, from whence they came; namely, to the great deep (ſee ch. vii. 11.) —*going and returning*; *and the waters failed* or *abated at the end of an hundred and fifty days*; which at thirty days to a month is five months; and as ſoon * almoſt as the waters, which had *prevailed fifteen cubits above the higheſt mountains* (ch. vii. 20.), began to fail, we find that the ark, which we may ſuppoſe to draw near fifteen cubits, or half it's own height (ſee ch. vi. 15.) of water, grounded on a high mountain; for ver. 4, *The ark reſted in the* ſeventh month, on the 17th day of the month, *on the mountains of Ararat*.

II. In Kal, Intranſitively, *To ſtop*, *be aſſuaged* or *appeaſed*, as anger. occ. Eſth. ii. 1. In Hiph. Tranſitively, *To ſtop*, *appeaſe*, as murmurings. occ. Num. xvii. 5.

III. As a N שכין (formed as מרין from מר) *A check*, *ſtop*, *reſtraint*. occ. Prov. xxiii. 2. The Targum renders it סכינא *A knife*, ſo *Aquila* and *Theodotion* Μαχαιραν, and Vulg. cultrum, taking the ſenſe from the Chaldee סכין. And indeed ſeventeen of Dr. *Kennicott*'s Codices now read סכין as two more did originally; but this, as juſt intimated, is a Chaldee word, and the Jews knew nothing of that language till long after the time of Solomon. But I ſuſpect that ſome Chaldaizing tranſcribers, either by miſtake, or from not underſtanding the Heb. שכין, ſubſtituted their סכין for it, whence the word ſtill appears in ſo many MSS. Comp. Eccluſ. xxxi. 12.

IV. In Kal, *To ſtop*, *ſtop up*, *obſtruct*, as a way with thorns; ſo LXX *φρασσω*. occ. Hoſ. ii. 6, or 8. Hence

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* I ſay *almoſt*, becauſe we probably ought to allow *two* or *three* days above the hundred and fifty, in order to bring the time to the ſeventeeth day of the ſeventh month: for ſome of their months muſt have conſiſted of more than thirty days, otherwiſe twelve of them could not have been equal to the ſolar tropical year of 365¼ days, for 12 multiplied by 30 equals only 360. Comp. under חרש II.

V. *To fence, hedge.* occ. Job i. 10. As a N. שך *A hedge.* occ. Lam. ii. 6. In this text twenty of Dr. *Kennicott*'s Codices now read סכו *his tabernacle*, as two more did originally; and though this reading, which is followed by the ancient verſions, and our Engliſh Tranſlation, might make a good ſenſe (comp. Iſa. i. 8.), yet the other ſeems preferable. Comp. under חמם I. Plur. שכים *Sharp ſtakes* or *thorns*, ſuch as are uſed in making *fences*. occ. Num. xxxiii. 55; where the LXX Σκολοπες *Stakes, thorns*, and Vulg. Clavi *Stakes, ſpikes.* As a N. fem. שוכה, and in Reg. שוכת *A ſtake*. occ. Jud. ix. 48, 49. Fem. plur. שכות *Stakes* forming the wall of a fiſherman's hut. occ. Job xl. 26, or xli. 7. Comp. צלצל IV. under צל. As Ns. fem. in Reg. משוכת and משכת *A fence, hedge*. occ. Iſa. v. 5. Prov. xv. 19.

VI. *To ſtake*, as toils or nets, i. e. *fix them with ſtakes*. occ. Jer. v. 26; where LXX εϛησαν *ſet*.

שכך I. Intranſitively, *To aſſuage*, or *be aſſuaged entirely*, as anger. occ. Eſth. vii. 10.

II. *To fence* or *hedge thoroughly*. occ. Job x. 11.

Der. *To check, checker*, or *chequer*. Qu? Alſo, *To ſuage, aſſuage.*

שכב

I. In Kal, *To lie, lie down*, as a man. Gen. xix. 4, & al. freq.—as a beaſt. Num. xxiv. 9. In Hiph. *To cauſe to lie*, or *lie down.* 1 Kings iii. 20. xvii. 19, & al. *To caſt down*, as cities and towns, including perhaps the deſtruction of the inhabitants. 2 Sam. viii. 2. Εδαφιζειν, comp. Luke xix. 44, and ſee Bp. *Patrick*'s Note, and Dr. *Chandler*'s Review of Hiſt. of the Man after God's own Heart, p. 179, 180, and notes. As a N. fem. שכבה *A lying* or *lying down*. Exod. xvi. 13, 14, & al. freq. Comp. Lev. xv. 16, 17, 11. As a N. משכב *A place of lying down, a bed.* Lev. xv. 4, 5, & al. freq.

II. *To reſt, be at quiet.* Job xxx. 17. Eccleſ. ii. 23. So the Vulg. in Eccleſ. requieſcit.

III. *To lie down*, as in the grave or ſepulchre. 2 Sam. vii. 12. Job iii. 13. Iſa. xiv. 18, & al. freq. Comp. Iſa. lvii. 2.

Der. *Squab, ſquabbiſh.*

שכה

With a radical, but mutable or omiſſible, ה.

It occurs not as a V. in Heb. but in Arabic ſignifies, inter al. *To be like, reſemble*, and the cognate V. סכה in Chaldee imports *To view, look at with attention, contemplate.* See *Caſtell.* The former notion ſeems beſt to ſuit the following Heb. Nouns.

I. As a N. fem. plur. שכיות *Reſemblances, repreſentations*, i. e. *engravings*, or *pictures*. occ. Iſa. ii. 16. As a N. משכית *Imagery, ſculpture.* occ. Lev. xxvi. 1. Num. xxxiii. 52. Ezek. viii. 12. Comp. ver. 10. So plur. משכיות. occ. Prov. xxv. 11, (*As*) *apples of gold* (citrons or oranges. Qu?) במשכיות in curiouſly engraved work *of ſilver**, (*ſo is*) *a word ſpoken upon it's wheels*, i. e. not only, as the Vulg. explains it, in tempore ſuo, *in it's ſeaſon*, but in every reſpect *properly* —"delectando pariterque monendo," ſo as to be ſet a-running, as it were, *upon wheels*, till it reaches the heart of the hearer, it's deſtined goal.

II. As a participial N. שכוי (formed as שקוי from שקה) *The imagination* or *conception*. occ. Job xxxviii. 36; where Targum לבבא *the heart*, *Montanus* contemplationi *the contemplation.* As a N. fem. in Reg. משכת *The imagination*. occ. Prov. xviii. 11. As a N. fem. plur. משכיות, joined with לבב, *The imaginations* or *effigiations of the heart.* occ. Pſ. lxxiii. 7.

שכח

It is frequently oppoſed to זכר *To be ſtrong, vigorous*, and thence *to remember*, ſo the primary idea of שכח ſeems to be *to fail, relax, let go.* See Deut. xxxi. 21. Pſal. cxxxvii. 5.

I. In Kal, *To forget, let go the remembrance of.* Gen. xxvii. 45. xl. 23, & al. freq. Comp. Lam. ii. 6. In Niph. *To be forgotten.* Gen. xli. 30, & al. freq. Applied to ſubterraneous waters. Job xxviii. 4. Comp. מים זרים ſtrange *waters*, 2 K. xix. 24. In Hiph. *To cauſe to forget.* occ. Jer. xxiii. 27. In Hith. השתכח *To be forgotten.* occ. Eccleſ. viii. 10.

II. Chald. In Aph. *To find.* Dan. ii. 25, & al. In Ith. *To be found.* Dan. ii. 35, & al.

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* See *Harmer*'s Obſervations, vol. i. p. 401; *Lowth*'s Prælect. xxiv. towards the beginning.

שכל

I. In Kal, Intranſitively, *To direct oneſelf wiſely, be wiſe, prudent, behave wiſely.* occ. 1 Sam. xviii. 30. Alſo, Tranſitively, *To direct wiſely* or *knowingly.* occ. Gen. xlviii. 14. As a N. שכל *Directing wiſdom, prudence.* 1 Sam. xxv. 3. 1 Chron. xxii. 12. Job xvii. 4. So שכיל Job xxxiv. 35. But obſerve that forty of Dr. *Kennicott*'s Codices here read without the י, בהשכל. As a N. fem. plur. שכלות *Acts* or *inſtances of wiſdom* or *prudence.* occ. Eccleſ. i. 17, where LXX επιστημην *knowledge.* But obſerve that thirty-four of Dr. *Kennicott*'s Codices read סכלות, which ſeems beſt to ſuit the context, and will account for the Vulg. and modern verſions rendering the word by ſtultitiam *folly.* In Hiph. *To underſtand.* Deut. xxxii. 29. Pſ. xxxvi. 4. *To behave wiſely.* Deut. xxix. 9. Joſh. i. 7. So, *To proſper**. See Joſh. i. 7, 8. Prov. xvii. 2. Jer. xxiii. 5. Alſo, *To cauſe to underſtand, make wiſe, give underſtanding.* Gen. iii. 6. Neh. ix. 20, & al. Hence Eng. *Skill*, &c.

And ſince *Eve*'s deſire of *being made wiſe*, not only independently on, but in oppoſition to, her Creator, was the original moving cauſe which, in the language of *Milton*,

> Brought *death* into the world, and *all our woe*,
> *With loſs* of Eden,————

hence, conſtantly to remind believers of this *grand privation*, and it's cauſe, and thereby continually to caution them againſt all *infidel* ſchemes of ſeeking *wiſdom* in any other manner than that appointed by God, the word שכל ſignifies

II. In Kal, *To waſte, deſtroy*, ſo Vulg. vaſtabit. Deut. xxxii. 25. Ezek. xiv. 15. Comp. Ezek. xxxvi. 12, 13. Jer. xv. 7, where ſee Eng. marg. As a N. שכול *A ſpoiling, depriving*, as of comfort. occ. Pſ. xxxv. 12.

III. *To deprive, bereave*, or *to be deprived* or *bereaved*, as of children, orbare, orbari. Gen. xxvii. 45. xlii. 36. xliii. 13. Lev. xxvi. 22. 1 Sam. xv. 33.—as a bear of his mate. 2 Sam. xvii. 8. Prov. xvii. 12. Hoſ. xiii. 8; in all which paſſages the Vulg. explains דב שכול by *a ſhe-bear bereaved of her cubs*; ſo LXX in Sam. Αρκτος ητεκνωμενη, *Theodotion* in Prov. Αρκτω ητεκνωμενη, and another Hexaplar verſion in Hoſ. ατεκνωμενη. But this interpretation, I apprehend, cannot be right, becauſe in all the three texts we have שכול *maſculine*, and that without any various reading in Dr. *Kennicott*'s Bible, except in Prov. where one MS. has שכל, but ſtill this is maſculine; and as I know not that the *he-bear* ſhews any remarkable affection for his *cubs*, I chooſe to refer שכול to his being *bereaved of his female*, on which occaſion, no doubt, he would be *fierce* and *dangerous* enough. Thus *Brookes*, Nat. Hiſt. vol. i. p. 192, ſays, that "in rutting ſeaſon they are *much more formidable* than at other times, which is perhaps owing to *jealouſy*." In Hiph. *To bereave* of children. occ. Jer. l. 9. As a N. שכול *A bereaving, privation*, as of children. occ. Iſa. xlvii. 9. xlix. 20.

IV. As a N. אשכול, plur. fem. in Reg. אשכלת, *A cluſter* or *bunch of grapes*, which when ripe is *plucked* from the vine. Gen. xl. 10. Num. xiii. 24, 25, & al. So *Martinius* (Lex. Etymol. in *Uva*) derives the French *grape*, whence our Eng. *grape*, from *griper* to pull or pluck off.—of dates, Cant. vii. 7, or 8. But comp. ver. 8, or 9, and ſee *Harmer*'s Outlines, &c. p. 337.

On Num. xiii. 24, obſerve that *Dandini*, though an *Italian*, ſpeaks with wonder of the *bigneſs* of the *grapes* on Mount Libanus, which he ſays were equal to a *prune*; and the *grapes* of Paleſtine were not inferiour *in ſize* †; and *Lucas* affirms, that near *Damaſcus* ſome of the *bunches of grapes weigh from thirty to forty pounds* ‡. But Qu? And I think with *Le Clerc* and *Scheuchzer*, that the reaſon why the ſpies bare the bunch of grapes on a ſtaff between two was not on account of it's enormous *ſize*, as if one man might not eaſily have carried it, but for fear the grapes ſhould be broken or cruſhed in his ſo doing.

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* See *Meric Caſaubon* De Ling. Heb. p. 88, &c.

† *Harmer*'s Obſervations, vol. ii. p. 313, where ſee more.

‡ *Complete Syſtem of Geography*, vol. ii. p. 109, col. 1. *Lucas*'s words (Voyage, tom. i. p. 192.) are—"*plus* de quarante livres, *more* than forty pounds;" and obſerve the French pound is ſomewhat more than the Engliſh.

V. Spoken of animals. In Kal and Hiph. *To ſuffer abortion, miſcarry, be bereaved of* offspring by it's untimely birth. occ. Gen. xxxi. 38. Exod. xxiii. 26. Job xxi. 10. Cant. iv. 2. vi. 5. Hoſ. ix. 14.

VI. *To caſt* it's fruit, as a vine. occ. Mal. iii. 11. Comp. Job xv. 33.

VII. In Hiph. *To blight,* as the land it's fruit. occ. 2 K. ii. 19. Comp. ver. 21.

VIII. Chald. In Ith. השתכל *To conſider attentively.* occ. Dan. vii. 8. As a N. fem. שכלת *Underſtanding.* Dan. v. 11, 12. Comp. above Senſe I.

שכלל occurs not as a V. in Heb. but in Chaldee, from the Heb. כלל, in Kal and Aph. *To finiſh, complete.* Ezra iv. 13. v. 3, 11. vi. 14.

שכם

It denotes *Readineſs, forwardneſs, diligence, alertneſs.*

I. As a V. in Kal or Hiph. *To be ready, forward, diligent, alert.* Gen. xix. 27, וישכם אברהם בבקר אל המקום *And Abraham* was ready *in the morning at,* or went haſtily *in the morning to, the place, where he had ſtood before Jehovah.* 2 Chron. xxxvi. 15, *And Jehovah the Aleim of their fathers ſent to them by the hand of his meſſengers* השכם (Infin.) being diligent *and ſending.* So Jer. vii. 13, 25. xi. 7. xxv. 3. Prov. xxvii. 14, & al. freq. Pſal. cxxvii. 2, *It is vain for you* משכימי קום being forward *to riſe (and) delaying to lie down.* Zeph. iii. 7, *But* השכימו השחיתו they were forward, *they corrupted* (i. e. *in corrupting*) *their doings.* Hoſ. vi. 4, or 5, and xiii. 3, כטל משכים הלך *As the dew,* ready or forward *to go off.* As to משכים in Jer. v. 8, it ſeems beſt to refer that word to the Root משך *to draw,* and ſo *Aquila* and *Theodotion* render it ἑλκοντες *drawing,* and *Symmachus* ἑλκομενοι, and perhaps the LXX nearly to the ſame ſenſe ϑηλυμανεις *raging with luſt.* Vulg. emiſſarii *ſtallions.* Comp. under זן I.

This Verb is generally rendered *to riſe up early,* but ſince it is conſtructed with קום *to riſe,* Pſ. cxxvii. 2, *riſing up* is excluded from it's meaning; and ſince it is very frequently joined with בבקר *in the morning early* (comp. Joſh. vi. 14.), it cannot in itſelf ſtrictly import *earlineſs,* though this may ſometimes be implied from the circumſtances of the caſe, or from the context, as in Gen. xix. 2. 1 Sam. v. 3. xv. 12.

II. As a N. שכם *The ſhoulder* of the human body, ſo called from it's *readineſs* in bearing burdens or the like. See Gen. ix. 23. xxi. 14. xlix. 15. Pſ. lxxxi. 7. Iſa. x. 27. xiv. 25. And ſince ſeveral men frequently join in carrying one burden between them, hence שכם אחד *One,* or *united, ſhoulder* denotes *one conſent,* as rendered in our tranſlation, Zeph. iii. 9. So שכמה Hoſ. vi. 9, is tranſlated in the text *by conſent,* and in the margin *with* one *ſhoulder*; but perhaps with Mr. *Bate* we ſhould rather refer it, as an Adverb, to Senſe I. and render it, *Forwardly, eagerly.*

Iſa. ix. 4, 6, *And the government ſhall be upon* his ſhoulder. "I believe," ſays *Raphelius* in his note on this text, "that becauſe we carry *burdens on our ſhoulders,* therefore *government* is ſaid to *be laid upon them.*" *Herodotus* [lib. ii. cap. 106.] mentions a ſtatue of *Seſoſtris,* king of Egypt, on which ſome ſacred Egyptian letters were engraved, reaching from one ſhoulder to the other, of this import, Εγω τηνδε χωρην ωμοισι τοισι εμοισι εκτησαμην. I obtained this country by my *ſhoulders.*" In like manner *Pliny,* in his *Panegyric,* cap. 15. *Quum abundè expertus eſſet quàm benè* humeris tuis ſederet imperium. When he had abundantly experienced how well *the empire would ſit on your ſhoulders.*" Thus far *Raphelius.* I add, that our Queen Elizabeth concluded one of her ſpeeches to the Houſe of Commons, in anſwer to a remonſtrance about monopolies, thus: "—Princes—cannot themſelves look narrowly into all things, upon whoſe *ſhoulders lieth* continually *the heavy weight* of the greateſt and moſt important affairs*."

Pſal. xxi. 13, כי תשיתמו שכם *For thou ſhalt put them* the ſhoulder or ſhoulderwiſe, i. e. thou ſhalt make them turn *the ſhoulder* or the *back.* To this ſenſe *Symmachus,* Ὁτι ταξεις (al. ϑησεις) αυτες αποστροφες. See *Merrick*'s Annot. Comp. Pſ. xviii. 41, under ערף IV.

III. As a N. שכם *A diſtrict, portion* of a country, as *the ſhoulder* of the back. occ. Gen. xlviii. 22. Comp. כתף IV.

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* *Rapin*'s Hiſtory by *Tindal,* folio, vol. ii. p. 155, at the year 1601.

IV. As a N. fem. שכמה *The ſhoulder-bone,* or *-blade.* occ. Job xxxi. 22. Comp. under כתף I.

שכן

I. In Kal, *To dwell, inhabit,* particularly in a *tent* or *tabernacle.* Gen. ix. 27. xiv. 13. Pſ. lxxviii. 60. Deut. xxxiii. 16, שכני סנה Thoſe who dwelt *in the buſh,* i. e. the Aleim. See Exod. iii. 4, 6. But comp. Jer. xlix. 16. Obad. ver. 3. Alſo in Kal and Hiph. *To place, to cauſe to dwell* or *inhabit,* particularly in a *tent* or *tents* *. Jer. vii. 3, 7, 12. Job xi. 4. Pſ. lxxviii. 55. As participial Ns. שכן *An inhabitant.* Iſa. xxxiii. 24. Hoſ. x. 14. Prov. xxvii. 10. Jer. vi. 21. משכן, plur. משכנים and משכנות *A place to dwell in, an habitation.* Iſa. xxii. 19. Jer. ix. 19. Ezek. xxv. 4, & al. Particularly, *A tent* or *tabernacle.* Num. xvi. 24. xxiv. 5, & al. Alſo, *The ſacred tabernacle,* for God to *dwell in* among men. See Exod. xxv. 8, 9. xxix. 45, 46. Lev. xxvi. 11, 12. Num. xxxv. 34.

II. In Kal, *To remain, reſt, continue.* Exod. xxiv. 16. xl. 35. Num. x. 12. Job iii. 5. Pſ. xvi. 9. Nah. iii. 18, *reſt, ſit ſtill.* In Hiph. *To cauſe to remain* or *reſt.* Joſh. xviii. 1. Ezek. xxxii. 4.

III. As a N. שכין rendered *A knife.* See under שך III.

Der. Greek Σκηνη *a tent,* and it's derivatives; whence Lat. Scena, Eng. *Scene, ſcenic, ſcenography.* Alſo perhaps, *The ſkin.*

שכר

To ſatisfy, ſatiate.

I. In Kal, *To ſatisfy thirſt,* or *the deſire of drinking* (as שבע *of eating*), *to drink heartily* or *freely, to be cheered with drink,* in a middle or indifferent ſenſe. Gen. xliii. 33, (where Eng. Tranſlat. *were merry)* Can. v. 1. And ſo I apprehend the word is uſed, Gen. ix. 21. Comp. under אהל I. In like manner the Greek μεθυομαι, by which the LXX often render שכר, ſometimes ſignifies *to drink freely,* though *not to drunkenneſs,* and is plainly uſed in this ſenſe John ii. 10. As a N. fem. שכרה *A being ſatisfied* or *cheered with drink.* occ. Hag. i. 6; where it is applied to שתה *drinking,* as שבעה to *eating.*

II. In Kal, *To ſatisfy one's luſt of drinking, even to inebriation, to be drunk, intoxicated with liquor.* Jer. xxv. 27. Lam. iv. 21. Comp. Iſa. xxix. 9. xlix. 26. In Kal, and Hiph. *To make drunk, inebriate.* Hab. ii. 15. Jer. xlviii. 28. li. 7, 39, 57. Applied metaphorically to arrows. Deut. xxxii. 42. In Hith. השתכר *To be drunken, make oneſelf drunk.* occ. 1 Sam. i. 14. As Ns. שכר *Drunk, a drunkard.* 1 Sam. xxv. 36. Iſa. xxviii. 1, 3. Alſo, *Intoxicating* or *inebriating liquor* in general, Sicera. It is once uſed for *wine,* Num. xxviii. 7 (comp. Exod. xxix. 40.); but moſt commonly for any *inebriating liquor* beſides wine. So *Aquila, Symmachus* and *Theodotion* render it in Iſa. xxviii. 7, by μεθυσμα. Lev. x. 9. Num. vi. 3. Iſa. xxviii. 7, & al. freq. *Jerome* † informs us, that in Heb. " any *inebriating liquor* is called *Sicera,* whether made of corn, the juice of apples, honey, dates, or any other fruit." As a N. שכרון *Drunkenneſs.* occ. Ezek. xxiii. 33. xxxix. 16.

III. In Kal, *To ſatisfy,* or *give a ſatiſfaction* for ſervice done, or to be done, *to hire, to reward.* Deut. xxiii. 4. Jud. ix. 4. xviii. 4. Prov. xxvi. 10, & al. freq. In Niph. *To be hired, let out for hire.* 1 Sam. ii. 5. In Hith. השתכר *To let oneſelf out for hire.* occ. Hag. i. 6, twice. As a N. שכר *Satisfaction, hire, wages, reward* for ſervice or labour. Gen. xxx. 28, 32, 33, & al. freq. עשי שכר Iſa. xix. 10, *Thoſe who make* gain or *earn* wages. As a N. שכיר *A hired ſervant, a mercenary.* Exod. xii. 45. xxii. 15. Lev. xix. 13, &. al. freq. As a N. fem. in Reg. משכרת *Hire, wages, reward.*

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* May we not hence aſſign the true interpretation of ישכן Gen. iii. 24? *And Jehovah Aleim* cauſed to dwell, or placed, in a tabernacle *at the eaſt of the garden of Eden, the Cherubim,* &c. So the word ישכן here expreſſes that there was a *tabernacle* (reſembling, doubtleſs, the *Moſaic*) in which the *Cherubim* and *emblematic* fire or glory were *placed* from the fall (comp. Wiſd. ix 8.); and which ſurely continued in the believing line of *Seth.* Whether this *ſame* ſacred *tabernacle* was preſerved by *Noah* in the ark, and remained in the family of *Eber,* till the deſcent of the children of *Iſrael* into *Egypt,* and was brought up by them from thence, I pretend not to determine. Certain it is from Exod. xxxiii. 7—9. (comp. Exod. xvi. 33, 34. 1 Sam. iv. 8.), that the Iſraelites had a *tabernacle* or *tent* (ſee 2 Sam. vii. 6.), ſacred to Jehovah, before that erected by *Moſes*; and it appears from Amos v. 26, and Acts vii. 42, that ſoon after the Exodus the idolaters and apoſtates had ſuch likewiſe for their idols. Comp. under סך I.

† Epiſt. ad *Nepotianum* De Vita Clericorum, and in Iſa. xxviii. 1.

ward. occ. Gen. xxix. 15. xxxi. 7, 41. Ruth ii. 12. As a N. אשכר *A compenſative preſent,* made on account of benefits received. occ. Pſ. lxxii. 10. Ezek. xxvii. 15. In the former paſſage the LXX render it *δωρα gifts,* in the latter *μισθȣς, rewards.*

של

To looſe, looſen, let looſe.

I. *To looſe, looſen,* as a ſhoe or ſandal from the foot. occ. Exod. iii. 5. Joſh. v. 15. So the LXX *λυσον,* and Vulg. ſolve; and *Symmachus* in Exod. *ὑπολυσαι.*

II. *To let looſe,* as corn from the handfuls in which it is gathered. occ. Ruth ii. 16. So *Montanus* ſolvendo ſolvetis.

III. *To looſen* or *caſt* it's fruit, as the olive-tree. occ. Deut. xxviii. 40.

IV. *To diſſolve,* as the animal frame in death. Qu? Comp. under נשל II. occ. Job xxvii. 8.

V. As a N. שול, plur. in Reg. שולי *The looſe-flowing ſkirt* or *ſkirts* of a garment, Syrma. Exod. xxviii. 33. Nah. iii. 5, & al. freq. Comp. Iſa. vi. 1.

VI. As a N. של *Looſeneſs, licentious freedom, raſhneſs.* occ. 2 Sam. vi. 7. Comp. 1 Chron. xiii. 10, and under שמט II.

VII. Chald. As a N. שלה, *Licentiouſneſs, licentious ſpeech.* occ. Dan. iii. 29; where *Theodotion βλασφημιαν,* and Vulg. blaſphemiam, *blaſphemy.*

VIII. Chald. As a N. שלו *Negligence.* See under שלה III.

שלל I. *To looſe* or *looſen entirely, to ſtrip off,* as clothes. It occurs not as a V. ſtrictly in this ſenſe, but as a participial N. שילל (*Keri* and *Complut.* שולל) *Stript* of clothes. occ. Mic. i. 8; where Vulg. ſpoliatus *ſpoiled,* but LXX *ανυποδετος unſhod, without ſandals.* Comp. above של I.

II. *To ſtrip off, ſpoil,* as goods or things. Ezek. xxvi. 12. xxix. 19. xxxviii. 12, 13. Alſo, *To ſtrip, ſpoil,* as perſons. Ezek. xxxix. 10. Zech. ii. 8. In Hith. השתולל *To make oneſelf,* or *become, a ſpoil.* occ. Iſa. lix. 15. Pſ. lxxvi. 6; in which latter text אשתוללו is in the Chaldee form, with the initial א inſtead of ה; and this ſeems ſome confirmation of the common opinion, that this Pſalm was compoſed on occaſion of the miraculous deſtruction of Sennacherib the king of Aſſyria's army, 2 K. xix. 35. So in the LXX it is entitled, *Ωδη προς τον Ασσυριον An Ode concerning* the Aſſyrian, and in the Vulg. Canticum ad *Aſſyrios.* As Ns. שלל *Spoil, plunder, prey.* Gen. xlix. 27. Exod. xv. 9. Joſh. vii. 21, & al. freq. שולל Nearly the ſame. occ. Job xii. 17, where *Aquila Λαφυρα a prey,* and LXX Αιχμαλωτȣς *captives.*

Der. Gr. *συλαω* to ſpoil. Perhaps, Lat. *ſolvo* to looſe, whence *ſolutus, ſolutio,* and in compoſition *abſolvo, diſſolvo, reſolvo,* whence Eng. *ſolution, abſolve, diſſolve, reſolve, abſolution, diſſolution, reſolution,* &c. Alſo, *A ſhell,* and *ſhale* a huſk. Shakespeare.

שלב

I. *To be diſpoſed* or *put in order, to correſpond, anſwer.* Hence as a Participle Hiph. fem. plur. משלבת *Anſwering, correſponding.* occ. Exod. xxvi. 17. xxxvi. 22. So the LXX *αντιπιπτοντες.*

II. As a N. maſc. plur. שלבים *Parallel ledges, horizontal projections correſpondent* to each other; ſo LXX *εξεχομενα projections:* or according to others, *The little pillars* or *upright ſtandards* by which the upper and lower brazen tables of the baſes were connected, and which *anſwered* each other. occ. 1 K. vii. 28, 29; on which paſſage ſee *Scheuchzer*'s Phyſica Sacra.

Der. *A ſhelf, a ſlab.* Qu?

שלג

The radical idea of this word ſeems to be nearly the ſame as that of the Greek *σελαγεω, σελαγιζω,* which appear to be evidently derived from it, namely, *To be bright, ſhine,* "ſplendeo, fulgeo." *Hederic.*

As a N. שלג *Snow,* from it's *ſhining whiteneſs,* which is often taken notice of in Scripture. See Exod. iv. 6. Num. xii. 10. Pſ. li. 9. Iſa. i. 18. Lam. iv. 7.

Pſ. cxlvii. 16, *He giveth his* ſnow, *like wool:* "* Sir *John Chardin* tells us, that towards the Black Sea, in Iberia, and Armenia, and he ſhould imagine therefore *in ſome other countries,* the ſnow falls in *flakes as big as walnuts,* but not *being hard* or *very compact,* it does no other hurt than preſently covering and overwhelming a perſon." Such large flakes of ſnow are not common in England, though they may be ſometimes obſerved even larger than thoſe juſt mentioned, whence I ſuppoſe our expreſſion of *fleeces* of ſnow. Comp. under צמר I.

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* *Harmer*'s Obſervations, vol. i. p. 16, Note.

Prov. xxv. 13, *As the cold* of ſnow *in the time of harveſt* (*ſo is*) *a ſteady agent to thoſe who ſend him; for he refreſheth the ſoul of his maſter.* This ſeems plainly to allude to the ancient cuſtom of cooling their wine and other liquors, by putting preſerved *ſnow*, as we do *ice*, into them, which is ſtill much practiſed in the hot eaſtern countries, particularly in Syria[*]. It appears from *Xenophon* that the Greeks had the ſame practice, Memor. Socrat. lib. ii. cap. i. § 30, where *Virtue* ſays to *Pleaſure*, "You provide expenſive wines, *και τȣ θερȣς χιονα περιθεȣσα ζητεις* and run about in ſummer to procure *ſnow*." See *Simpſon*'s Note. Jer. xviii. 14, *Will* the ſnow *of Lebanon fail from the rock of the field? or will the iſſuing cold flowing waters* (from that mountain namely) be exhauſted? (See Targ. LXX, and Vulg.) No more could I fail my people if they truſted in me. Comp. ch. ii. 13. "The chief benefit the mountain of Lebanon ſerves for, is, that by it's exceeding height it proves *a conſervatory for abundance of ſnow*, which thawing in the heat of ſummer affords *ſupplies of water to the rivers and fountains* in the vallies below." *Maundrell*'s Journey, at May 6.

Prov. xxvi. 1, כשלג בקיץ *As* ſnow in ſpring, *and as rain in harveſt, ſo honour is not* נאוה *deſirable for a fool*. All three in ſuch circumſtances do miſchief. "The [beginning of the] month of *February* (O.S.) is the uſual time at Jeruſalem for the *falling of ſnow*[†]." קיץ or *the awakening ſeaſon* therefore muſt here denote the time ſubſequent to that, and (as the text ſhews) previous to קציר or *the harveſt*, i. e. the end of February, March, &c.

From the Noun, שלג is once uſed as a Verb, Pſ. lxviii. 15, *When the Almighty ſcattered kings* בה *for her* (i. e. the dove, or triumphant people of God, mentioned in the preceding verſe), תשלג it ſnowed, (3d perſ. fut. fem. ſing. uſed imperſonally as תמטיר *it rained*, Amos iv. 7.[‡]) *in Salmon*, a mountain near *Shechem*, Jud. ix. 48. But what is the meaning of the expreſſion, *It ſnowed in Salmon?* Is it not that every thing ſeemed as *bright and cheerful* to the minds of God's people, as *Salmon* does to their eyes when *gliſtering with ſnow?* So *Buchanan* in his verſion,

> *Squalida quæ luctu & tenebris Solyma ante jacebat,*
> Niveâ tum luce refulſit:
> Ceu nive vicinos inter candentia colles
> Salmonis culmina fulgent.

As ſnow is much leſs common, and lies a much ſhorter time, in Judea than in England, no wonder that it is much more admired. Accordingly the ſon of Sirach ſpeaks of it with a kind of rapture, Ecclus. xliii. 18, or 20, Καλλος *λευκοτητος αυτης εκθαυμασει οφθαλμος, και επι τȣ υετȣ αυτης εκστησεται καρδια. The eye will be* aſtoniſhed *at the beauty of it's whiteneſs, and the heart* tranſported *at the raining of it.* And this paſſage, I think, affords a good illuſtration of the Pſalmiſt[||].

Der. *Sleek.* Alſo, Lat. *ſiligo*, a very white kind of corn.

שלה

With a radical (ſee 2 K. iv. 28.), but mutable or omiſſible, ה.

I. *To be quiet, eaſy, ſecure.* Job xii. 6. Jer. xii. 1. Lam. i. 5. Comp. Job iii. 26. In a Hiph. ſenſe, *To make quiet, eaſy, ſecure.* occ. 2 K. iv. 28. So *Montanus* ſecuram reddas. It is here equivalent to תכזב *fail*, ver. 16, and accordingly Mr. *Bate*, Crit. Heb. explains it by *giving* a falſe *eaſe* and *peace of mind*. As N. שלו *Quiet, ſecure.* Job xvi. 12. Ezek. xxiii. 42. Alſo, *Quietneſs, eaſe.* occ. Job xx. 20. שלי *Quiet, ſecurity.* occ. 2 Sam. iii. 27. שליו *Quiet, ſecure.* Job xxi. 23. Jer. xlix. 31. As a N. fem. שלוה, in Reg. שלות *Quietneſs, ſecurity.* Pſ. cxxii. 7. Prov. i. 32. xvii. 1. Ezek. xvi. 49. Comp. Jer. xlix. 31. In 1 Sam. i. 17, שלתך might be rendered thy *peace, quiet* or *content*, but obſerve that fourteen of Dr. *Kennicott*'s Codices now read שאלתך thy *petition*, as one more did originally.

Chald. As a N. שלה *Quiet, ſecure.* occ.

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[*] See *Harmer*'s Obſervations, vol. i. 393, &c.; *Complete Syſt. of Geography*, vol. ii. p. 99, col. 1.

[†] See Dr. *Shaw*'s Travels, p. 335, text and note. Comp. 2 Sam. xxiii. 20.

[‡] Comp. תמלא Job xv. 32. תלעיג Job xxi. 3. תמשך Ezek. xii. 25, 28. תזכר Ezek. xxv. 10, where ſee LXX and Vulg.

[||] The reader may find other interpretations of this *very difficult* text of the Pſ. in Dr. *Chandler*'s Hiſtory of the Life of K. David, vol. ii. p. 69, &c.

Dan. iv. 1, or 4. As a N. ſem. in Reg. שלות *Security, tranquillity.* occ. Dan. iv 24, or 27.

II. *To be eaſy, careleſs, negligent.* occ. 2 Chron. xxix. 11; where LXX διαλιπητε *intermit, leave off,* Vulg. negligere *to neglect.*

III. Chald. As a N. שלו *Negligence, neglect, fail.* occ. Ezra iv. 22. vi. 9. Dan. vi. 4, or 5.

IV. As a N. fem. in Reg. שלית. occ. Deut. xxviii. 57. It is ſtrangely rendered by the LXX and Vulg. *The ſecundine* or *after-birth.* The Targum ſeems to come nearer to it's true meaning by interpreting it זעיר בנהא her *little child.* So Eng. Tranſlat. *young one,* and *Montanus* ſtill cloſer, parvulam *little* (*daughter*). The word ſeems properly to expreſs *a young female child, quiet, ſecure,* and *eaſy,* and apprehending no harm or miſchief—A moſt affecting image! The ב in בשליתה is not radical, as I once thought with Mr. *Bate* it might be. This appears from ב's being prefixed, as a Particle, to the three preceding, and to one following N.

V. As a N. *maſc.* with a radical ה, שילה *Shiloh, the giver of peace, tranquillity,* or *ſecurity; the Saviour, Salvator.* occ. Gen. xlix. 10; where the Samaritan Pentateuch, and at leaſt twenty-ſix of Dr. *Kennicott*'s Hebrew Codices read שלה without the י, but the ſenſe is nearly the ſame. The word is a title of the *Meſſiah,* as the three Chaldee Targums rightly explain it; that of *Onkelos* by משיחא *The Meſſiah,* and thoſe of *Jeruſalem,* and of *Jonathan Ben Uziel* by מלכא משיחא *The King Meſſiah.*

Bochart has ſhewn, vol. i. 443, 4, that the fabulous account of *Silenus,* the drunken companion of *Bacchus,* in the Greek and Roman mythology, took it's riſe from a horrid diſtortion of Jacob's prophecy concerning שילה, from which name *Silenus* is an eaſy derivative. And for further ſatisfaction ſee *Bochart* himſelf, and the learned Mr. *Spearman*'s Letters on the LXX Tranſlation, and Heathen Mythology, p. 100.

VI. As a N. *fem.* שלו, plur. שלוים, *The quail,* or collectively, *quails,* ſo called, I apprehend, from their remarkably living in *eaſe* and *plenty* among the corn. "An amazing number of theſe birds," ſays *Haſſelquiſt,* Travels, p. 209, "come to Egypt at this time (i. e. in March), for in this month the wheat ripens. *They conceal themſelves amongſt the corn,* but the Egyptians know extremely well that there are thieves in their grounds; and when they imagine the field to be full of them, they ſpread a net over the corn, and ſurround the field, at the ſame time making a noiſe, by which the birds are frightened, and endeavouring to riſe, are caught in the net in great numbers, *and make a moſt delicate and agreeable diſh.*" Abbé *Pluche* tells us in his Hiſtoire du Ciel, tom. i. p. 247, that the *quail* שלו was among the ancient Egyptians the emblem of *ſafety* and *ſecurity.*

Several learned men, particularly the famous *Ludolphus,* our Biſhop *Patrick* and *Scheuchzer,* have ſuppoſed that the שלוים eaten by the children of Iſrael in the wilderneſs were *locuſts.* But, not to inſiſt on other arguments againſt this interpretation, they are expreſsly called, Pſal. lxxviii. 27, שאר *fleſh,* which ſurely *locuſts* are not; and the Heb. word is conſtantly rendered by the LXX ορτυγομητρα *a large kind of quail,* and by the Vulg. coturnices *quails.* (Comp. Wiſd. xvi. 2. xix. 12.) occ. Exod. xvi. 13. Num. xi. 31, 32. Pſ. cv. 40. And on Num. xi. 31, 32, obſerve that באמתים ſhould be rendered, not *two cubits* high, but, as Mr. *Bate* tranſlates it, *two cubits* diſtant, i. e. from each other; for, as * he well obſerves, *quails* "do not ſettle, like the locuſt, one upon another, but *at ſmall diſtances.*" And had the *quails* lain for a day's journey round the camp, to the great height of two cubits, or nearly three feet, the people need not have been employed two days and a night in gathering them. The *ſpreading them round the camp* was in order to dry them for uſe in the burning ſands, as is ſtill practiſed in Egypt. See *Harmer*'s Obſervations, vol. ii. p. 439, &c. and *Merrick*'s Annotation on Pſ. cv. 40.

DER. Lat. *Salus, ſaluto, ſalubris, ſalvus,* &c. and Eng. *ſalute, ſalubrious, ſalve, ſalvation.* Alſo French *ſauf,* whence Eng. *ſafe.*

שלח

I. In Kal, *To ſend,* in almoſt any manner,

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* Note in *New and Literal Tranſlation,* &c.

to ſend forth, out, or *away.* Gen. iii. 23. viii. 7. xxi. 14. xxiv. 56. 2 K. xiv. 9, & al. freq. In Niph. *To be ſent.* occ. Eſth. iii. 13; where נשלוח ſeems to be for נשלחו. In Hiph. *To ſend.* Exod. viii. 21. Lev. xxvi. 22. As a N. fem. משלחת *A ſending, immiſſion.* occ. Pſal. lxxviii. 49. Alſo, *A diſmiſſion, diſcharge.* occ. Eccleſ. viii. 8.

II. *To ſend* or *ſhoot forth,* as arrows. 2 Sam. xxii. 15. Pſal. cxliv. 6. As a N. שלח *A miſſile* or *miſſive weapon, a dart* or *javelin.* 2 Chron. xxiii. 10. xxxii. 5. Job xxxiii. 18, literally, *and his life paſſing on* the javelin, as we ſay, *falling* on the ſword. Neh. iv. 11, 17, or 17, 23, which verſe may be conſidered as a continuation of Nehemiah's ſpeech, *And neither I, nor,* &c. *will put off our clothes, each* (*with* or *having*) *a javelin and water,* i. e. neceſſaries, ב being underſtood before שלח, and the ו at the end of that word being prefixed to המים. Comp. under הרצב. On Joel ii. 8, ſee under בער 2.

III. *To employ.* Pſ. l. 19.

IV. Joined with יד *the hand,* or אצבע *the finger, To ſtretch forth.* Gen. iii. 22. viii. 9. Iſa. lviii. 9. Does not this laſt text refer to the *inſolent behaviour* of the Jewiſh maſters in giving their orders, not by ſpeaking, but *by ſigns of the hands,* as is ſtill uſual with the great men in the Eaſt, particularly the Turks and Perſians? See *Harmer*'s Obſervations, vol. ii. p. 124. Comp. under ענה V. on Pſal. cxxiii. 2. Joined with מגל *a ſickle, To thruſt forth.* Joel iii. 18.

V. As a participial N. maſc. plur. שלוחים or שלחים *Gifts* or *preſents ſent* or *tranſmitted* from one to another. occ. 1 Kings ix. 16. Mic. i. 14.

VI. *To emit, ſend* or *ſhoot forth,* as a tree it's branches. occ. Pſal. lxxx. 12. Ezek. xvii. 6, 7. xxxi. 5. Comp. Gen. xlix. 21. Pſ. xliv. 3, ותשלחם *and madeſt* them, i. e. our fathers, *ſhoot out and ſpread,* like a vine, anſwering to the preceding תטעם *plantedſt them.* Comp. Pſ. lxxx. 12. Ezek. xvii. 6; and ſee *Ainſworth* on Pſ. and *Merrick*'s Annot. As a N. maſc. plur. in Reg. שלחי *Branches* or *ſhoots ſent forth* from a tree. occ. Cant. iv. 13; where both the LXX and Vulg. preſerve the idea of the word, the former rendering it by αποϛολαι, the latter by emiſſiones. Fem. plur. in Reg. שלחתי The ſame. occ. Iſa. xvi. 8.

VII. As a N. שלחן *A table,* which is "*ſet out* or *put forth* to place proviſions upon." *Bate.* Jud. i. 7. 1 Sam. xx. 29, 34. On 1 Kings xviii. 19, ſee *Harmer*'s Obſervations, vol. iv. p. 436.

The table of ſhew-bread is often called by this name. This table being made of *Shittim* wood (LXX ξυλα ασηπτα *incorruptible* wood) and both overlaid and crowned with gold, was a type of the *compound* nature of Chriſt, *God-man,* inveſted with regal power, whoſe fleſh ſhould *never ſee corruption,* but *be given for the Life of the World.* See Exod. xxv. 23, & ſeq. Comp. John vi. 51, and Mr. *Catcott*'s firſt Sermon on the Tabernacle. It appears from Iſa. lxv. 11, that the idolaters had ſuch *tables* in their worſhip. Comp. under מנה IX. and 1 Cor. x. 21. Both the altar of incenſe, and that of burnt-offerings, are called שלחן from their reſemblance to *tables* on which proviſions are placed. See Ezek. xli. 22. xliv. 16. Mal. i. 7.

Der. Greek ϛελλω to ſend, whence in compoſition αποϛολος, επιϛολη, &c. and Eng. *apoſtle, apoſtolic, epiſtle, epiſtolary.*

שלט

To be over or *before,* either *for protection* or *rule.*

I. As a N. maſc. plur. שלטים *Shields, arms of protection* or *defenſe.* 2 Sam. viii. 7. 2 K. xi. 10.

II. In Kal, *To rule, have dominion, authority,* or *power.* It is followed by ב or על, Eſth. ix. 1. Pſ. cxix. 133. Eccleſ. ii. 19. viii. 9. Neh. v. 15, & al. In Hiph. *To make to rule, to give power.* Eccleſ. v. 18. vi. 2. As a N. שליט *One who is appointed ruler, a conſtituted ruler* or *governour.* Gen. xlii. 6. Eccleſ. viii. 8. As a N. fem. שלטת *Imperious, domineering.* occ. Ezek. xvi. 30. As a N. שלטון *Power, authority.* Eccleſ. viii. 4, 8.

III. Chald. As a V. with ב or על following, *To have rule, authority,* or *power over.* See Dan. ii. 39. iii. 27. v. 7. vi. 24.

Dan. iv. 23, or 26, *From the time that,* or *as ſoon as, thou ſhalt know that* שלטן שמיא *the Heavens* do rule. A compariſon of this with the immediately preceding verſe and with ver. 14, or 17, and with ch. v. 21, does, I think, clearly determine, that by שלטן here is denoted *abſolute*, not delegated, *rule* or *authority*, and that by שמיא *the heavens*, are ſignified the *true Aleim*, or *Perſons of Jehovah*. (See שמים under שם XII.) Comp. Ezra iv. 20. In Hiph. *To make a ruler*. Dan. ii. 48. As a N. שליט *A ruler, one who hath authority* or *power*. Dan. ii. 10. As a N. שלטן *Power, dominion*. Dan. iv. 19. vi. 26, & al. As a N. maſc. plur. in Reg. שלטני or שלטוני *Governours*. Dan. iii. 2, 3.

DER. *Shield, ſhelter*. Alſo Arabic סלטאן *A Sultan*.

שלך

I. In Kal and Hiph. *To caſt, caſt down* or *away*. Gen. xxxvii. 20, 22. Joſh. x. 11, 27, & al. freq: Jud. ix. 17, וישלך את נפשו מנגד *And* threw *his life before* (*him*) i. e. hazarded, expoſed it in battle—ΨΥΧΗΝ ΠΑΡΑΒΑΛΛΟΜΕΝΟΣ, *πολεμιζειν*, as *Homer* expreſſes it, Il. ix. lin. 322. Comp. *Wetſtein*, Var. Lect. on Phil. ii. 30.

II. *To let go*, i. e. gently, without violence. Gen. xxi. 15; where obſerve that Iſhmael was now between fourteen and ſeventeen years of age; but had he been an infant, ſurely his tender mother would not have *caſt* him from her*.

III. *To let fall, caſt*, as an olive-tree doth it's flowers. Job xv. 33. As a N. fem. שלכת *A caſting*, as of the leaves of a tree. occ. Iſa. vi. 13. Thus it is rendered in our Tranſlation, *when they* caſt their leaves; but שלכת ſeems rather to mean *a caſting down* or *felling*, as of the tree itſelf. The whole verſe may be thus tranſlated and explained. *And* (though) a tenth (*ſha.*) *yet* (be or *remain*) *in it* (the land of Judea mentioned in the preceding verſe, namely after the taking of Jeruſalem and the havoc of the Jews by Titus) *that* (*tenth*) *alſo ſhall be again cleared off* (comp. Num. xxiv. 22. in Heb. This was dreadfully accompliſhed in the ſecond deſtruction of the Jews by Adrian); *as an oak and an ilex, whoſe ſtock remains* בשלכת in felling, or when they are felled, *the holy ſeed* (*ſhall be*) *it*'s, i. e. the land's or nation's, *ſtock*. Comp. Rom. xi. 16, 28, 29; and ſee *Vitringa*'s Comment. on Iſa. and Bp. *Lowth*'s Note.

IV. As a N. שלך A kind of *ſea-fowl, the cataract* or *plungeon*. So the LXX Καταρακτης, which *Suidas* explains by *ειδος ορνεȣ θαλασσιȣ a kind of ſea-fowl*. It's Heb. and Greek names are taken from a very remarkable quality, which is, that when it ſees in the water the fiſh on which it preys, it flies to a conſiderable height, then collects it's wings cloſe to its ſides and *darts down*, like an arrow, on it's prey. See *Bochart*, vol. iii. p. 278, and *Johnſton*, Nat. Hiſt. de Avibus, p. 94, who adds, that by thus darting down it *plunges* a cubit depth into the water, whence, evidently, it's Engliſh name *plungeon*. occ. Lev. xi. 17. Deut. xiv. 17.

שלם

To make whole, entire, complete, integrare, perficere.

I. In Kal, *To complete, perfect, finiſh*. 1 K. ix. 25. Alſo, In a Niph. ſenſe, *To be completed, finiſhed*. 1 K. vii. 50. 2 Chron. v. 1. viii. 16. Iſa. lx. 20. In Hiph. *To complete, finiſh, make an end of*. Job xxiii. 14. Iſa. xxxviii. 12, 13. xliv. 26. Comp. Dan. v. 26. As a participial N. שלם *Whole, entire, complete, perfect*. Gen. xv. 16. Deut. xxv. 15. xxvii. 6. 1 K. viii. 61, & al. freq. Zech. viii. 12, *The ſeed* (*ſhall be*) שלום proſperous, ſo our tranſlators render it, but rather *perfected*, i. e. in the fruit it produces, *τελεσφορȣμενον*. See *Greek* and *Engliſh* Lexicon in Τελεσφορεω. Chald. in Pehil שלים *Finiſhed*. Ezra v. 16.

II. *To make up*, or *make good*, as a loſs, reſarcire. Uſed abſolutely, Exod. xxi. 34. xxii. 5, 6, & al. freq. Alſo, Tranſitively, *To repay* or *reſtore* one thing for another. Exod. xxi. 36. xxii. 1, & al. freq. Comp. Gen. xliv. 4. Job xxxiv. 33, He hath requited *that which is from thee* (as הממנו *what came from him*, 1 Kings xx. 33.); *but thou haſt deſpiſed* (his correction namely). Comp. ch. v. 17, and ſee *Scott*. As a N. fem. in Reg. שלמת *Retribution, recompenſe*. occ. Pſal. xci. 8. As a N. maſc. plur. שלמנים *Recompenſes, rewards*. occ. Iſa. i. 23. Chald. In Hiph. *To reſtore*. Ezra vii. 19.

III. *To make up a difference*. In Kal, *To have peace, be at peace*. occ. Job xxii. 21. As a Participle paoul or participial N. שלום [illegible]*t* or *in peace*. Gen. xliii. 27. 1 Sam. xxv. 6. Job v. 24. In Hiph. *To make peace*. Deut. xx. 12. Joſh. x. 1, 4, &

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* See by all means *Harmer*'s Obſervations, vol. iv. p. 324, &c.

& al. freq. As a N. שלום, and ſometimes, though rarely, שלם, *Peace, reconcilement, tranquillity*; alſo, *Happineſs, welfare* in general; for every bleſſing, temporal and ſpiritual, is included in reſtoring man to that *peace* with God (and I may add in a lower ſenſe with the whole creation) which was loſt by the fall. See Deut. ii. 26. xx. 10. xxiii. 6. Joſh. x. 1. Gen. xv. 15. xxviii. 21. xli. 16. xliii. 27, 28. 2 K. ix. 22. Hence the expreſſion שאל לשלום *to petition* or *wiſh for happineſs* to another. See Exod. xviii. 7. Judg. xviii. 15. 1 Sam. xxv. 5, 6. But ſince in this world *happineſs* or *welfare* is by no means certain or conſtant, hence שלום is uſed in an indifferent ſenſe like the N. *ſucceſs*, and Verb *fare* in Engliſh; Gen. xxxvii. 14,—*Go now and ſee* את שלום אחיך ואת שלום הצאן how it fareth *with thy brethren, and* how it fareth *with the flocks*. Comp. Eſth. ii. 11. Gen. xliii. 27. And in this view I would underſtand שלם or, as thirty-four of Dr. *Kennicott*'s Codices read שלום, Jer. xxii. 11, *Thus ſaith Jehovah* אל שלום *concerning* the ſucceſs *of the ſon of Joſiah king of Judah, who reigned inſtead of Joſiah his father*.—Now this ſon was *Jehoahaz*, 2 K. xxiii. 30. 2 Chron. xxxvi. 1; and ſince by 1 Chron. iii. 15, Joſiah had a fourth ſon called *Shallum*, שלום, it would ſeem very odd and puzzling for the prophet to call Joſiah's ſucceſſor by the ſame name.

IV. As a N. שלם A kind of *ſacrifice, a peace-offering*. It occurs once in the ſingular, Amos v. 22; but frequently in the plural, שלמים *Peace-offerings*. Exod. xx. 24. xxiv. 5, & al. So called as eminently typifying the *peace* and *reconciliation* of God with man, through the death of the *Prince of Peace* (Iſa. ix. 6.), of HIM who is *our Peace* (Eph. ii. 14.); for it muſt be particularly obſerved, that of theſe ſacrifices both God and Man, both Prieſt and People, were to partake. See Lev. vii. 11, & ſeq. Comp. Rom. v. 1, 10. 2 Cor. v. 18, 19. Eph. ii. 14—17. Col. i. 20.

V. As a N. fem. שלמה *An outer garment*, covering the *whole* body, q. d. *A complete covering*. It ſeems to have been much the ſame kind of garment as the *hyke*, which is ſtill worn by the Kabyles and Arabs in Africa and the Levant. "Theſe *hykes*, or blankets, as we ſhould call them, are of different ſizes, and of different qualities and fineneſs. The uſual ſize of them is ſix yards long, and five or ſix feet broad, ſerving the Kabyle or Arab for a *complete dreſs* in the day; and as *they ſleep in their raiment*, as the Iſraelites did of old, Deut. xxiv. 13, it ſerves likewiſe for his bed and covering by night.—The *plaid* of the Highlanders in Scotland is the very ſame." Dr. *Shaw*'s Travels, p. 224, 225. See Exod. xxii. 26, 27. 1 K. xi. 29, 30. Pſ. civ. 2.

VI. As a N. fem. שולמית, or, according to the reading of many of Dr. *Kennicott*'s Codices, שלמית. occ. Cant. vi. 13, or vii. 1, twice. It is rendered *Shulamite*, but might perhaps be more juſtly expreſſed *Salemiteſs*, and ſeems to be the appellation, not of Solomon's Egyptian bride, but of his * former or Jewiſh wife, ſo called from שלם *Salem* or *Jeruſalem*, the place of her birth. Comp. Pſ. lxxvi. 3.

שלף

To draw, or *puſh out*, or *off*.

I. *To draw out*, as a ſword. See Joſh. v. 13. Jud. iii. 22. viii. 10. 1 Chron. xxi. 5, & al. freq. Job xx. 25, שלף He (i. e. God) draweth out, from the quiver namely, the arrow ſhot out of the brazen bow juſt mentioned, *and it cometh out of his body*.

II. *To draw*, or *pluck off*, as a ſhoe. Ruth iv. 7, 8.

III. Intranſitively, *To puſh out, unſheath*, as corn it's ear. occ. Pſ. cxxix. 6. *Aquila* renders it ανεθαλεν *ſprung up*. See *Harmer*'s Obſervations, vol. ii. p. 462, &c.

שלש

I. As Ns. of Number, שלש and שלוש, שלשה and שלושה *Three*. Gen. v. 22. ix. 19. Eſth. i. 3. iii. 12, & al freq. Plur. maſc. שלשים and שלושים *Thirty*. Gen. v. 3. Eſth. iv. 11, & al. freq. Alſo, *Of the third generation*. Gen. l. 23. Exod. xx. 5. שלישי and שלשי *The third*. Gen. i. 13. ii. 14. xxii. 4, & al. freq. Fem. שלישית *The third*. 1 Kings xviii. 1. xxii. 2, & al. Alſo, *A third* or *third part*. 2 Sam. xviii. 2. 2 K. xi. 5. So שלשית and שלשת

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* See *Harmer*'s Outlines of a New Commentary on Solomon's Song, p. 169, and Note in Mrs. *Francis*'s Poetical Tranſlation.

Num. xv. 6, 7. xxviii. 14. Fem. שלישיה *A third.* occ. Iſa. xix. 24.

II. *To divide into three parts*, q. d. *to third.* occ. Deut. xix. 3. So the LXX τριμερεις, and Vulg. in tres æqualiter partes —divides.

III. *To do a third time, to treble* or *triple*, q. d. tertiare. occ. 1 K. xviii. 34, twice. As a Participle or participial N. משלש *Treble, triple, tripled.* occ. Eccleſ. iv. 12.

IV. As a participial N. Spoken of animals, משלש, fem. משלשת, *Three years old.* occ. Gen. xv. 9, thrice.—of a building, *Of three ſtories.* occ. Ezek. xlii. 6. Comp. Gen. vi. 16.

V. As a N. שליש and שלש A certain *meaſure of capacity*, containing a *third* part of ſome other known and common meaſure, q. d. *A tierce* (Eng. marg.); but as this in Engliſh denotes the *third part* of a pipe, ſo it is probable, from a compariſon of Pſ. lxxx. 6, with Iſa. xl. 12, which are the only places where the word occurs in this ſenſe, that it denotes the *third part* of the *Bath*, and ſo is equal to ſomewhat more than two gallons and a half *Engliſh.*

VI. As a N. maſc. plur. שלשים *Three-ſtringed inſtruments of muſic.* occ. 1 Sam. xviii. 6. So עשור is uſed for a *ten*-ſtringed inſtrument. See under עשר III.

VII. As a N. שלש, שליש, or שלוש *A commander, a general*; properly *a third man*, ſo called, perhaps, becauſe in military affairs he was *third* from the king, the generaliſſimo or commander in chief being immediately above him: (but comp. below Senſe VIII.) 1 K. ix. 22. 2 K. xv. 25. 1 Chron. xi. 11, & al.

We read Exod. xiv. 7, *And he* (Pharaoh) *took ſix hundred choſen chariots, and all the chariots of Egypt*, and שלשם Captains (third men) על כלו *over all this* (armament namely; ſo Vulg. Duces totius exercitûs) or *over all theſe chariots*, not *over every one of them*, as we tranſlate it; and the words expreſs no more than that there were ſeveral *generals* or *third men** to command the chariots: agreeably to which we find, Exod. xv. 4, that the choice of Pharaoh's שלשיו, or *third men*, were drowned in the ſea.

VIII. As a N. maſc. plur. שלשים, according to the reading in *Walton*'s Polyglott, in *Plantin*'s Interlineary Bible of 1572, and in thirteen of Dr. *Kennicott*'s Codices, or שלישים according to the *Keri*, and ſeventeen of Dr. *Kennicott*'s Codices. Prov. xxii. 20. The beſt and moſt natural interpretation of the word in this place ſeems to be *rules, directions*, or the like; and from this paſſage in Prov. compared with the ſenſe of שליש 2 K. vii. 2, 17, 19, and of שלשים 2 Kings x. 25; and from conſidering that the other Hebrew names of number, as רבע, חמש, &c. to *ſeven* incluſive, are taken from Roots deſcriptive of ſome act performed on thoſe reſpective days of the formation, it may reaſonably be doubted, whether the ideal meaning of שלש be not *to rule, direct*, or the like, and whether the *third* day might not be thus denominated, becauſe on that day the heavens began to *exert that rule*, which God had given them on the preceding day (when he called, or conſtituted them שמים *Diſpoſers*, Gen. i. 8.), in draining the earth, and cauſing it to bring forth vegetables. See Gen. i. 9—13.

IX. As a Particle of time, שלשם or שלשום (formed as יומם *by day*, פתאם and פתאום *ſuddenly*) *A third time paſt.* It is always preceded by תמל, תמול, or אתמול *yeſterday, lately* (which ſee among the Pluriliterals in ת), to which it refers, and denotes *ſome time before.* Gen. xxxi. 2, 5. Exod. v. 7, 8, 14. 1 Chron. xi. 2, & al. freq.

שם

I. In Kal, *To place, ſet, put*, generally in order, with care and art. Gen. ii. 8. vi. 16. xxiv. 47, & al. freq. In Hiph. The ſame. Gen. xxx. 42. xliv. 2, & al. freq. The formative ה of Hiph. is often dropped, as in Gen. xxiv. 2. xxxi. 37. And in Num. xxiv. 21. Obad. ver. 4. שים ſeems uſed for the Participle Hiph. משים. As a N. fem. in Reg. תשומת *A placing* or *putting*. Lev. v. 21, or vi. 2; where תשמת יד *The putting, joining*, or *ſtriking of the hand*, ſeems to denote *ſuretyſhip*, which was confirmed by that action. Comp. Job xvii. 3. Prov. vi. 1. xvii. 18. xxii. 26.

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* Since writing the above, I have obſerved that the LXX render the Heb. words, και τριϛατας επι παντων *and* Triſtatas *over all.* And *Jerome*, on Ezek. xxiii. ſays, "Triſtatæ among the Greeks is the name of the ſecond rank after the royal dignity." See *Flamin, Nobil.* in LXX, Exod. xiv. 7, Note *c*, in the vith vol. of *Walton*'s Polyglott.

Hence perhaps Eng. *To ſham*, put one thing for another.

II. *To place, give.* See Gen. iv. 15. Exod. x. 2. 1 Sam. ii. 20. Gen. xlv. 7.

III. In Kal and Hiph. *To conſtitute, make.* Gen. xiii. 16. xxi. 18. xxvii. 37. xlv. 9. Exod. iv. 11, & al. freq.

IV. In Kal and Hiph. with ב following, *To lay upon, lay to the charge of, impute to.* 1 Sam. xxii. 15. Job xxiv. 12.

V. In Hiph. A military term, *To ſet in array, form.* 1 K. xx. 12. Comp. 1 Sam. xv. 2. 1 Chron. xviii. 6.

VI. *To adjuſt, ſet off.* 2 K. ix. 30; where Vulg. depinxit *painted.*

VII. In Hiph. שים *To lay up*, i. e. *in mind*, reponere, Iſa. xli. 20; where perhaps אל לבכם *to your heart* is underſtood: or rather perhaps, *To attend to, conſider*, אל לבכם being underſtood, comp. ver. 22. See under לב I.

שם על לבו *To put upon his heart, to purpoſe* or *reſolve in his heart.* Dan. i. 8. Mal. ii. 2.

VIII. As a N. שם, plur. fem. שמות.

1. *A name, an articulate ſound*, which is * *placed* or *ſubſtituted* for a thing, as it's *ſenſible mark* or *ſign.* Gen. ii. 11, 19. xxv. 13. 2 Sam. vii. 9. viii. 13, & al. freq.

2. *Name, fame, reputation, renown.* See Gen. vi. 4. Num. xvi. 2. 1 Sam. xviii. 30. 1 Chron. v. 24. xiv. 17. xvii. 8. Eccleſ. vii. 1, or 2. Comp. Ezek. xxiii. 10.

IX. שם יהוה *The name of Jehovah*, שם אלהים *The name of the Aleim*, and ſimply השם or שם *The name* (Lev. xxiv. 11, 16. Comp. 1 Cor. xii. 3.) are uſed as titles of the *Second Perſon* of the ever-bleſſed Trinity. Iſa. xxx. 27. (comp. ch. xxxvii. 36. 2 K. xix. 35.) Exod. xxiii. 21. (comp. 1 Cor. x. 9.) Deut. xii. 11. Jer. xiv. 7, 21. Pſ. xx. 2. liv. 1, or 3. lxxv. 2. (comp. John xii. 28.) The reaſon of the title ſeems to be this. A *name* is the *repreſentative* of a being or thing; Chriſt is in the N. T. called *The image of God*, 2 Cor. iv. 4, and *The image of the inviſible God*, Col. i. 15; ſo being not only *Jehovah* or *very God*, but alſo being the *viſible Repreſentative* of the whole ever-bleſſed Trinity, he is in the Old Teſtament ſtyled *The name of Jehovah*, or *of the Aleim.* Comp. John xii. 28. xvii. 1, 5, and *Greek* and *Eng.* Lexicon in Ονομα VI.

X. As a Particle of place, שם *There, thither.* Jer. ii. 6. Deut. i. 37. Jer. xxii. 11, & al. freq. שמה The ſame. Gen. xix. 20. xxiii. 13, & al. freq. Job i. 21, *Naked came I out of my mother's womb, and naked ſhall I return* שמה thither, i. e. either *into the earth*, "the common *womb*, receptacle, or repoſitory of all the dead. Gen. iii. 19. Eccleſ. xii. 7," (*Clark*) or —thither, pointing to the earth, δεικτικως.

XI. As a participial N. maſc. plur. שמים *The heavens*, literally, *The diſpoſers, placers* (in which ſenſe the word is plainly uſed, Iſa. v. 20. Mal. ii. 2.) This is a deſcriptive name of the *heavens*, or of that immenſe *celeſtial fluid*, ſubſiſting in the three conditions of *fire, light*, and *ſpirit* or *groſs air*, which fills every part of the univerſe not poſſeſſed by other matter. (Comp. under אל II.) In this not only the birds fly, Gen. i. 20; the meteors, as rain, dew, &c. are formed, ſee Gen. xxvii. 28. Deut. xi. 11. xxviii. 12. xxxii. 2. Iſa. lv. 10; but alſo the *ſun, moon*, and *ſtars*, are, according to the ſcriptural philoſophy, placed not *in vacuo*, but in the ſame *celeſtial expanſe*, Gen. i. 14—17. *Aquila* and *Theodotion* render שמים by Αηρ, Job xxxv. 11; and our Tranſlation frequently by *the air.* See Gen. i. 30. vii. 3. 2 Sam. xxi. 10. Prov. xxx. 19. Eccleſ. x. 20.

This appellation was firſt given by God to the *celeſtial fluid*, or *air*, when it began to act in *diſpoſing* and *arranging* the earth and waters, Gen. i. 8. And ſince that time the שמים have been the great *agents* in *diſpoſing* all material things in their places and orders, and thereby producing all thoſe great and wonderful effects, which are attributed to them in the Scriptures, and which it hath been of late years the faſhion to aſcribe to *attraction, gravity, repulſion*, &c. which (though the *effects* are manifeſt) are, when taken for *cauſes*, as occult as the *ſympathy* and *antipathy* of ſome of the preceding philoſophers. But on this great and important ſubject, which would ſoon lead one far beyond the bounds of a Lexicon, I with pleaſure refer the reader for further ſatiſfaction to the Rev. Wm. *Jones*'s Phyſiological Diſquiſitions, Diſc. ii. and particularly to p. 47, and following.

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* See Mr. *Locke*'s Eſſay on Human Underſtanding, book iii. ch. i. and ii.

That the *heavens*, under different attributes, correſponding to their different conditions and operations, were, together with the heavenly bodies, the firſt and grand objects of heatheniſh idolatry, is certain, not only from the ancient names of their gods, but alſo from many plain declarations of Scripture. See inter al. Deut. iv. 19. xvii. 3. Job xxxi. 26—28. 2 K. xvii. 16. xxi. 3, 5. xxiii. 4, 5. 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 13. Zeph. i. 5. Acts vii. 42, 43. Comp. Wiſd. xiii. 1—3. The reader may find this point further proved, with a variety of uſeful learning, and by numerous teſtimonies, both divine and human, ſacred and profane, in the 2d and 4th vols. of Mr. *Hutchinſon*'s Works. And to theſe authorities many more might be added from the heathen writings, which abound with them; particularly from the * *very ancient* Hymns called *Orpheus*'s, and from †*Phornutus*, the Stoic, *Of the Nature of the Gods*; the former of which are a rich treaſury of this kind of learning, and the latter, a philoſophical explanation of the heathen worſhip and ceremonies, written in the reign of the emperour *Nero* ‡.

It may be here worth obſerving, that *Phornutus*, in his firſt chapter, Περι Ουρανȣ, *Concerning Heaven*, derives ϑεος the Greek name for the *gods*, from ϑεσις *poſition* or *placing*. "For the ancients," ſays he, "took thoſe for gods, whom they found to move in a certain regular manner, thinking them to be the cauſers of the changes of the air, and of the conſervation of the univerſe. Theſe then are *gods* (ϑεοι) which are the *diſpoſers* (ϑετηρες) and formers of all things §." And this ſpecies of idolatry was not confined to the ancient Greeks, Romans, and Aſiatics, or even to the *old world*. The inhabitants of the *new world*, or *America*, who had any religion at all, were, when firſt diſcovered, univerſally addicted to it. Some of the *Weſt Indian* heathen, among their other *phyſical* gods, had in particular their *Chemens* or *Chemim*, that is with little variation, שמים, whom they repreſented by idols of ſuch a *compound form*, as appears an evident though monſtrous perverſion of the *cherubic* emblems, and may, in ſome meaſure, ſerve to confirm the explanation above given thereof. Comp. under כרב V. 1.

שמי השמים *The heavens of heavens* are ſuppoſed by ſome to mean only *the higheſt heavens*; but ‖ "the propriety of the expreſſion ſeems to ariſe from the *material heavens* or *celeſtial fluid* having been at the beginning of the formation, Gen. i. 6, 7, in *two* places; part, within the hollow ſphere of the earth, and the much larger part, without. Theſe, when joined, as they ſoon afterwards were, conſtituted the שמי השמים, or *whole of the material heavens*." And it is, I apprehend, in reference to their *original* ſituation, that the Pſalmiſt calls them, Pſal. lxviii. 34, שמי שמי קדם *the heavens of heavens of old*; where obſerve, that the latter שמי is put in Regimine or conſtruction with קדם, which ſhews that it relates to that N. and not to the preceding Participle רכב *riding*; ſo our Eng. Tranſlat. *which were* of old. See Deut. x. 14. 1 Kings viii. 27. Neh. ix. 6.

XII. As the שמים are eminently what *declare* or *exhibit the glory of God*, Pſal. xix. 1, and are, I apprehend, according to that of St. *Paul*, Rom. i. 20, the created, viſible emblem of his *eternal power*

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[*] It is juſtly obſerved by the author of *Letters on Mythology*, p. 167, 8, that the hymns which we now have under the name of *Orpheus* are the *very ſame* which were revered by the *ancient* Greeks *as his*, and uſed in their ſolemn worſhip. This he proves from an evident and direct reference which *Demoſthenes* makes to *Orpheus*'s Hymn to ΔΙΚΗ, or RIGHT, in his firſt ſpeech againſt *Ariſtogiton*. (Comp. *Wetſtein*'s Note on Ἡ Δικη, Acts xxviii. 4.) One thing is moſt certain, that a clear vein of *phyſical* heatheniſm runs through them all, which ſeems to prove them more ancient than the time of *Homer*. The words of *Demoſthenes* above referred to are theſe: Την απαραιτητον και σεμνην Δικην, ἡν ὁ τας ἁγιωτατας ἡμιν τελετας καταδειξας ΟΡΦΕΥΣ ΠΑΡΑ ΤΟΝ ΤΟΥ ΔΙΟΣ ΘΡΟΝΟΝ φησι ΚΑΘΗΜΕΝΗΝ ΠΑΝΤΑ ΤΑ ΤΩΝ ΑΝΘΡΩΠΩΝ ΕΦΟΡΑΙΝ. And the lines of the *Orphic* Hymn in *Eſchenbachius*'s edition run thus:

> Ἡ και Ζηνος ανακτος επι ϑρονον ἱερον ἱζει
> Ουρανοθεν καθορωσα βιον ϑνητων πολυφυλων.

[†] Publiſhed by *Thomas Gale*, among the Opuſcula Mythologica, Ethica, & Phyſica, under the title of ΦΟΥΡΝΟΥΤΟΥ Θεωρια περι Θεων Φυσεως.

[‡] See alſo *Voſſius* De Orig. & Prog. Idol. lib. ii. cap. 30; and *Leland*'s Advantage and Neceſſity of Chriſtian Revelation, part i. ch. iii.

[§] Comp. *Herodotus*, lib. ii. cap. 52.

[‖] See *Greek* and *Eng.* Lexicon under Τριτος II.

and godhead; and as each of the *Three Divine Perſons*, and their *economical* acts are deſcribed to us in Scripture, by the *three conditions of the heavens*, and their operations (comp. under כרב p. 342, 3.) ſo the Heb. שמים, and Chald. שמיא, are ſometimes uſed as a name of the *eternal and ever-bleſſed Trinity*. See 2 Chron. xxxii. 20. (comp. 2 K. xix. 14, 15. Iſa. xxxvii. 14, 15.) Dan. iv. 23, or 26. (Comp. under שלט III.) Pſal. lxxiii. 9. (comp. Rev. xiii. 6.) and 1 Mac. iii. 18, (*Alexand.*) 19, 60. iv. 10. Thus alſo in the New Teſtament Ουρανος *Heaven* is uſed for *God*. Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18. xx. 4, 5. John iii. 27. So Βασιλεια των Ουρανων, literally, *the kingdom of the Heavens* (plur.), occurs frequently in St. Mat. for *the kingdom of God*. Comp. inter al. Mat. iv. 17, with Mark i. 15; Mat. xix. 14, with Mark x. 14; and Mat. xix. 23, with ver. 24.

XIII. As a N. maſc. plur. שומים Some ſpecies of *onion*, ſo denominated from the *regular diſpoſition* of their ſeveral involucra, or integuments. occ. Num. xi. 5.

Mr. *Hutchinſon* has ingeniouſly remarked, (vol. iv. p. 262.) that the worſhipping of *onions*, by the Egyptians, with which they have been ſo ſarcaſtically upbraided by *others of the heathen, was, like the reſt of their idolatrous ſervice, merely *emblematical*. "Our (common) *onion*," adds he, "is a perfect *emblem* of the *diſpoſition* of this *fluid ſyſtem* (of the *heavens*) ſuppoſing the root, and top of the head, to repreſent the two poles. If you cut any one tranſverſely or diagonally, you will find it divided into the ſame number of ſpheres, including each other, counting from the ſun or centre, to the circumference, as they knew the motions or courſes of the orbs (or planets) divided this *fluid ſyſtem* into; and ſo the diviſions repreſented the courſes of thoſe orbs." This obſervation has ſince been made or *borrowed* by Dr. *Shaw*, Travels, p. 358. "The *onion*," ſays he, "upon account of the root of it (which conſiſts of many coats enveloping each other, *like the orbs* [*orbits*] *in the planetary ſyſtem*) was another of their ſacred vegetables."

XIV. In Kal and Hiph. *To make waſte or deſolate, to reduce* to ſuch a ſtate as to leave *place* or *room* for other things; ſo the Latin vaſto, *to waſte*, is derived from vaſtus, *vaſt, wide*. Ezek. xxxvi. 3. Pſal. lxxix. 7. Jer. x. 25. xlix. 20. In Niph. *To be deſolate, reduced to a vaſt ſolitude*. Lev. xxvi. 22. Iſa. xxxiii. 8, & al. freq. As a N. fem. שמה *Deſolation, waſte*. Iſa. v. 9. xxiv. 12. Hoſ. v. 9. Plur. שמות *Deſolations*. occ. Pſ. xlvi. 9. Ezek. xxxvi. 3. In this latter paſſage it is commonly taken for a V. Infin. but then the Root ought to be שמה, and I do not find that the ה in this word is ever radical. As a N. maſc. plur. with the formatives א and נ. אשמנים *Deſolate places*. So *Montanus*, Deſolatis locis. occ. Iſa. lix. 10. But ſee under שמן VI.

XV. In Niph. *To be deſolate in mind, to be aſtounded, amazed, confounded*, ſo as to have no ſenſe left. 1 Kings ix. 8. Job xviii. 20. Jer. iv. 9, & al. As a N. fem. שמה *Amazement, aſtoniſhment*. Jer. v. 30. viii. 21, & al.

Hence perhaps Eng. *ſhame*, &c.

שמם I. *To place*, or *diſpoſe with great care, regularity, and order*. It occurs not as a V. in this ſenſe, but hence as a N. fem. שממית A name of the *ſpider*; q. d. "*The placer, diſpoſer*, as the ſpider *eminently* is, in the *curious*, and *almoſt mathematically exact diſpoſition* of the threads of her web; for as Mr. *Pope* ſays,

> Who made the *ſpider parallels deſign*,
> Sure as *Demoivre*, without rule or line?

Thus Mr. *Catcott*, in his *Anſwer to Obſervations on a Sermon, &c.* *Bochart*, however (though I think with leſs probability), interprets שממית to be a kind of *lizard*, which frequents the walls of houſes. See his Works, vol. ii. 1083, & ſeq. And it is obſervable, that to this purpoſe the LXX render it by καλαβωτης, and the Vulg. by ſtellio. occ. Prov. xxx. 28, *The* שממית *layeth hold with her hands*.

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* So *Juvenal*, Sat. xv. lin. 9—11.

> Porrum & Cepe *nefas violare, & frangere morſu.*
> *O ſanctas gentes, quibus hæc naſcuntur in hortis*
> Numina!

So *Lucian*, in his *Jupiter Tragæd.* tom. ii. p. 223, C. edit. *Bened.* where he is giving an account of the different deities worſhipped by the ſeveral inhabitants of Egypt, ſays, Πηλυσιωταις δε Κρομμυον Thoſe of Peluſium worſhip the *onion*." Comp. *Plin.* Nat. Hiſt. lib. xix. cap. 6; *Minucius Felix*, cap. xxviii. p. 145, edit. *Daviſii*, and Note.

ds. See this illuſtrated of the *ſpider* in *Nature Diſplayed*, vol. i. p. 57, & ſeq. Eng. edit. 12mo.

II. In Kal, *To be exceedingly deſolate* or *waſte*. Ezek. xxxiii. 28. xxxv. 15, & al. As a N. fem. שממה *Great deſolation*. Joel iii. or iv. 19.

III. In Kal, *To be amazed* or *aſtoniſhed exceedingly*. Lev. xxvi. 32. Iſa. lii. 14. Ezek. xxvii. 35, & al. freq. So as a Participle Hiph. or Huph. *Aſtoniſhing*. Ezra ix. 3, 4. Ezek. iii. 15; where obſerve, that two of Dr. *Kennicott*'s Codices read משמם. In Hith. השתומם The ſame as in Kal. occ. Iſa. lix. 16. Dan. iv. 16. (Chald.) viii. 27. Comp. Pſ. cxliii. 4. As a N. שממון *Great aſtoniſhment*, ſtupor. occ. Ezek. iv. 16. xii. 19. As a N. fem. שממה Nearly the ſame. Ezek. xxiii. 33.

שמד

To deſtroy, *aboliſh*, *demoliſh*, or *diſſipate utterly*, diſperdere, delere. It occurs not as a V. in Kal in this ſenſe, but in Niph. *To be deſtroyed utterly*. Gen. xxxiv. 30. Jud. xxi. 16, & al. In Hiph. *To deſtroy utterly*. Lev. xxvi. 30. Num. xxxiii. 52. Deut. i. 27, & al. freq.

Der. Saxon ꞅmiꞇan, Eng. *ſmite*; Saxon Smið, Eng. *Smith*. Comp. under צמת.

שמח

I. *To move briſkly and alternately*, *to move to and fro*, or *vibrate with a quick motion*, as the heart in joy. Pſal. xvi. 9. xxxiii. 21, & al. freq. In Hiph. *To cauſe to move* thus. Pſal. xix. 9. civ. 15. As a N. fem. in Reg. שמחת *The quick beating*, *throbbing*, or *palpitation* of the heart. Iſa. xxx. 29. Jer. xv. 16, & al.

II. *To move* or *vibrate briſkly*, as light emitted and reflected. Prov. xiii. 9.

III. *To move backward and forward*, as the fluid of the heavens doth in light and ſpirit. " This *vibration* or *vibrative motion* of the heavens, which is even viſible through teleſcopes," and with which the livelier thermometers are ſenſibly affected, * " is produced by the irradiation of the light outward from the centre, and the irradiation of the ſpirit (groſs air) inward to the centre, and produces the conſtant gyration of the earth, and other planets, round their own axes, and round the ſun †." 1 Chron. xvi. 31. Pſ. xcvi. 11. Comp. under גל II.

IV. From the *briſkneſs* and *agility* of the body, occaſioned by joy, In Kal, *To rejoice*, *exult*. Lev. xxiii. 40. Deut. xii. 7. Job xxxi. 25. Alſo, *To cauſe to rejoice*. Jer. xxxi. 13. In Hiph. *To make joyful*, *cauſe to exult*. Pſ. lxxxix. 43. As a N. fem. שמחה *Joy*, *exultation*. Iſa. xxii. 13. li. 3, 11; in which three paſſages the LXX rendering it by *αγαλλιαμα*, have given nearly the idea. Iſa. xxxv. 10,— *And everlaſting* joy *upon their heads*. This alludes to the *oil* with which they uſed to anoint their heads on public feſtivals and occaſions of rejoicing, Ecclef. ix. 8, and which was an emblem of the Holy Spirit, the *true oil of gladneſs*. Comp. Iſa. lxi. 3. Pſ. xlv. 8. John xvi. 22; and ſee more in *Vitringa*.

On Pſal. civ. 14, 15, we may remark that *Homer* in like manner, Il. iii. lin. 246, ſtyles *wine εὔφρονα cheering*, and *καρπον αρȣρης the produce of the earth*.

Deut. xxiv. 5, *When a man hath taken a new wife, he ſhall not go out to war*— (*but*) *he ſhall be free at home one year*, ושמח את אשתו *and* rejoice *with his wife* (comp. Prov. v. 18.) *whom he hath taken*. It is remarkable that *Alexander* the Great, in his expedition againſt Perſia, nearly conformed to this law. For after the battle of the *Granicus*, and " before he went into winter quarters, ‡ he ordered all of his army *who had married that year* to return into Macedonia, *and ſpend the winter with their wives*, appointing three captains over them to lead them home, and bring them back at the time appointed; which—agreeing with the Jewiſh law, Deut. xxiv. 5, and being without any inſtance of the like to be found in the uſages of any other nation, it is moſt likely *Ariſtotle* learned it from the *Jew* || he ſo much converſed with while

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* This *vibration of the heavens* the great *Boerhaave* calls " *the perpetual unintermitting ſyſtole and diaſtole of the air*." Chemiſtry by *Shaw*, vol. i. p. 224; where the reader may find the deſcription of a thermometer ſo contrived as to render this *vibratory motion* viſible to the eye.

† See *Hutchinſon*'s Moſes's Princip. part ii. p. 525, and Note, edit. *Hodges*.

‡ " *Arrian*, lib. i."

|| But comp. *Bayle*'s Dictionary in ARISTOTLE, Note, A. III. and B. who diſputes the ſtory of *Ariſtotle*'s converſe with the Jew. *Alexander*, however, might by ſome other means have been informed of the Jewiſh cuſtom and law.

in *Aſia*, and approving of it as a moſt equitable uſage, communicated it to *Alexander*, while he was his ſcholar, and that he from thence had the inducement of practiſing it at this time." Thus the learned *Prideaux*, Connection, part i. book vii. an. 334.

שמט

In general, *To let go, remit.*

I. In Kal, *To let go, let drop*, or *fall down.* occ. 2 K. ix. 33, twice; where obſerve, that for שמטוהו twenty-one of Dr. *Kennicott*'s Codices read שמטוה.

II. Intranſitively, *To drop, ſlip, ſtumble*; ſo *Montanus* labaſcebant. occ. 2 Sam. vi. 6. 1 Chron. xiii. 9. Jehovah had given particular directions by Moſes, Num. iv. concerning the manner in which the Ark of the Teſtimony was to be removed, and had commanded, ver. 5, that on ſuch occaſions it ſhould be covered with the vail, &c. by Aaron and his ſons, i. e. by the prieſts only, and when ſo covered, that *it ſhould be carried by it's ſtaves on the ſhoulders of the Levites of the family of Kohath* (ver. 15. Comp. Exod. xxv. 14.), *who were expreſsly forbidden to touch it under pain of death*, ver. 15. This prohibition Uzzah preſumed to diſobey, and על השל *for this freedom*, or *raſhneſs*, was ſtruck dead by Jehovah. But it is manifeſt that this misfortune would not have happened, had not the law been firſt violated by placing on a carriage drawn by oxen (perhaps in imitation of the heathen, comp. 1 Sam. vi. 7, &c. and *Tacitus* cited under רן V. 3.) the ark which ought to have been borne on the ſhoulders of the Kohathites; and to this deviation from the law David aſcribes it, 1 Chron. xv. 12, 13; comp. ver. 2, 14, 15; and for further ſatisfaction on this ſubject I with great pleaſure refer the reader to Dr. *Chandler*'s Life of K. David, book iii. ch. 4, vol. ii. p. 38, &c.

III. In Niph. *To be let go, diſmiſſed.* occ. Pſ. cxli. 6, *Their judges* נשמטו have been diſmiſſed *in the ſides of the rock, and have heard my words that they were ſweet.* This plainly refers to David's letting Saul eſcape out of the cave at En-gedi, and the kind manner in which he addreſſed him after that *glorious* tranſaction, 1 Sam. xxiv. See more in Mr. *Peters* on Job, p. 348, &c. and in Dr. *Horne*'s Commentary on the Pſalms.

IV. In Kal, *To remit, releaſe*, as a debt. occ. Deut. xv. 2, 3. As a N. fem. שמטה *A remiſſion, releaſe.* occ. Deut. xv. 1, 2, 9. xxxi. 10. See *Vitringa*, Obſerv. Sacr. lib. iv. cap. 4.

V. Of land, *To let it alone, let it reſt, leave it uncultivated, give it a remiſſion.* occ. Exod. xxiii. 11. And in alluſion to the ordinance contained in this text, Jehovah threatens Judah, Jer. xvii. 4, ושמטתה ובך מנחלתך *And* thou ſhalt have a remiſſion or diſcharge, *even for thyſelf, from thine inheritance.* See *Lowth*'s Note. Comp. Lev. xxvi. 34, 43. 2 Chron. xxxvi. 21.

The above cited are all the paſſages wherein the Root occurs.

שמך

Occurs not as a V. in Heb. but in Ethiopic ſignifies *To recline, lie down* or *along.* As a N. fem. שמיכה, probably *A rug, mattreſs*, or *ſomething of that kind*, which ſerved, as ſtill uſual in the Eaſt (comp. under נטה XIV. 1.), for a bed. Once, Jud. iv. 18.

שמל

Occurs not as a V. in Heb. but in Arabic ſignifies *To ſurround on all ſides, to clothe, involve.*

I. As a N. fem. שמלה *A garment, veſtment, hyke.* Gen. ix. 23. Deut. x. 18, & al. freq. Comp. under שלם V.

On Deut. xxii. 5, obſerve that "the reaſon why men and women's *interchanging dreſſes* was ſo ſeverely forbidden ſeems to be, that this was an *idolatrous cuſtom* practiſed by ſeveral nations in the worſhip of particular idols, eſpecially by the *Egyptians* in that of *Iſis*; to ſet forth, I ſuppoſe, the **all-generative* nature of the *heavens* or *air*, that it was αρρενοθηλυ *both male and female*, as ſome of them called it. Hence we may gueſs at the *unnatural* and *abominable* impurities that accompanied this ſervice †." But ſee more on this ſubject under נבר II.

II. It is applied to the left hand, which, according to the eaſtern cuſtom, was generally *involved* in the *hyke*, while the right hand was uſually at liberty. We do not however meet either with the N. שמל or שמלה in this ſenſe, but as a V. in Hiph.

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* Comp. under קדש V.

† *Editor*'s Note in Mr. *Bate*'s New and Literal Tranſlation, &c.

השמיל *To turn to the left hand*, q. d. ſiniſtrare. occ. 2 Sam. xiv. 19. Ezek. xxi. 16, or 21. Comp. under שמאל among the Pluriliterals.

שמן

I. *To abound, ſuperabound*. It occurs not as a V. ſimply in this ſenſe, but hence as a participial N. שמן *One who abounds in ſtrength, robuſt, ſtrong*. So the Vulg. robuſtos. Jud. iii. 29. Alſo, *Plenteous, abundant*. Iſa. xxx. 23. Comp. Gen. xlix. 20. As a participial N. maſc. plur. in Reg. משמני *Thoſe who were gorged with food*, or *had eaten moſt abundantly*. Pſ. lxxviii. 31.

II. As a N. שמן *The ſuperabundant fertility*, or *fatneſs* of the earth. See Gen. xxvii. 28, 39. Alſo, *Abundant*, *fertile*, *fat*, as a land or country, Num. xiii. 20, or 21. Neh. ix. 25.—or paſture, 1 Chron. iv. 40. Comp. Hab. i. 16.

III. *The fat* of men or animals, *that ſuperabundant unctuous humour*, which, if not abſolutely neceſſary to their life, yet, when in moderate quantity, contributes greatly to their well-being and health*. Pſ. cix. 24. As a V. in Kal, *To be fat, abound in fatneſs*. Deut. xxxii. 15. Jer. v. 28. In Hiph. *To make fat*. Iſa. vi. 10. Comp. under טפש.

IV. *Oil, an unctuous ſubſtance*, reſembling the *fat* of animals, and thence called by the ſame name. Gen. xxviii. 18. Exod. xxx. 24, & al. freq.

V. עץ שמן is mentioned with זית *the olive-tree*, Neh. viii. 15; and ſo ſeems in that text to mean the *reſinous* or *gummy* kind of *trees*, whoſe juices *ſuperabound* and *exude*.

VI. As a N. maſc. plur. with a formative א, אשמנים *Abundant, affluent, circumſtances*, "res opimæ." occ. Iſa. lix. 10; where it correſponds to צהרים *the noon-day light* in the preceding hemiſtich.

VII. As Ns. of Number, שמנה, שמונה, and as it were in Reg. שמנת, and שמונת, *Eight*, q. d. the *ſuperabundant* number. See inter al. Gen. v. 4, 10. xvii. 12. Num. iii. 28. 1 Chron. xxv. 25. xxix. 7. Eccleſ. xi. 2. Plur. שמנים and שמונים *Eighty*. Gen. v. 25. xvi. 16, & al. freq. שמיני *Eighth*. Exod. xxii. 30. Lev. ix. 1, & al. Fem. שמינת *Eighth*. occ. Lev. xxv. 22.

The *ſeventh* was the day on which Jehovah *finiſhed* or *completed* his work of creating and forming this ſyſtem, and all things therein; and as the number *ſeven* was hence denominated שבע from *completion* (ſee שבע), ſo *eight* was called שמנה, becauſe the *eighth* day was *ſuperabundant*, or *over and above* the grand completion.

VIII. As a N. fem. שמינית. It occurs 1 Chron. xv. 21. Pſ. vi. and xii. Titles. In 1 Chron. xv. 16, *David ſpake to the chief of the Levites to appoint their brethren* (*to be*) *ſingers* בכלי שיר *with inſtruments of muſick, pſalteries, and harps, and cymbals, ſounding, by lifting up the voice with joy*; and at ver. 21, ſome Levites were accordingly appointed to ſing בכנרות *with harps* על השמינית. Here it is evident that השמינית cannot poſſibly denote *a muſical inſtrument*, as it has been ſuppoſed to do in the Pſalms. It ſeems much more natural to interpret that word which is preceded by על *concerning*, of the *ſubject matter* of their hymns, which we are informed were addreſſed לנצח *to the Conquerour* or *Triumpher*, i. e. *to Jehovah in Chriſt*. (Comp. under נצח III.) And if ſo, what interpretation can be more natural than to refer שמינית either to the *abundant riches* of God's mercy in Chriſt (comp. Iſa. xxv. 6.), or more particularly to that *unction* from the Holy One, mentioned 1 John ii. 20, 27? Comp. 2 Cor. i. 21. And if the 6th and 12th Pſalms be underſtood as ſpoken prophetically in the perſon of the Man Chriſt Jeſus, שמינית in their titles may well be explained of that *oil of gladneſs with which he was anointed* (Pſ. xlv. 8. Comp. Acts x. 38.), and which on the day of Pentecoſt he was pleaſed to ſhed forth abundantly on thoſe whom he is not aſhamed to call his friends, his fellows, or companions, and even his brethren. Comp. Acts ii. 33, and ſee Mr. *Fenwick*'s Thoughts on the Hebrew titles of the Pſalms, p. 18, &c.

שמע

I. In Kal, *To hear, perceive by hearing*. Gen. iii. 8. xiv. 14. In Niph. *To be heard*. Gen. xlv. 16. In Hiph. *To cauſe*, or *make to hear*. Deut. iv. 36. *To cauſe to be heard, to declare*. Iſa. xlv. 21. *To make a loud ſound*. 1 Chron. xv. 16, 28. *To make a proclamation unto, to ſummon*

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* See *Haller*'s Phyſiology, lect. ii. § 24, p. 21, edit. *Mihles*.

or *muſter by proclamation.* 1 Sam. xxiii. 8. 1 K. xv. 22. Jer. l. 29. As a N. שמע *A hearing.* Job xlii. 5. Pſal. xviii. 45. Alſo, *Somewhat heard, a report, tidings.* Gen. xxix. 13. Exod. xxiii. 1. Fem. שמועה and שמעה *A rumour, report, ſomewhat heard.* 2 K. xix. 7. Ezek. vii. 26. As a N. משמע *A hearing.* occ. Iſa. xi. 3. So fem. in Reg. משמעת *A hearing.* occ. 1 Sam. xxii. 14. Alſo, *Rumour, noiſe.* occ. Iſa. xi. 14. Alſo, *A muſtering by proclamation.* occ. 2 Sam. xxiii. 23. 1 Chron. xi. 25. "This was an office of great conſequence and power." *Bate.* Comp. 2 Sam. xx. 4.

II. Tranſitively, with ב, אל, or ל following, *To hearken, liſten to, mind, obey.* See Joſh. i. 18. Jud. ii. 17. (Comp. Gen. xi. 7.) Deut. i. 45. Zeph. iii. 2. Gen. xxi. 17. Joſh. i. 17. Gen. iii. 17. 2 Chron. x. 16. Pſ. lxxxi. 12—with על, Hag. i. 12. Jer. xxiii. 16; but in this laſt cited text, fourteen of Dr. *Kennicott*'s Codices read אל.

III. *To underſtand.* Deut. xxviii. 49. 2 K. xviii. 26. Iſa. xxxvi. 11. Jer. v. 15. Applied to the heart. 1 K. iii. 9.

שמץ

To mutter, murmur, whiſper. This ſeems a word formed from the ſound, as ψιθυριζω, &c. in Greek, *ſuſurro, murmuro* in Latin, and as *murmur, mutter, whiſper* in Eng. It occurs not as a V. but as a N. שמץ *A muttering, whiſpering.* occ. Job iv. 12. xxvi. 14. So *Symmachus* in the former paſſage ψιθυρισμον, and in the latter, ψιθυρισμα. As a N. fem. שמצה Nearly the ſame. occ. Exod. xxxii. 25, לשמצה בקמיהם *For* a muttering (or *ſo as to occaſion* a muttering) *among their enemies*; "ſo that their enemies *muttered* among themſelves: Is this the people of God? Are they any more the people of God than we?" *Cocceius.*

שמר

I. In Kal, *To keep, keep ſafe, preſerve.* Gen. iii. 24. xxviii. 15, 20. xxx. 31, & al. freq. In Niph. *To be kept, preſerved.* Pſ. xxxvii. 28. Hoſ. xii. 14. In Hith. *To keep oneſelf.* occ. 2 Sam. xxii. 24. Pſal. xviii. 24. Alſo, *To be kept.* occ. Mic. vi. 16. As a participial N. שמר *A guard, watchman.* Pſal. cxxvii. 1. Iſa. xxi. 11, & al. Sir *John Chardin* illuſtrates Jer. iv. 17, by remarking, that "as in the Eaſt pulſe, roots, &c. grow in open and uninclosed fields, when they begin to be fit to gather, they place *guards*, if near a great road, more, if diſtant, fewer, who place themſelves *in a round* about theſe grounds, as is practiſed in Arabia." *Harmer*'s Obſervations, vol. i. p. 455. As a N. fem. שמרה *A watch, guard.* Pſal. cxli. 3. Comp. Pſ. lxxvii. 5. As a N. משמר *A keeping.* Prov. iv. 23. Alſo, *Cuſtody, ward,* Gen. xl. 4. xlii. 17.

II. As a N. fem. with a formative א, אשמורה, in Reg. אשמרת, plur. אשמרות, *A watch,* i. e. *a third part of the night, reckoned from ſun-ſetting to ſun-riſing.* occ. Exod. xiv. 24. Jud. vii. 19. 1 Sam. xi. 11. Pſ. lxiii. 7. xc. 4. cxix. 148. Lam. ii. 19. * It appears pretty evident from Jud. vii. 19, compared with Lam. ii. 19. Exod. xiv. 24, that, whatever the more modern Jews might do after their conqueſt by the Romans (ſee Mat. xiv. 25. Mark vi. 48.), yet that the more ancient ones diſtinguiſhed their night into *three* watches. It is alſo plain from Lam. ii. 19. Pſal. cxix. 148, that they had ſome means of knowing the ſeveral nocturnal watches; and as they had no clocks nor bells, and as it is certain from Pſ. cxxvii. 1. Cant. iii. 3. v. 7, that in the Jewiſh cities there were *watchmen* (שמרים) who went about in the night, it ſeems very natural to ſuppoſe that theſe, ſome how or other, gave notice of the different watches, but whether by the voice only, or by drums or other inſtruments of muſic, † as ſtill uſual in ſome parts of the Eaſt, I pretend not to determine.

On Pſal. cxix. 148, I add Dr. *Horne*'s excellent Comment. "David delighted in the holy exerciſes of prayer and meditation; therefore *he prevented the dawning of the morning*, and was beforehand with the light itſelf; therefore his *eyes prevented* the watches, that is, the laſt of thoſe watches into which the night was by the Jews divided; he needed not the watchman's call, but was ſtirring before it could be given."

III. *To keep, obſerve.* See inter al. Gen. xxvi. 5. Exod. xii. 17. xv. 26. Deut. v. 12. As a N. fem. משמרת *A charge,* ſomewhat to be kept* or *obſerved.* Gen. xxvi. 5. Lev. viii. 35, & al.

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* See *Greek* and *Eng.* Lexicon under Φυλακη VI.

† See *Harmer*'s Obſervations, vol. i. p. 210.

IV. In Kal and Niph. *To obſerve, take heed, be cautious.* Gen. xxiv. 6. Deut. xxxii. 46. Joſh. vi. 17. xxiii. 11. 2 Sam. xx. 10.

V. *To watch* or *obſerve inſidiouſly, lie in wait for.* Pſal. lvi. 7. lxxi. 10. Comp. Job xxiv. 15.

VI. As a N. maſc. plur. שמרים *The dregs, ſediment,* or *lees* of wine, which are *preſerved* at the bottom of the veſſel, and "*preſerve* the ſtrength and flavour of the wine." occ. Pſal. lxxv. 9. Jer. xlviii. 11. Zeph. i. 12. So in Pſ. LXX τρυγιας, *Symmachus* τρυγια, Vulg. fæces. Alſo, *Wines kept* on the lees. occ. Iſa. xxv. 6, twice; where ſee Bp. *Lowth*'s Note.

VII. As a N. שמיר *A thorn* or *briar,* which by it's prickles is *preſerved* from being plucked up, or cropped. Iſa. v. 6, & al. Comp. 2 Sam. xxiii. 6, 7.

VIII. As a N. שמיר Some kind of *very hard ſtone.* It is rendered *adamant* and *diamond,* but *Scheuchzer,* Phyſ. Sacr. on Jer. thinks it rather means *a very hard kind of ſtone,* called, agreeably to the Heb. name, *Smiris,* and ſerving for the engraving, poliſhing, and cutting of other hard ſtones and glaſſes; ſo called from it's *durableneſs.* occ. Jer. xvii. 1. Ezek. iii. 9. Zech. vii. 12.

IX. As a N. fem. plur. משמרות. occ. Eccleſ. xii. 11, or 13, which may be thus tranſlated, *The words of the wiſe* (*are*) *as goads,* i. e. to quicken, ſtimulate men to their duty, וכמשמרות נטועים *and like* the fences *of plantations,* i. e. to guard the plants and trees of righteouſneſs; *the maſters of collections,* or *thoſe who have made collections* of ſuch words or ſayings, as Prov. xxv. 1, (LXX, οἱ ϖαρα των συνθεματων), *have given forth* or *publiſhed* (*them*) *from one ſhepherd,* namely God. See Gen. xlix. 24. Pſ. xxiii. 1. lxxx. 1. The Heb. words in Eccleſ. וכמשמרות נטועים are rendered by the LXX και ὡς ἧλοι ϖεφυτευμενοι, *and as* nails *planted,* by the Vulg et quaſi *clavi* in altum defixi, *and as* nails *fixed deep,* and by our Engliſh tranſlators, *and as* nails faſtened, as if they all had read וכמסמרות, which is indeed the reading of twenty of Dr. *Kennicott*'s Codices; and this ſenſe might be admitted if נטועים agreed with מסמרות in gender. But I obſerve that Bp. *Lowth* in his 24th Prælection (p. 486, edit. *Gotting.*) refers נטועים to the preceding דברי, "*The words of the wiſe are like goads, and deeply infixed* like nails; they ſharply ſtimulate the mind, penetrate deeply, and *ſtick firmly.*" And this ſentiment he very happily illuſtrates from *Horace,* Art. Poet. lin. 336,

> *Quicquid præcipies eſto brevis; ut citò dicta*
> *Percipiant animi dociles,* teneantque fideles.
>
> Short be the precept, which with eaſe is gain'd
> By docile minds, and *faithfully retain'd.*
>
> Francis.

On the latter part of Eccleſ. xii. 11, comp. *Harmer*'s Obſervations, vol. iv. p. 70, &c.

שמש

I. *To ſerve, miniſter unto.* It occurs not as a V. in Heb. but in Chaldee, Dan. vii. 10. So *Theodotion* ελειτȣργȣν, and Vulg. miniſtrabant. The Chaldee Targums often uſe it in this ſenſe. See *Caſtell.*

II. As a N. שמש *The ſun,* that is, *the ſolar light,* which is the great * *miniſter* in this ſyſtem, which *God cauſeth to riſe on the evil and on the good,* which *bringeth forth the precious fruits* of the earth, and *from the heat whereof nothing is hid.* See Mat. v. 45. Deut. xxxiii. 14. Pſal. xix. 6, 7. Job xxv. 3. Ecclus. xliii. 2. Baruch vi. 60.

That שמש doth indeed ſignify *the ſolar light,* and not *the ſolar orb,* appears plainly from Deut. iv. 19. xxxiii. 14. Joſh. x. 12, 13. Exod. xvi. 21. 1 Sam. xi. 9. Jonah iv. 8. Pſ. cxxi. 6. Eccleſ. xi. 7†. Hence שמש is frequently joined with ירח the lunar *light,* but never with לבנה the lunar *orb,* or *diſc.*

In Mal. iii. 20, or iv. 2, *Chriſt* is called שמש צדקה the light *of righteouſneſs* or *juſtification ariſing,* or rather *ſpreading* or *diffuſing itſelf, with healing in its expanſions*; not *fire,* but *light,* with its benign, healing, and enlivening influences, being the emblem of our Divine Redeemer, both in the Old and New T. See the texts cited under ברב II. p. 342, col. 2. Comp. Wisd. v. 6.

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* See this illuſtrated by Mr. *Hervey* towards the beginning of his *Reflections on a Flower-Garden.*

† The reader may find this point amply confirmed in Mr. *Hutchinſon*'s Moſes's Principia, part ii. p. 462, & ſeq. and proved with great clearneſs in Mr. *Pike*'s Philoſophia Sacra, p. 45, & ſeq.

III. As a N. fem. plur. in Reg. שמשתי. occ. Iſ. liv. 12. It is rendered in our Engliſh and other modern tranſlations, *windows*, through which, namely, *the ſolar light* enters. But it ſhould be obſerved with *Vitringa*, (whom ſee,) that the prophet is ſpeaking of the church under the image, not of a palace, but of *a city*. Comp. Rev. xxi. 10, &c. Accordingly the LXX render the word by επαλξεις, and Vulg. by propugnacula, *bulwarks*, i. e. *works projecting for the defenſe of the gates*; and as theſe *bulwarks* had *ſlits* or *openings* whence the defenders threw various miſſive weapons, they might have the name שמשתי from *admitting the* שמש, q. d. *lightſome towers*; or elſe they might be ſo called from *miniſtering*, as it were, to the gates, according to Senſe I.

שנא

I. In Kal and Hiph. *To hate, diſlike, be averſe from.* It is often oppoſed to אהב *to love.* See inter al. Gen. xxiv. 60. xxvi. 27. xxix. 31. xxxvii. 4, 5. 2 Sam. xiii. 15. xix. 7. Job xxxi. 29. Pſ. lv. 13. In Niph. *To be hated.* Prov. xiv. 17, 20. So Eccleſ. viii. 1, *A man's wiſdom maketh his face to ſhine*, maketh it look pleaſant and agreeable; ועז פניו ישנא *but he who is ſtrong*, i. e. *impudent, with his face, ſhall be hated.* So LXX, και αναιδης πρωσωπω αυτȣ μισηθησεται.

II. As a N. שנא *Sleep.* occ. Pſ. cxxvii. 2. See under ישן I.

III. Chald. from Heb. שנה, *To change*, or *be changed.* Dan. vi. 17. So 2 K. xxv. 29, ושנא And *changed*, for which in Jer. lii. 33, we have ושנה. Lam. iv. 1, *How is the gold* יועם *become dim! (How) is the ſtamped gold* ישנא changed! But twenty-three of Dr. *Kennicott*'s Codices here read ישנה *To be diverſe* or *different.* Dan. vii. 23, 24. In Aph. *To change.* Dan. ii. 21. vi. 8, 15, or ix. 16. In Ith. *To be changed.* occ. Dan. ii. 9.

שנב

Occurs not as a V. in Heb. but in Arabic ſignifies *To be cool*, as a particular day, "frigida fuit *dies.*" *Caſtell.* As a N. with a formative א, אשנב *A lattice* or *latticed window* (ſo the LXX, *Complut.* and *Alexand.* and *Theodotion* in Jud. Δικτυωτης, and Vulg. in Prov. Cancellos *Lattices*), perhaps thus named in Heb. from it's uſe in *cooling* their chambers, for which purpoſe ſuch windows are deſigned in the hot eaſtern countries to this day. See under קרה VIII. And Query, whether אשנב may not ſtrictly denote one of the *kioſks* or *bow-windows* there noticed; and whether the LXX Tranſlation in Jud. by τοξικε, from τοξον *a bow*, does not mean this? occ. Jud. v. 28. Prov. vii. 6.

שנה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To iterate, repeat, do again*, or a *ſecond time.* 1 Sam. xxvi. 8. 2 Sam. xx. 10. 1 K. xviii. 34. In Niph. *To be repeated.* Gen. xli. 32.

II. As a N. maſc. שני, and plur. שנים, *Two.* Gen. i. 16. vi. 19. vii. 9, & al. freq. Fem. שתי and שתים (as if it were שנתים, the נ being dropped before a ſervile ת, as in בת, for בנת, *a daughter*, תת, for תנת, *to give*, &c.) *Two.* Gen. iv. 19. v. 18, & al. freq. As an ordinal N of number שני *Second, the other*, of two. freq. occ. The word is firſt applied to the grand *iteration* of light at the formation. Alſo, *Second* or *next*, in rank or ſucceſſion. Eccleſ. iv. 15. Plur. שנים *Second*, in order. occ. Num. ii. 16. Fem. שנית *Second, the other*, of two. Gen. iv. 19. Exod. i. 15. Num. i. 1. & al. freq. Alſo, adverbially, *Secondly, the ſecond time.* Gen. xxii. 15. xli. 5, & al. freq. As a N. משנה *Second* in order, age, or dignity. See Gen. xli. 43. 1 Sam. xvii. 13. xxiii. 17. 2 K. xxiii. 4. xxv. 18. 1 Chron. xv. 18. Ezra i. 10. *The ſecond (city)*, a part of Jeruſalem ſo called. 2 K. xxii. 14. 2 Chron. xxxiv. 22. Zeph. i. 10. Alſo, *Double.* Gen. xliii. 11, 14. Exod. xvi. 5. Job xlii. 10. Jer. xvi. 18. xvii. 18. Zech. ix. 12. Alſo, *A duplicate*, or *copy* of a writing. Deut. xvii. 18.

III. As a N. fem. שנה, in Reg. שנת, plur. שנים and שנות *A year, the iteration*, or *repetition* of the * *ſolar light*'s revolution over the whole face of the earth by it's annual and diurnal motion and declination; or as *Buxtorf*, though not with ſuch philoſophical ſtrictneſs, † "*The year* is called שנה from *iteration* or *repetition*, becauſe it is *iterated* by the ſun's returning to the ſame point whence he ſet out, and always *revolves* and *returns* upon itſelf by it's own path." It is well obſerved by the learned Mr. *Kennedy*, Scripture Chronology, p. 37, that we cannot define שנה, as applied to the *ſun*, without defining at the ſame time the *tropical year*. Gen. i. 14. v. 3. Deut. xxxii. 7, & al. freq.

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* See Eccleſ. i. 4—6, under שאף II. and Mr. *Spearman*'s Enquiry after Philoſophy and Theology, p. 138, & ſeq. edit. *Edinburgh.*

† "Annus שנה *dicitur ab* Iteratione: *quod, ſole ad punctum, unde digredi cæperat, redeunte*, iteratur, & *in ſe ſua per veſtigia ſemper volvatur*, & redeat." *Buxtorf.* Lexic.

IV. As a N. שני, plur. שנים (Iſa. i. 18.) *Double-dyed*; ſo the LXX render it διπλȣν, Exod. xxv. 4; and *Symmachus* διβαφον, and Vulg. bis tinctum, Exod. xxviii. 8, & al. שני is often joined with תולעת, being ſometimes placed before it, as Exod. xxv. 4. xxxvi. 8, & al. and ſometimes after it, as Lev. xiv. 4, 6, 49, & al. In the former caſe it may be rendered *Worm-colour double-dyed*, in the latter, *Double-dyed of worm-colour*. (Comp. under תלע II.) And theſe Heb. phraſes, I think, ſhew that שני cannot be (as Mr. *Bate* in Crit. Heb. ſuggeſts that it may) the name of the fiſh *murex*, thus called from it's *pointed* or *craggy* form (ſee next Senſe), and ſo ſignify muricatus *muricated*, or *dyed with the murex*. The truth ſeems to be this, that as the *murex* and *kermes* were the principal dyes with which the ancient Iſraelites were acquainted, and both of them yielded a *ſcarlet*, *crimſon*, or *purple* tinge, ſo שני *double*, when ſpoken of a colour, means, of courſe, *double-dyed of crimſon* or *purple*. And that it was uſual in later times *to double-dip* or *-dye* their *purples* is certain from many paſſages in the Roman writers. Thus *Horace*, Carm. lib. ii. ode xvi. lin. 35,

> ——————*Te* bis Afro
> Murice tinctæ
> *Veſtiunt* lanæ.
>
> Thy *wools with Afric's purple double-dyed*.

And again, Epod. xii. lin. 21;

> Muricibus Tyriis iteratæ *vellera* lanæ.
>
> The *wools with Tyrian purple double-dyed*.

And *Pliny*, Nat. Hiſt. lib. ix. cap. 16, mentions dibapha *Tyria*, called dibapha, ſays he, becauſe it was *twice dyed* (bis tincta) at a great expenſe." See more in *Bochart*, vol. iii. 624. In Gen. xxxviii. 28, 30, שני is uſed for a *crimſon* or *purple thread*, or the like, juſt as κοκκινον of the LXX, and coccinum of the Vulg.

V. As a N. שן, plur. שנים.

1. *A tooth*, becauſe theſe are remarkably caſt and *renewed* in men, and moſt other animals. Gen. xlix. 12. Exod. xxi. 24.
2. The moſt eminent kind of *tooth*, *elephant's tooth*, *ivory*; ſo in Latin dens *tooth* is uſed for the *elephant's tooth*. 1 K. x. 18. Cant. v. 14, & al. That *elephants ſhed their teeth* "is not only related for truth by *Pliny*, and from him adopted by ſucceeding naturaliſts, but is alſo aſſerted by *Smith*, and corroborated with ſuch arguments as one would think ſufficient to confirm it. *Atkins* joins in the ſame opinion; but then he confines it to the young ones, believing that they *change* the old for young teeth, like children, and ſome brute animals. To this may be added the teſtimony of the *Negroes*, from experience, who never find but a ſingle tooth at a time, and that frequently where no dead elephant or ſkeleton had ever been found." *Modern Univerſal Hiſt.* vol. xvii. p. 171. But query? See *Buffon*, Hiſt. Nat. tom. ix. p. 266, 12mo.

The *ivory-houſe* built by Ahab, 1 K. xxii. 39, and thoſe mentioned Amos iii. 15, were probably ſo called from the great quantity of *ivory* uſed in ornamenting and inlaying the apartments; juſt as the emperour *Nero*'s palace mentioned by *Suetonius*, in Nerone, cap. 31, was named aurea or *golden*, becauſe lita auro *overlaid with gold*. This method of *ornamenting* or *inlaying* rooms was very ancient among the Greeks. *Homer* ſeems to mention it, Odyſſ. iv. lin. 72, 3, as employed in *Menelaüs*'s palace at Lacedemon.

> Χαλκȣ τε στεροπην, και δωματα ηχηεντα
> Χρυσȣ τ', ηλεκτρȣ τε, και αργυρȣ, η δ' ΕΛΕΦΑΝΤΟΣ.
>
> Above, beneath, around the palace ſhines
> The ſumleſs treaſure of exhauſted mines;
> *The ſpoils of elephants the roof inlay*,
> And ſtudded amber darts a golden ray.
>
> POPE.

And *Bacchylides*, cited by *Athenæus*, lib. ii. ſays, that "in the iſland *Ceos*, one of the Cyclades, the great men's houſes χρυσῳ δ' ΕΛΕΦΑΝΤΙ τε μαρμαιρȣσιν gliſter with gold and *ivory*." *Lucan*, in his deſcription of *Cleopatra*'s palace, Pharſal. lib. x. lin. 119, obſerves, that cited under ברב II. p. 342, col. 2. Comp. Wiſd. v. 6.

III. As a N. fem. plur. in Reg. שמשתי. occ. Iſ. liv. 12. It is rendered in our Engliſh and other modern tranſlations, *windows*, through which, namely, *the ſolar light* enters. But it ſhould be obſerved with *Vitringa*, (whom ſee,) that the prophet is ſpeaking of the church under the image, not of a palace, but of *a city*. Comp. Rev. xxi. 10, &c. Accordingly the LXX render the word by *επαλξεις*, and Vulg. by propugnacula, *bulwarks*, i. e. *works projecting for the defenſe of the gates*; and as theſe *bulwarks* had *ſlits* or *openings* whence the defenders threw various miſſive weapons, they might have the name שמשתי from *admitting the* שמש, q. d. *lightſome towers*; or elſe they might be ſo called from *miniſtering*, as it were, to the gates, according to Senſe I.

שנא

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II. As a N. שנא *Sleep*. occ. Pſ. cxxvii. 2. See under ישן I.

III. Chald. from Heb. שנה, *To change*, or *be changed.* Dan. vi. 17. So 2 K. xxv. 29, ושנא And *changed*, for which in Jer. lii. 33, we have ושנה. Lam. iv. 1, *How is the gold* יועם *become dim! (How)* is *the ſtamped gold* ישנא changed! But twenty-three of Dr. *Kennicott*'s Codices here read ישנה *To be diverſe* or *different.* Dan. vii. 23, 24. In Aph. *To change.* Dan. ii. 21. vi. 8, 15, or ix. 16. In Ith. *To be changed.* occ. Dan. ii. 9.

שנב

Occurs not as a V. in Heb. but in Arabic ſignifies *To be cool*, as a particular day, "frigida fuit *dies*." *Caſtell.* As a N. with a formative א, אשנב *A lattice* or *latticed window* (ſo the LXX, *Complut.* and *Alexand.* and *Theodotion* in Jud. *Δικτυωτης*, and Vulg. in Prov. Cancellos *Lattices*), perhaps thus named in Heb. from it's uſe in *cooling* their chambers, for which purpoſe ſuch windows are deſigned in the hot eaſtern countries to this day. See under קרה VIII. And Query, whether אשנב may not ſtrictly denote one of the *kioſks* or *bow-windows* there noticed; and whether the LXX Tranſlation in Jud. by *τοξικε*, from *τοξον a bow*, does not mean this? occ. Jud. v. 28. Prov. vii. 6.

שנה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To iterate, repeat, do again*, or a *ſecond time.* 1 Sam. xxvi. 8. 2 Sam. xx. 10. 1 K. xviii. 34. In Niph. *To be repeated.* Gen. xli. 32.

II. As a N. maſc. שני, and plur. שנים, *Two.* Gen. i. 16. vi. 19. vii. 9, & al. freq. Fem. שתי and שתים (as if it were שנתים, the נ being dropped before a ſervile ת, as in בת, for בנת, *a daughter*, תת, for תנת, *to give*, &c.) *Two.* Gen. iv. 19. v. 18, & al. freq. As an ordinal N of number שני *Second, the other*, of two. freq. occ. The word is firſt applied to the grand *iteration* of light at the formation. Alſo, *Second* or *next*, in rank or ſucceſſion. Eccleſ. iv. 15. Plur. שנים *Second*, in order. occ. Num. ii. 16. Fem. שנית *Second, the other*, of two. Gen. iv. 19. Exod. i. 15. Num. i. 1. & al. freq. Alſo, adverbially, *Secondly, the ſecond time.* Gen. xxii. 15. xli. 5, & al. freq. As a N. משנה *Second* in order, age, or dignity. See Gen. xli. 43. 1 Sam. xvii. 13. xxiii. 17. 2 K. xxiii. 4. xxv. 18. 1 Chron. xv. 18. Ezra i. 10. *The ſecond (city)*, a part of Jeruſalem ſo called. 2 K. xxii. 14. 2 Chron. xxxiv. 22. Zeph. i. 10. Alſo, *Double*. Gen. xliii. 11, 14. Exod. xvi. 5. Job xlii. 10. Jer. xvi 18. xvii. 18. Zech. ix. 12. Alſo, *A duplicate*, or *copy* of a writing. Deut. xvii. 18.

III. As a N. fem. שנה, in Reg. שנת, plur. שנים and שנות *A year, the iteration*, or *repetition* of the * *ſolar light*'s revolution over the whole face of the earth by it's annual and diurnal motion and declination; or as *Buxtorf*, though not with ſuch philoſophical ſtrictneſs, † "*The year* is called שנה from *iteration* or *repetition*, becauſe it is *iterated* by the ſun's returning to the ſame point whence he ſet out, and always *revolves* and *returns* upon itſelf by it's own path." It is well obſerved by the learned Mr. *Kennedy*, Scripture Chronology, p. 37, that we cannot define שנה, as applied to the *ſun*, without defining at the ſame time the *tropical year*. Gen. i. 14. v. 3. Deut. xxxii. 7, & al. freq.

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* See Eccleſ. i. 4—6, under שאף II. and Mr. *Spearman*'s Enquiry after Philoſophy and Theology, p. 138, & ſeq. edit. *Edinburgh.*

† "Annus שנה *dicitur ab* Iteratione: *quod, ſole ad punctum, unde digredi cæperat, redeunte*, iteratur, *& in ſe ſua per veſtigia ſemper volvatur*, & redeat." *Buxtorf.* Lexic.

IV. As a N. שני, plur. שנים (Iſa. i. 18.) *Double-dyed*; ſo the LXX render it διπλȣν, Exod. xxv. 4; and *Symmachus* διβαφον, and Vulg. bis tinctum, Exod. xxviii. 8, & al. שני is often joined with תולעת, being ſometimes placed before it, as Exod. xxv. 4. xxxvi. 8, & al. and ſometimes after it, as Lev. xiv. 4, 6, 49, & al. In the former caſe it may be rendered *Worm-colour double-dyed*, in the latter, *Double-dyed of worm-colour*. (Comp. under תלע II.) And theſe Heb. phraſes, I think, ſhew that שני cannot be (as Mr. *Bate* in Crit. Heb. ſuggeſts that it may) the name of the fiſh *murex*, thus called from it's *pointed* or *craggy* form (ſee next Senſe), and ſo ſignify muricatus *muricated*, or *dyed with the murex*. The truth ſeems to be this, that as the *murex* and *kermes* were the principal dyes with which the ancient Iſraelites were acquainted, and both of them yielded a *ſcarlet*, *crimſon*, or *purple* tinge, ſo שני *double*, when ſpoken of a colour, means, of courſe, *double-dyed of crimſon* or *purple*. And that it was uſual in later times *to double-dip* or *-dye* their *purples* is certain from many paſſages in the Roman writers. Thus *Horace*, Carm. lib. ii. ode xvi. lin. 35,

> ———*Te* bis Afro
> Murice tinctæ
> *Veſtiunt* lanæ.
>
> Thy *wools with Afric's purple double-dyed*.

And again, Epod. xii. lin. 21,

> Muricibus Tyriis iteratæ *vellera* lanæ.
>
> The *wools with Tyrian purple double-dyed*.

And *Pliny*, Nat. Hiſt. lib. ix. cap. 16, mentions dibapha *Tyria*, called dibapha, ſays he, becauſe it was *twice dyed* (bis tincta) at a great expenſe." See more in *Bochart*, vol. iii. 624. In Gen. xxxviii. 28, 30, שני is uſed for a *crimſon* or *purple thread*, or the like, juſt as κοκκινον of the LXX, and coccinum of the Vulg.

V. As a N. שן, plur. שנים.

1. *A tooth*, becauſe theſe are remarkably caſt and *renewed* in men, and moſt other animals. Gen. xlix. 12. Exod. xxi. 24.
2. The moſt eminent kind of *tooth*, *elephant's tooth*, *ivory*; ſo in Latin dens *tooth* is uſed for the *elephant's tooth*. 1 K. x. 18. Cant. v. 14, & al. That *elephants ſhed their teeth* "is not only related for truth by *Pliny*, and from him adopted by ſucceeding naturaliſts, but is alſo aſſerted by *Smith*, and corroborated with ſuch arguments as one would think ſufficient to confirm it. *Atkins* joins in the ſame opinion; but then he confines it to the young ones, believing that they *change* the old for young teeth, like children, and ſome brute animals. To this may be added the teſtimony of the *Negroes*, from experience, who never find but a ſingle tooth at a time, and that frequently where no dead elephant or ſkeleton had ever been found." *Modern Univerſal Hiſt.* vol. xvii. p. 171. But query? See *Buffon*, Hiſt. Nat. tom. ix. p. 266, 12mo.

The *ivory-houſe* built by Ahab, 1 K. xxii. 39, and thoſe mentioned Amos iii. 15, were probably ſo called from the great quantity of *ivory* uſed in ornamenting and inlaying the apartments; juſt as the emperour *Nero*'s palace mentioned by *Suetonius*, in Nerone, cap. 31, was named aurea or *golden*, becauſe lita auro *overlaid with gold*. This method of *ornamenting* or *inlaying* rooms was very ancient among the Greeks. *Homer* ſeems to mention it, Odyſſ. iv. lin. 72, 3, as employed in *Menelaüs*'s palace at Lacedemon.

> Χαλκȣ τε ϛεροπην, και δωματα ηχηεντα
> Χρυσȣ τ', ηλεκτρȣ τε, και αργυρȣ, η δ' ΕΛΕΦΑΝΤΟΣ.
>
> Above, beneath, around the palace ſhines
> The ſumleſs treaſure of exhauſted mines;
> *The ſpoils of elephants the roof inlay,*
> And ſtudded amber darts a golden ray.
>
> POPE.

And *Bacchylides*, cited by *Athenæus*, lib. ii. ſays, that "in the iſland *Ceos*, one of the Cyclades, the great men's houſes χρυσῳ δ' ΕΛΕΦΑΝΤΙ τε μαρμαιρȣσιν gliſter with gold and *ivory*." *Lucan*, in his deſcription of *Cleopatra*'s palace, Pharſal. lib. x. lin. 119, obſerves, that

"Ebur *atria veſtit*, *Ivory* overlays the entrances." And that the Romans ſometimes ornamented their apartments in like manner ſeems evident from *Horace*, Carm. lib. ii. ode xviii. lin. 1,

> *Non* ebur, *neque aureum*
> *Meâ renidet in domo lacunar.*
>
> Nor *ivory*, nor * golden roof
> Adorns my houſe———

And, no doubt, when *Ovid*, Metam. lib. ii. lin. 3, ſaid of the *palace* of the Sun,

> *Cujus* ebur *nitidum faſtigia ſumma tegebat*,
> It's lofty roof with ſhining *iv'ry* bright,

his idea was taken from ſome ancient palaces or temples. So in modern times Lady *M. W. Montague* affirms, Letter xxxix. vol. ii. p. 146, that in the *Haram* of the fair *Fatima* at Conſtantinople, which ſhe had ſeen, "the winter-apartment was wainſcotted with inlaid work of mother-of-pearl, *ivory of different colours*, and olive-wood."—Amos, ch. vi. 4, ſpeaks of מטות שן *Sophas of* (i. e. adorned or inlaid with) ivory. So in *Homer*, Odyſſ. xix. lin. 55, 6, we read of *κλισιην—δινωτην* ΕΛΕΦΑΝΤΙ *και αργυρῳ* a couch wreathed with *ivory* and ſilver; and Odyſſ. xxiii. lin. 199, 200, of *λεχος—δαιδαλλων χρυσῳ τε και αργυρῳ ηδ'* ΕΛΕΦΑΝΤΙ, variegating a bed with gold, ſilver, and *ivory*."

3. *A point* or *crag* of a rock, reſembling *a tooth*. occ. 1 Sam. xiv. 4, 5. Job xxxix. 28.

VI. In Kal and Hiph. *To do over again*, ſo *to change*, *alter*. 1 Sam. xxi. 13. (where obſerve that וישנו is remarkably uſed for וישנה 3d perſ. maſc. *ſing*. fut. in Kal, and that without any various reading noted in Dr. *Kennicott*'s Bible, comp. Pſal. xxxiv. 1.) Job xiv. 20, (where perhaps there is an alluſion to the facies Hippocratica, or *Hippocratic face* †, as phyſicians call it, which is a certain ſymptom of approaching death). Jer. lii. 33. In Hith. *To change*, *alter*, or *diſguiſe oneſelf*. occ. 1 K. xiv. 2.

VII. Chald. *To be changed*. Dan. iii. 27. In Hiph. or Aph. *To change*. Dan. vi. 8, 15. Comp. under שנא III.

VIII. It appears from 1 Sam. xxxi. 10. 2 Sam. xxi. 12, that the *Philiſtines* had a בית or *Temple* to שן, i. e. I apprehend, to the heavens under the attribute of the *changer*, *renewer*, or *reiterator*, from their *reiterating* the years and ſeaſons, and thereby producing, ripening, caſting off, and conſuming the flowers and fruits of the earth, and ſo *renewing* and *changing* the face thereof ‡. We may eaſily gueſs what the *Philiſtines* aimed at by faſtening the body of *Saul* to the wall of בית שן. Was it not in acknowledgement of the power of their God, to ſubdue the people of Jehovah, and to *turn* to corruption and duſt the body of their king? בית שן does not appear to be the ſame as the temple of *Dagon*, as Mr. *Bate* by miſtake aſſerts. By 1 Sam. xxxi. 10, the Philiſtines faſtened the *body* of Saul to the wall of *Bethſhan*; but by 1 Chron. x. 10, they faſtened his *head* (which they had cut off, 1 Sam. xxxi. 9.) in the temple of *Dagon*.

IX. As a N. maſc. plur. in Reg. שיני *Urine*. See under Root שין.

שנן I. *To repeat over and over again*. occ. Deut. vi. 7; where one of the Hexaplar verſions renders it *δευτερωσεις thou ſhalt repeat a ſecond time*.

II. As a N. fem. שנינה *A by-word*, *ſomewhat frequently repeated*. occ. Deut. xxviii. 37. 1 K. ix. 7. 2 Chron. vii. 20. Jer. xxiv. 9.

Hence Lat. *ſanna* a ſcoff, &c.

III. *To whet*, *ſharpen*, which is performed by *reiterated* motion or friction. occ. Deut. xxxii. 41. So LXX *παροξυνω*, and Vulg. acuero. This word is, by a beautiful metaphor, applied to a wicked tongue, Pſal. lxiv. 4. cxl. 4. Mr. *Bate* however in this laſt cited paſſage would rather render it *vibrate*, as it is certain a ſerpent does his tongue. As a Participle or participial N. שנון *Whetted*, *ſharp*. Prov. xxv. 18, & al.

IV. In Hith. השתונן *To be affected with pain*, as from a *ſharp* weapon, *To feel acute pain*. occ. Pſ. lxxiii. 21.

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* i. e. *overlaid with ſheet-gold*, like *Nero*'s palace above mentioned; for the Romans had not the art of gilding or covering with leaf-gold.

† See *Hippocratis* Aphoriſm. ſect. viii. § 13, 14, and K. Solomon's Portrait of Old Age, by Dr. *Smith*, p. 195, 6. 2d edit.

‡ See *Hutchinſon*'s Trin. of Gent. p. 438, &c. and *Holloway*'s Originals, vol. i. p. 199.

שנם

To gird up. So the LXX συνεσφιγξεν, and Vulg. accinctis. Once, 1 K. xviii. 46.

Hence perhaps Latin *cinxit*, *cinctum*, whence Eng. *cincture*, and in compoſition, *ſurcingle*.

שסה

With a radical, but mutable or omiſſible, ה.

I. In Kal, *To rob, plunder, pillage*, diripere. Jud. ii. 14, 16. 1 Sam. xvii. 53. Hoſ. xiii. 15. In Niph. *To be plundered.* Zech. xiv. 2. As a N. משסה and משוסה *A plundering, ſpoil.* 2 K. xxi. 14. Iſa. xlii. 22, 24, & al.

Der. French *chaſſer*, and Eng. *chaſe.* Qu?

שסע

I. *To ſplit, cleave, rend,* yet not ſo as to ſeparate entirely. occ. Lev. i. 17. Jud. xiv. 6.

II. This word is applied to thoſe animals that are *cloven-footed*, i. e. whoſe hoof is not only divided into two parts or claws (ſee under פרס II.), but thoſe two claws *cleft* from each other, without any connecting membrane. In Kal, *To cleave*, in this ſenſe. As a N. שסע *A cleft.* occ. Lev. xi. 3, 7, 26. Deut. xiv. 6, 7.

III. *To rend, cut off*, or *ſeparate from one's purpoſe.* occ. 1 Sam. xxiv. 8. Vulg. confregit *broke.*

שסף

To cut or *hew in pieces.* So the Vulg. in fruſta concidit. Once, 1 Sam. xv. 33.

Der. *To chip, chop.* Qu? Comp. under קצב.

שעה

With a radical, but mutable or omiſſible, ה.

I. *To look, regard, turn, have reſpect.* It is uſed either abſolutely, as 2 Sam. xxii. 42; or with the prepoſition ב, Exod. v. 9. Pſ. cxix. 117; or על, Iſa. xvii. 7. xxxi. 1; or moſt commonly, with אל following, Iſa. xvii. 7, 8. Gen. iv. 4, 5, in which laſt cited paſſage *Theodotion* interprets שעה by ενεϖυρισεν *ſet fire to*, or *ſent fire upon*, which, though not the ſtrict meaning of the Heb. word, yet expreſſes the *manner* of God's *teſtifying of Abel's offering* (Heb. xi. 4.) to have been ſimilar to the miraculous atteſtation of his acceptance on other great occaſions. See Lev. ix. 24. 1 Chron. xxi. 26. 2 Chron. vii. 1, 3. 1 K. xviii. 38. Comp. Pſ. xx. 3, or 4. And from ſome early inſtances of this kind the Heathen ſeem to have derived their notion that *when a ſacrifice took fire ſpontaneouſly*, it was a happy omen. See *Virgil*, Eclog. viii. lin. 105, 6; Georgic. iv. lin. 384—6; and *Vitringa*, Obſ. Sacr. lib. iv. cap. 15, § 2, 3. To the paſſages he has produced I add from *Pauſanias*, in Atticis, concerning *Seleucus*, Σελευκῳ γαρ ὡς ὡρματο εκ Μακεδονιας συν Αλεξανδρῳ θυοντι εν Πελλῃ τῳ Διϊ, τα ξυλα εϖι τȣ βωμȣ κειμενα ϖρȣϐητο αυτοματα ϖρος το αγαλμα, και ανευ ϖυρος ηφθη. When Seleucus, who accompanied Alexander in his expedition from Macedonia, was ſacrificing at Pella to Jupiter, the wood advanced of its own accord towards the image, and *was kindled* without fire."

II. With מ or מעל following, *To turn away* or *from.* Job vii. 19. xiv. 6. Iſa. xxii. 4. In Hiph. *To turn, turn away*, as the eyes, Iſa. vi. 10. xxxii. 3. Comp. Pſ. xxxix. 14. And in Iſa. vi. 10, obſerve that the השמן, הכבד and השע may be in the Indicative mood, and that *Symmachus* accordingly has Ὁ λαος ȣτος τα ωτα εϐαρυνε, και τȣς οφθαλμȣς αυτȣ εμυσε, *This people* hath made *their ears* heavy, and hath cloſed *their eyes.* Comp. LXX, Mat. xiii. 14. Acts xxviii. 26; and *Randolph* on the Prophecies, p. 29.

III. In Hith. השתע *To turn oneſelf*, or *look about*, as in terrour. Iſa. xli. 10; where LXX ϖλανω *wander*, and Vulg. declines *decline.* Comp. Iſa. xli. 23. (where *Vitringa*, *ut* diſpiciamus that we may *look about on every ſide.* Comp. Targ.) and below שעשע III.

IV. שוע *To cry aloud, ſhout.* See Root שוע.

V. As a N. משע. Ezek. xvi. 4. See Root משע.

VI. Chald. As a N. fem. שעה, and emphat. שעתא, *An hour.* Dan. iii. 6. iv. 16, or 19, & al.

שעשע I. *To turn this way and that, in play, to ſport, play.* Iſa. xi. 8. lxvi. 12; where Eng. Tranſlat. excellently, *be dandled.*

II. In Kal, *To turn this way and that*, or *jump for joy.* Pſ. cxix. 70. In a Hiphil ſenſe, *To cauſe to turn in this manner.* Pſ. xciv. 19. In Hith. השתעשע *To turn oneſelf* thus. Pſal. cxix. 16, 47. As a N. maſc. plur. שעשועים, and in Reg. שעשעי *Delights.* Prov. viii. 30, 31. Pſ. cxix. 24, & al.

III. In Hith. *To turn oneſelf*, or *look this way and that*, as in doubt and uncertainty.

tainty. occ. Iſa. xxix. 9. So the Vulg. nearly to this ſenſe, fluctuare. Comp. above שעה III.

שעט

Occurs not as a V. but the idea ſeems to be either *to ſtamp*, or *to ruſh forward*; for hence as a N. fem. in Reg. שעטת *A ſtamping* or *ruſhing*. LXX, *ὁρμῆς a ruſhing*. Once, Jer. xlvii. 3.

Der. *To ſhoot.* Qu? Comp. under שט.

שעל

Occurs not as a V. but the idea appears to be, *Hollow*, *concave*, or the like.

I. As a N. שעל *The hollow of the hand*, when ſhut. occ. Iſa. xl. 12. Plur. שעלים *Handfuls*, as much as may be contained in the *hollow of the hand*. occ. 1 Kings xx. 10. Ezek. xiii. 19; where LXX *δρακος*, and Vulg. pugillum, *a handful*.

II. As a N. משעול *A hollow*, *narrow way*. occ. Num. xxii. 24; where Vulg. anguſtiis *narrow paſſes*.

III. As a N. שועל, plur. שועלים and שעלים, The name of an animal, probably ſo called from his *burrowing* or *making holes* in the earth to hide himſelf or dwell in. occ. Jud. xv. 4. Neh. iv. 3. Pſal. lxiii. 11. Cant. ii. 15. Lam. v. 18. Ezek. xiii. 4. In all which texts the LXX render it by *αλωπηξ the fox*, ſo the Vulg. vulpes, and our Eng. Tranſlation, *fox*; and it muſt be owned that this ſeems a very proper appellation for that animal, from his *burrowing*. Thus *Oppian*,

> Και πινυτη ναιει πυματοις ενι φωλειοισιν.
>
> Cunning he dwells in *burrows* deep——

And our bleſſed Saviour obſerves, Mat. viii. 20. Luke ix. 58, *The foxes have holes*. But ſtill it is no eaſy matter to determine whether the Heb. שועל means the *common fox*, canis vulpes, or the *jackall*, canis or vulpes aureus, *the little eaſtern fox*, as *Haſſelquiſt*[*] calls him. Comp. Cant. ii. 15. Several of the modern oriental names of the *jackall*, that is the Turkiſh *Chical*, and Perſian *Sciagal*, *Sciugal*, *Sciachal*, or *Schachal* (whence French *Chacal*, and Eng. *Jackall* or *Jackcall*), from their reſemblance to the Heb. שועל, favour the latter interpretation. And *Delon* [†], in his Voyage, obſerves of the *jackalls* on the coaſt of Malabar, that "when they are wild, they hide themſelves *in holes under the ground* in the day-time, never keeping abroad but in the night in ſearch of their prey." And *Haſſelquiſt* Travels, p. 277, ſays, that in Paleſtine he ſaw many of the *jackall's caves* and *holes* in the hedges round the gardens. The Heb. name שועל therefore may ſuit the *jackall* as well as the *fox*. And Dr. *Shaw*, Travels, p. 175, remarks that "as the *jackalls* are creatures by far the moſt common and familiar, as well as the moſt numerous, of thoſe countries, ſeveral of them feeding often together, ſo we may well perceive the great poſſibility there was for Sampſon (Jud. xv. 4.) to take, or cauſe to be taken, three hundred of them. The *fox*, properly ſo called, *is rarely met with*, neither is it gregarious." Thus the Doctor. But *Haſſelquiſt*, whoſe evidence in the preſent caſe ſeems more to be depended on, informs us in his Travels, p. 184, that "the *fox*, canis vulpes, is *common* in Paleſtine, that they are *very numerous* in the ſtony country about Bethlehem (comp. p. 119.), and ſometimes make great havoc among the goats. There is alſo *plenty* of them near the convent of St. John in the deſert, about vintage time; for they deſtroy all the vines unleſs they are ſtrictly watched." He ſubjoins however concerning the *jackall*, canis aureus, that "there are *more* of this *ſpecies of fox* to be met with than of the former, particularly about Jaffa, near Gaza, and in Galilee. I leave others," ſays he, "to determine which of theſe is the *fox of Sampſon*. It was certainly [‡] one of theſe two animals." And ſo ſay I too. And that the שועל did likewiſe anciently abound in Paleſtine, we may be pretty certain from the number of places denominated from it. See 1 Sam. ix. 4. xiii. 17. Joſh. xv. 28. xix. 3. 1 Chron. iv. 28. Neh. xi. 27. And however ſtrange the hiſtory of *ſetting fire to corn by tying fire-brands* to *foxes' tails* may ſound to us, yet we find ſuch a practice mentioned in the 38th fable of *Aphthonius*; and what is more remarkable, *Ovid*, Faſt. lib. iv. lin. 681, mentions a cuſtom obſerved at Rome every year about the middle of April, of turning out *foxes* into the circus *with burning torches to their backs*,

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[*] Travels, p. 119.

[†] Cited by *Buffon*, Hiſt. Nat. tom. xi. p. 191, 12mo. Note; and by *Brooke*'s Natural Hiſt. vol. i. p. 223.

[‡] In another place indeed, p. 277, he ſays of the *jackall*, *This is, paſt all doubt, the fox of Sampſon*." The good-natured critic however will remember that *Haſſelquiſt*'s is a poſthumous work, and will therefore overlook little ſlips and inconſiſtencies.

> ———miſſæ junctis ardentia tædis
> Terga ferunt vulpes———

which cuſtom *Bochart* derives from this very exploit of Sampſon. I ſhall only add, in order to illuſtrate Pſal. lxiii. 11, that both *foxes* and *jackalls* will prey on human carcaſes, but the latter more remarkably. And for further ſatisfaction on the ſubject of theſe שועלים the reader will do well to conſult *Bochart*, vol. ii. 850, &c.; *Michaelis*, Recueil de Queſtions, Qu. xxxviii.; and Mr. *Merrick*'s learned and entertaining Annotation on Pſ. lxiii. 11.

שען

To incline, recline. It occurs not however as a V. in Kal, but

I. In Niph. *To be inclined* or *reclined, to lean, recline, reſt.* Gen. xviii. 4.

II. With על following, *To lean, rely upon*, both in a bodily and mental ſenſe. Jud. xvi. 26. 2 Sam. i. 6. 2 K. vii. 2. 2 Chron. xvi. 7, 8, & al. In this view it is once followed by ב, Iſa. l. 10. With אל following, it denotes, *To incline* or *lean to.* Prov. iii. 5. As Ns. משען, and fem. משענה, and in Reg. משענת, *A ſtaff, prop, ſupport.* Exod. xxi. 19. Iſa. iii. 1, where *Vitringa*, "every prop both *greater* and *leſs*—baculum & bacillum." freq. occ.

III. *To lie on*, as a brook on the border of a country. occ. Num. xxi. 15. So the LXX ϖροσκειται.

שעף

Occurs not as a V. in Heb. but in Arabic ſignifies, *To ſeize, hurry away, madden*, as love does the heart. See *Caſtell.* As a N. maſc. plur. שעפים *Ecſtatic, hurrying*, or *maddening thoughts*. occ. Job iv. 13. xx. 2. In the former text "*Aquila* renders it ϖαραλλαγεις, abalienationes, a ſtate of mind wherein a man *loſeth the poſſeſſion* of himſelf;" in the latter it denotes "*a multitude of agitating thoughts.*" See *Schultens* and *Scott.*

שער

To ſtand erect or *upright.* Hence Eng. *To ſhore up, a ſhore*, and perhaps *to ſoar.*

I. *To ſtand erect, upright*, or *on end*, as the hair in aſtoniſhment or horrour. Ezek. xxvii. 35, שערו שער had *their hair* ſtand on end. (To this purpoſe *Montanus horripilaverunt* crine.) So Ezek. xxxii. 10. Comp. Job iv. 15. This effect of aſtoniſhment or horrour is often obſerved by the poets. Thus *Virgil*, Æn. ii. lin. 774, and iii. lin. 48,

> Obſtupui, ſteteruntque comæ———

Again, Æn. iv. lin. 280, and xii. lin. 868,

> Arrectæque horrore comæ———

So *Ovid*, Metam. lib. iii. lin. 100,

> ———Gelidoque comæ terrore rigebant.

—Faſt. lib. i. lin. 97,

> Obſtupui, ſenſique metu riguiſſe capillos.

Comp. under סמר III. But I know not of any poet, ancient or modern, who has deſcribed this ſymptom of *horrour* ſo particularly and ſtrongly as our *Shakeſpeare*, where the royal ghoſt ſays to *Hamlet*,

> ———But that I am forbid
> To tell the ſecrets of my priſon-houſe,
> I could a tale unfold, whoſe lighteſt word
> Would harrow up thy ſoul, freeze thy young blood,
> Make thy two eyes, like ſtars, ſtart from their ſpheres,
> *Thy knotty and combined locks to part,*
> *And each particular hair to ſtand on end*
> *Like quills upon the fretful porcupine.*
> Hamlet, act i. ſcene 3.

Hence

II. In Kal, Tranſitively and Intranſitively, *To fear, be afraid*, horrere. Deut. xxxii. 17. Jer. ii. 12.

III. As a N. שער *The hair* of the head. Num. vi. 5, 18. Jud. xvi. 22, & al. *The pile* or *down* of the body. Lev. xiii. 3, 4, & al. freq. Prov. xxiii. 7, *Becauſe* as שער hair *in one's frame* (body or ſtomach) *ſo is he.* To this purpoſe the LXX Ὁν τροπον γαρ ει τις καταπιοι τριχα,—*For in like manner as if one ſwallowed* hair. The reader will readily perceive how well this interpretation ſuits the context. Iſa. vii. 20, שער הרגלים Hair *of the feet*, i. e. *the pubes.* Comp. under פפה I. Fem. שערה *Hair, down.* 1 Sam. xiv. 45. Job iv. 15. As a N. שעור *Hairy, rough with* *hair*, hirſutus. Gen. xxvii. 11. Dan. viii. 21. Fem. plur. שערת The ſame. Gen. xxvii. 23. Maſc. plur. שערים applied to *figs*, which, when corrupt, are often *hoary*, or covered with a *mould* reſembling *hair*, *vinnewed*. Jer. xxix. 17.

IV. As a N. שעיר, fem. in Reg. שעירת, *A he-* or *ſhe-goat*, from their *ſhaggy hair*, q. d. *a rough, hairy one.* So the Greek τραγος *a he-goat*, is from τραχυς *rough*, on account of the *roughneſs* of his *hair*, and the Latin hircus *a he-goat* from hirtus *rough*. This word is frequently followed by עזים *of the goats*, as in Gen. xxxvii. 31. Lev. iv. 28. v. 6. xvi. 5, 7, & al. freq. Comp. Dan. viii. 21. And in the ſame ſenſe of a *he-goat* I would underſtand שעיר in Iſa. xiii. 21. xxxiv. 14; in which latter text *Aquila* and *Symmachus* render it by τριχιων, and Vulg. by piloſus, *a hairy one.* The qualities mentioned in the texts juſt cited eminently agree to *he-goats*, which are remarkable for calling to one another, for their ſkipping motion, and alſo for delighting to browze on the ſpontaneous vegetables ſpringing up among ruinated buildings. Thus Dr. *Chandler*, Travels in Aſia Minor, p. 150, deſcribing the ruins of the temple of Apollo *Didymeus*, obſerves, that " at evening a large flock of *goats* returning to the fold, their bells tinkling, ſpread over the heap, climbing to browze on the ſhrubs and trees growing between the huge ſtones." The poets fail not to preſent us with the like image:

> ———Globoſe and huge
> Grey-mould'ring temples ſwell, and wide o'ercaſt
> The ſolitary landſcape, hills and woods
> And boundleſs wilds; while their vine-mantled brows
> The *pendent goats* unveil, regardleſs they
> Of hourly peril, though the clefted domes
> Tremble to ev'ry wind.—
>
> DYER's Ruins of Rome, lin. 32, &c.

So l'Abbé de *Liſle*, in his Poem entitled *Les Jardins*, deſcribing the ſame ruins of Rome,

> Voyez rire ces champs au laboureur rendus,
> Sur ces combles tremblans ces *chevreaux ſuſpendus**.

I ſhall not trouble the reader with the nonſenſe of the Rabbins and their followers, who will have it that theſe שעירים in Iſa. were *devils*, who, they ſay, uſed to appear in a *hairy form*. But if ציים, אחים, &c. in theſe texts, be the names of ſome kind of *animals*, ſo muſt שעירים be likewiſe. It is not, however, improbable that the Chriſtians borrowed their *goat-like* pictures of the *devil* with a tail, horns, and cloven feet from the heatheniſh repreſentations of Pan *the Terrible.* See *Spence*'s Polymetis, dialog. xvi. p. 255. Comp. Senſe IX.

V. As a N. fem. שערה, plur. שערים *Barley*, from it's *rough, briſtly beard.* So it's Latin name hordeum is from horreo *to ſtand on end, as the hair.* See *Martinii* Lexic. Etymol. in *Hordeum*. Exod. ix. 31. Lev. xxvii. 16, & al. freq. So Gen. xxvi. 12, *Iſaac ſowed and received in the ſame year* מאה שערים † *a hundred-fold* of barley. So LXX εκατοςευουσαν κριθην. *Barley* being leſs productive than wheat, this increaſe was the more extraordinary.

In 1 K. iv. 28, *barley* is mentioned as food for *horſes*, and ſo it is by *Homer*, Il. v. lin. 196; Il. vi. lin. 506, & al. And in the Eaſt *horſes* are ſtill fed with *barley*. Thus *Haſſelquiſt*, Travels, p. 129, obſerves, that, in the plain of Jericho, " the Arabians had ſown *barley* for their *horſes*." Comp. under תבן.

VI. As a N. שער *A gate*, from it's *erect poſition*, Gen. xix. 1, & al. freq. The Targum on Prov. xxiv. 7, though I apprehend it miſinterprets that paſſage, may yet ſerve to illuſtrate and confirm the reaſon here given of the name שער, מטול דאיך תרעא רמא *Becauſe as a gate is erect.*—Hence as a N. שוער and שער *A porter, keeper of a gate* or *door*. 2 Chron. xxxi. 14. 2 K. vii. 10. Neh. xi. 19.

" Among the Iſraelites the *gate* of the city was the *forum* or place of public concourſe. Prov. i. 21. [viii. 3.] There was the *court of judicature* held for trying all cauſes, and deciding all affairs. Deut. xxv. 7. Ruth iv. 1, 9. [2 Sam. xv. 2. 2 Chron. xviii. 9. Lam. v. 14.] Pſal. cxxvii. 5. Prov. xxii. 22. xxiv. 7. xxxi. 23. Amos v. 15. There alſo was the *market*, where corn and proviſion was ſold. 2 K. vii. 1, 18." *Taylor*'s Concordance. And nearly the ſame obſervations might, I ſuppoſe, be extended to the other ancient nations of the Eaſt. See Gen. xxxiv. 20, 24. Job v. 4. xxix. 7. xxxi. 21. Eſth. ii. 19. iii. 3. v. 9, 13. Dan. ii. 49. Compare *Harmer*'s Obſervations, vol. ii. p. 524, &c. and *Shaw*'s Travels, p. 253. To which I add, that the ſquare tower which is the preſent principal entrance to the *Alhambra* or red palace of the Mooriſh kings in Grenada, "from it's being the place where juſtice was ſummarily adminiſtered, was ſtyled *the Gate of Judgement.*" Annual Regiſter, 1779. Antiquities, p. 124.

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* Cited in *Maty*'s Review for June 1782, p. 399.

† See *Wetſtein* on Mat. xiii. 8, and *Niebuhr* Deſcription de l'Arabie, p. 133, &c.

VII. As Ns. שער, and fem. שערה *A rough, or horrible, ſtorm* or *tempeſt.* occ. Job ix. 17. Iſa. xxviii. 2. Nah. i. 3. Hence as a V. in Kal, *To hurl* or *hurry away, as with a ſtorm* or *tempeſt.* occ. Job xxvii. 21. Pſ. lviii. 10; where twenty-ſix of Dr. *Kennicott*'s Codices read יסערנו. Comp. Jer. ii. 12. In Niph. *To be tempeſtuous.* occ. Pſ. l. 3. In Hith. *To make oneſelf,* or *be, like a tempeſt, to aſſault as a tempeſt.* occ. Dan. xi. 40.

VIII. As a N. maſc. plur. שעירם *Haſty ſhowers.* So the LXX *ομβρος*, and Vulg. imber. occ. Deut. xxxii. 2; where the Samaritan Pentateuch and twenty-four of Dr. *Kennicott*'s Hebrew Codices read כשעירים.

Hence Eng. *ſhower.*

IX. As a N. maſc. plur. שעירים, שעירם, and שערים, *Certain idols,* repreſenting the power of the heavens in *ſtorms, tempeſts, rains.* Moſt probably they were in the form of *wild goats,* or of other *rough, ſhaggy, animals.* occ. Lev. xvii. 7. 2 K. xxiii. 8. 2 Chron. xi. 15. That ſuch repreſentative animals were worſhipped in *Egypt,* whence the *Iſraelites* and *Jeroboam* derived this ſpecies of idolatry, the learned reader may ſee proved at large from the teſtimony of ancient writers, by *Bochart,* vol. ii. 641, & ſeq. And that this ſpecies of idolatry was very ancient among the *Egyptians* appears from Exod. viii. 26, compared with Gen. xlvi. 34. xliii. 32; in which laſt paſſage the words, *For that is an abomination to the Egyptians,* are thus paraphraſed in the Chaldee Targum of *Jonathan Ben Uziel, Becauſe it is not right with the Egyptians to eat with the Jews, becauſe the Jews eat* the beaſts which the Egyptians worſhip. Comp. Senſes III. IV.

שערר occurs not as a V. but as Ns. fem. שערורה *Horrible wickedneſs,* ſuch as makes one *ſhudder, and* one's *hair ſtand on end.* occ. Jer. v. 30. xxiii. 14. שעררת The ſame. occ. Jer. xviii. 13. שעריריה The ſame. occ. Hoſ. vi. 10. Comp. Ecclus. xxvii. 14.

שף

In Kal, *To cover, overwhelm,* as with a tempeſt or darkneſs. occ. Job ix. 17, אשר בשערה ישופני *Who* will overwhelm *me with a tempeſt.* Pſal. cxxxix. 11, *Surely the darkneſs* ישופני will cover *me*; thus *Symmachus επισκεπασει will hide,* and another Hexaplar verſion *καλυψει will cover,* and ſo *Jerome* operient. This latter text, compared with the context, appears to me to fix the true meaning of the Verb, and therefore, according to the common reading, I am obliged to underſtand it in the ſame ſenſe in the only remaining paſſage where it occurs, namely Gen. iii. 15, which in this view will contain an alluſion to that *outer darkneſs* to which Satan ſhould finally be condemned, as well as to that *darkneſs of death and the grave* to which the mortal part of the promiſed ſeed ſhould be reduced, when the *power of darkneſs* (Luke xxii. 53.) ſhould prevail againſt him. The LXX render the ſentence, *Αυτος σου τηρησει κεφαλην, και συ τηρησεις αυτου πτερναν He ſhall* keep, obſerve, watch, *thy head, and thou ſhalt* keep, or &c. *his heel.* I am not clear what they meant. See *Le Clerc*'s Note on the text*.

שפף occurs not as a V. in this reduplicate form, but as a N. שפיפן A ſpecies of *ſerpent,* probably ſo called from it's *concealing* itſelf in the ſand, or holes of a road, and infeſting travellers. occ. Gen. xlix. 17, *Dan ſhall be a ſerpent by the way, a* שפיפן *by the path, that biteth the horſe's heels, ſo that his rider falleth back-*

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* One of Dr. *Kennicott*'s MSS. in Gen. iii. 15, reads ישפך and תשפנו without the ו in the 2d order, as if the Root were שפה, and theſe readings would well agree with the Vulg. conteret (whence our Eng. Tranſlation *ſhall bruiſe*), and likewiſe with the apoſtle's συντριψει, Rom. xvi. 20. So the *Venetian* MS. lately publiſhed by *Ammon,* πληξει, and πληξεις *ſhall ſmite.* The *Complut.* LXX has τειρησει, and τειρησεις. But theſe words are *not Greek.* In ſhort I ſuſpect that the Jews have been tampering both with the *Hebrew* and Greek of this important prophecy.

ward. The Vulg. renders the word by ceraſtes *the horned ſerpent*, and *Nicander*, in his Theriacων, lin. 262, remarkably deſcribes this ſpecies as *lurking* in the ſand or wheel-tracks by the path :

> ———————εν δ' αμαθοισιν,
> Η και ἁρματροχιησι παρα ςιβον.———

The Arabs call a ſpecies of *ſerpent Sipphon* or *Supphon*, which may be the ſame as the Heb. שפיפן. See more in *Bochart*, vol. iii. p. 416, &c. and in *Michaelis*, Recueil de Queſtions, Qu. lxi.

שפח

With a radical, but mutable or omiſſible, ה. *To daſh, cruſh*, or *break by impulſe*.

I. In Niph. *To be broken* or *craggy*. occ. Iſa. xiii. 2, הר נשפה *A* craggy *mountain* (ſo *Montanus*, Montem *præruptum*), *a mountain* broken into rugged inequalities, at the deluge namely. Comp. under בקע XIII. As a participial N. שפי *A high, craggy place.* occ. Num. xxiii. 3. Maſc. plur. שפים *Craggy* or *rugged eminences*. Jer. iii. 2. xiv. 6. (where LXX ναπη *woody cliffs*, and Vulg. rupes *rocks*) & al. שפיים The ſame. occ. Iſa. xli. 18. (where LXX ορεων *mountains*) xlix. 9. Jer. iii. 21.

I. In Kal, Intranſitively, It is ſpoken of the bones of a perſon emaciated. occ. Job xxxiii. 21, *And his bones* (*which*) *they did not ſee*, שפו are craggy, Eng. Tranſlat. ſtick out. To this ſenſe the Vulg. Et oſſa, quæ tecta fuerant, *nudabuntur*, *And his bones*, *which had been covered*, ſhall be made bare.

III. As a N. fem. plur. שפות. occ. 2 Sam. xvii. 29; where שפות בקר "is uſed for ſome ſort of proviſions, and tranſlated *cheeſe of kine*, but perhaps was *fleſh of kine*, or *beef*, prepared in ſuch a manner as we call *potted*, by *beating* and *bruiſing*." Thus *Bate*, in the *Appendix* to his *Enquiry into the Similitudes*, p. 258. And his conjecture is confirmed by obſerving that the eaſtern people in modern times prepared *potted fleſh* for food on a march or journey. Thus *Buſbequius* (Epiſt. iii. Legat. Turcic. p. 173, edit. *Elzevir*), ſpeaking of the Turkiſh ſoldiers going on an expedition into Perſia, ſays, "Some of them filled a leathern bag (ſiccatæ et in pollinem redactæ carnis bubulæ) *with beef dried, and reduced to a kind of meal*, which they uſe with great advantage, as affording a ſtrong nouriſhment." And Dr. *Shaw*, Preface to Travels, p. xi. mentions *potted fleſh* as part of the proviſions carried with him in his journey through the Arabian deſerts.

IV. As a N. fem. שפה, in Reg. שפת, plur. שפתים, and שפתות.

1. *The lip*, ſo called, from *ſqueezing* or *breaking* the air into diſtinct articulations in ſpeaking. Pſ. xxii. 8. xxxiv. 14. Prov. iv. 24. Cant. iv. 3, & al. freq.
   דבר שפתים *A word* or *talk* of the lips, i.e. *mere* talk. 2 K. xviii. 20. Iſa. xxxvi. 5. Prov. xiv. 23.
   איש שפתים *A man* of lips, i. e. a *vain* prater. Job xi. 2.
   Hence *chap*, *chaps*.

And becauſe the *lip* is one of the chief organs or inſtruments of ſpeaking, hence

2. *Speech, language.* Iſa. xxxiii. 19. Ezek. iii. 5, 6. Iſa. xxviii. 11, 12. Comp. 1 Cor. xiv. 21, 22.
3. *Speech, talk.* Job xii. 20. Prov. vii. 21. xii. 19. xvii. 4. Lam. iii. 62. Comp. Pſ. xii. 3, 5. And thus I apprehend the word is uſed in thoſe controverted paſſages, Gen. xi. 1, 6, 7, 9; and that the meaning of the former part of this chapter in brief is this; that mankind in general כל הארץ (comp. Gen. vi. 12. 1 K. x. 24.) were unanimous in their *ſpeech* or *talk*, and appeared ſo in their *ſentiments*, *intentions*, or *deſigns** (probably becauſe united under one *political* government), and coming to the delightful plain of *Shinar*, they intended all to ſettle there, inſtead of ſpreading themſelves into the unknown countries of the earth, and to this purpoſe encouraged one another *to build a city*, and *a high tower* or *temple*†, to prevent their ſeparation, *leſt*, ſay they, *we be ſcattered abroad over the face of the whole earth*, but that God miraculouſly

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* Since writing the above, I am glad to find the interpretation here propoſed confirmed by the learned *Vitringa*, Obſervationes Sacræ, lib. i. cap. ix. whom ſee.

† It is very probable that this tower was *originally* deſtined to idolatrous worſhip (ſee Targum *Jeruſalem*, and of *Jonath. Ben Uziel* on Gen. xi. 4), to which it is well known that it ſerved in after ages. Hence it's top was to be בשמים *carried up far into the heavens*. Comp. Deut. i. 28. ix. 1. It was repaired and beautified by *Nebuchadnezzar*, and called the temple of *Bel* or *Belus*. See *Prideaux*'s Connect. vol. i. pt. i. book ii. an. 570.

Interpoſed, and *confounded* or *fruſtrated* this wicked and rebellious ſcheme, which was inconſiſtent with his will (comp. Gen. x. 25. Deut. xxxii. 8. Acts xvii. 26.), and thereby *diſperſed them over the face of the whole earth*. Comp. under עשה II.

4. *Religious confeſſion* or *ſentiment*, in particular. Pſ. lxxxi. 6; where, as * Mr. *Bate* hath juſtly obſerved, God is the ſpeaker, and therefore the words muſt be rendered, *I heard* (not, a language *I underſtood not*, but) a religious confeſſion *I acknowledged*, or *approved, not*. So † Iſa. xix. 18. Hoſ. xiv. 3. Zeph. iii. 9. Comp. Iſa. vi. 5.

5. *The edge, border, margin* of any thing, as the lips are of the mouth;—of the ſea, Gen. xxii. 17;—of a river, Gen. xli. 3;—of a curtain, Exod. xxvi. 4;—of a garment, Exod. xxviii. 32;—of a veſſel, 2 Chron. iv. 2.—of a table, Ezek. xl. 43.—of a country, Jud. vii. 22. So Ezek. xxxvi. 3, *Ye are come up* על שפת לשון *on* the edge *of the tongue*, or as we ſhould ſay in Engliſh, *ye are at the tongue's* end, i. e. *ye are become a* by-word.

V. As a N. fem. אשפה, in Reg. אשפת, *A quiver* to hold arrows, ſo called from the arrows daſhing againſt it or againſt each other, according to that of *Homer*, Il. i. lin. 45, 46, cited under נשק III. which ſee,

———αμφερεφεα τε ΦΑΡΕΤΡΗΝ,
ΕΚΛΑΓΞΑΝ δ' αρ' οϊστοι επ' ωμων χωομενοιο—

So perhaps our Eng. name *a quiver* is from its quivering or ſhaking ‡. Job xxxix. 23, & al.

VI. As Ns. שפות and אשפות *A dunghill*. See under שפת.

שפח

I. *To depreſs, humble, ſubject*. So the LXX ταπεινωσει *ſhalt humble*, and to this purpoſe the Targum ישעביד *ſhall ſubject, reduce to a ſervile condition*. occ. Iſa. iii. 17. As a N. משפח *Depreſſion, oppreſſion*, occ. Iſa. v. 7.

II. As a N. שפחה, in Reg. שפחת, *A woman of a ſervile condition, a maid-ſervant, a hand-maid*. Gen. xii. 16. xvi. 1, 2, & al. freq.

III. As a N. fem. משפחה, in Reg. משפחת, plur. משפחות, *A family, houſehold*, ſo denominated from being *ſubject to*, or *under the authority* of the maſter of the family. So in Latin familia *a family* is from famulus *a ſervant*; ſee under עמל. Deut. xxix. 17, or 18. Lev. xxv. 47. Pſ. xxii. 28, & al. freq. It is applied to the different *ſpecies* of beaſts, reptiles, and birds, Gen. viii. 19;—to different *kinds* of puniſhments, Jer. xv. 3.

שפט

" It denotes at large all *regulation* and *diſpoſal*, omnem ordinationem & diſcretionem," ſays *Cocceius*. Comp. שפה.

In Kal, *To judge, diſcern, determine, order, regulate, direct*. Gen. xvi. 5. Lev. xix. 15. Jud. iii. 10. 1 Sam. viii. 20, & al. freq. In Niph. *To be judged*. Pſ. ix. 20. Alſo, *To contend in judgment, ſet oneſelf to be judged, to plead*. Prov. xxix. 9. Iſa. xliii. 26. lix. 4. Ezek. xx. 35, 36. Comp. 1 Sam. xii. 7, where Vulg. judicio contendam *I will contend in judgment*. As Ns. שפט *A judge*. Gen. xviii. 25. Jud. ii. 18, & al. freq. שפוט or שפט *Judgment, puniſhment*. 2 Chron. xx. 9. Ezek. xxiii. 10. Exod. vi. 6. vii. 4. משפט *Judgment*. " It hath a very extenſive ſignification, including all *diſtinction, regulation, ordering, right, cuſtom*." *Cocceius*. Comp. Biſhop *Lowth* on Iſa. xlii. 1. freq. occ.

From this Root the *Suffetes*, or rather *Sufetes*, who were the ſupreme magiſtrates among the *Tyrians, Carthaginians*, and ſome other nations, and in ſome meaſure anſwered to the *Iſraelitiſh* שופטים or *Judges*, had their name *.

DER. *To ſhift* (in old Eng.), to aſſign.

שפך

I. In Kal, *To pour out, ſhed*, applied to liquids, Gen. ix. 6. Exod. iv. 9, & al. freq.—to things dry, 1 K. xiii. 5. Ezek. xxvi. 8; and metaphorically to the heart, Pſ. lxii. 9;—to the ſoul or affections, 1 Sam. i. 15;—to meditation, Pſ. cxlii. 3.—to contempt, Pſ. cvii. 40;—to anger, Lam. iv. 11. In Niph. *To be poured out*. 1 K. xiii. 3. Lam. ii. 11. Pſ. xxii. 15. In Hith. השתפך *To pour out oneſelf*, or *be poured out*. Lam. ii. 12. iv. 1. As

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* *Appendix* to *Enquiry into the Similitudes*, page 266, 7. Comp. *Crit. Heb.* p. 683, col. 1.

† See *Vitringa's* Comment on the place, and the learned Biſhop *Newton's* Diſſertations on the Prophecies, vol. i. p. 370.

‡ See *Junius's* Etymol. Anglican. in QUIVER.

* See *Prideaux*'s Connect. vol. i. an. 573; *Bochart*, vol. i. p. 472, 3; *Univerſal Hiſtory*, vol. xvii. p. 254; *Voſſius*, Etymol. Latin. in SUFES; and *Vitringa* in Iſa. vol. i. p. 670.

Ns. שפך *A pouring out.* occ. Lev. iv. 12. Fem. שפכה *An effuſion, a ſlipping* or *ſliding*, applied to the ſteps. occ. Pſ. lxxiii. 2; where the *Keri*, and at leaſt ſix of Dr. *Kennicott's* Codices have שפכו, the LXX render it εξεχυθη, and Vulg. effuſi ſunt, *were effuſed.*

II. As a N. fem. שפכה *A man's privy member*, from its functions, "*urinam & ſemen* effundens, *quaſi* fuſorium *dices.*" *Leigh.* occ. Deut. xxiii. 1. So Vulg. Veretro.

שפל

I. In Kal, *To humble oneſelf, be humbled, brought low.* Iſa. ii. 9, 11, 12, 17. xl. 4, & al. freq. In Hiph. *To humble, bring down, bring or make low.* Iſa. xxv. 11. 12. xxvi. 5, & al. freq. As a N. שפל *Low, below, deep, humble.* Lev. xiii. 20. 2 Sam. vi. 22. Ezek. xvii. 24, & al. freq. As a N. fem. plur. שפלות *Lowneſſes, remiſſneſs, hanging down*, as of the hands. occ. Eccleſ. x. 6. Comp. Iſa. xxxv. 3. Heb. xii. 12.

II. As a N. fem. שפלה *A low plain country*, as oppoſed to a mountainous one. Deut. i. 7. Joſh. ix. 1, & al. So *Holland, The Low Countries*, or *Netherlands*, have theſe Engliſh names, as alſo their French one, *Païs Bas*, from their *low* (flat) ſituation.

Der. Perhaps the Latin, *Sepelio, ſepulchrum, ſepultura*, whence Eng. *Sepulchre, ſepulture.*

שפם

Occurs not as a V. but as a N. שפם *The upper lip*, or *hair growing there, the muſtache* or *muſtachio*. So the LXX in 2 Sam. xix. 24, Μυστακα. occ. Lev. xiii. 45. 2 Sam. xix. 24. Ezek. xxiv. 17. 22. Mica iii. 7.

שפן

Occurs not as a V. in Heb. but plainly appears to be nearly related to כפן *cover in*, and to צפן *hide*; as שרב to סרב and to צרב.

I. As a N. maſc. plur. in Reg. שפני *Hiding places* or *hidden treaſures.* So the Vulg. renders the two words שפני טמוני by theſauros abſconditos. occ. Deut. xxxiii. 19.

II. As a N. שפן A kind of *unclean animal*, probably ſo called from *hiding itſelf* in *holes* or *clefts* of the rocks. occ. Lev. xi. 5. Deut. xiv. 7. Pſ. civ. 18. Prov. xxx. 26. It is in Lev. and Deut. joined with ארנבת *the hare*, and mentioned as a *ruminant* animal.

In the ſecond edition of this work I followed *Bochart's* interpretation of שפן by the *Jerboa*, i. e. the *mus jaculus* or *jumping mouſe*; but am now inclined to embrace Dr. *Shaw's* opinion, that it ſignifies the *Daman Iſrael*, or *Iſrael's Lamb*, "an animal, ſays he (Travels, p. 348.), of Mount Libanus, though common in other parts of this country [namely Syria and Paleſtine]. It is a harmleſs creature, of the ſame ſize and quality as the *rabbet*, and with the like incurvating poſture, and diſpoſition of the fore-teeth. But it is of a browner colour, with ſmaller eyes, and a head more pointed, like the *marmot's*.—As its uſual reſidence and *refuge* is in the *holes* and *clefts* of the rocks, we have ſo far a more preſumptive proof that this creature may be the *Saphan* of the Scriptures, than the *Jerboa*;" which latter he ſays, p. 177, he had never ſeen burrow among the rocks, but either in a ſtiff loamy earth, or elſe—in the looſe ſand of the *Sahara*, eſpecially where it is ſupported by the ſpreading roots of *ſpartum, ſpurge-lawrel*, or other the like plants."

Mr. *Bruce* likewiſe oppoſes the *Jerboa's* (of which he has given a curious print, and a particular deſcription in his Travels, vol. v, p. 121.) being the שפן of the Scriptures, and thus ſums up his obſervations on this ſubject, p. 127. "It is the character of the *Saphan* given in Scripture, that he is gregarious, that he lives in houſes made in the rock, that he is diſtinguiſhed for his feebleneſs, which he ſupplies with his wiſdom*; *none of theſe characteriſtics agree with the Jerboa*; and therefore, though he chews the cud in common with ſome others, and was in great plenty in Judæa, ſo as to be known to Solomon, yet he cannot be the *Saphan* of the Scripture." And in a following ſection Mr. *Bruce* contends that this is no other than what is called in Arabia and Syria *Iſrael's ſheep* [the *Daman Iſrael* of *Shaw*] and in Amhara *Aſhkoko*, of which animal alſo he has given a print, p. 139, and a minute deſcription, and thus applies to him, p. 144, the characters juſt mentioned. "He is above all other animals ſo much attached to the *rock*, that I never once ſaw him on the ground, and from among large ſtones in the mouth of *caves*, where is his conſtant *reſidence*; he is *gregarious*, and lives in families. He is in Judæa, Paleſtine, and Arabia, and conſequently muſt have been familiar to Solomon.—Prov. xxx. 24, 26, very obviouſly fix the *aſhkoko* to be the *ſaphan*, for the weakneſs there mentioned ſeems to allude to his feet, and how inadequate theſe are to dig holes in the *rock*, where yet, however, he lodges. Theſe are perfectly round; very pulpy or fleſhy, ſo, liable to be excoriated or hurt, and of a ſoft fleſhy ſubſtance. Notwithſtanding which *they build houſes in the very hardeſt rocks*, more inacceſſible than thoſe of the *rabbit*, and in which they abide in greater ſafety, not by exertion of ſtrength, for they have it not, but are truly, as Solomon ſays, *a feeble folk*, but by their own ſagacity and judgment, and therefore are juſtly deſcribed as wiſe. Laſtly, what leaves the thing without doubt is, that ſome of the Arabs, particularly *Damir*, ſay, that the *ſaphan* has no tail; that it is leſs than a cat and lives in houſes, that is, not houſes with men, as there are few of theſe in the country where the *ſaphan* is; but that he *builds houſes*, or neſts of ſtraw, as Solomon has ſaid of him, in contradiſtinction to the rabbit, and rat, and thoſe other animals that burrow in the ground, who cannot be ſaid to build houſes, as is expreſsly ſaid of him." Thus Mr. *Bruce*; and for further ſatisfaction I refer the reader to his account of the *jerboa*, and *aſhkoko*. I add, that *Jerome*, in his Epiſtle to *Sunia* and *Fretela* cited by *Bochart*, ſays the שפנים are a kind of "animal not larger than a hedge-hog, reſembling a mouſe and a bear;" (the latter, I ſuppoſe, in the clumſineſs of its feet) whence in Paleſtine it is called *αρκτομυς*," q. d. *the bear-mouſe*; and that "there is great abundance of this genus in thoſe countries, and that they are always wont to dwell in the caverns of the rocks, and caves of the earth." This deſcription well agrees with Mr. *Bruce's* account of the *aſhkoko*. And as this animal bears a very conſiderable reſemblance to the *rabbit*, with which *Spain* anciently abounded, it is not improbable, but the Phenicians might, from שפן, call that country שפניה, whence are derived its Greek, Latin, and more modern names; and accordingly on the reverſe of a medal of the emperour *Adrian* (given by * *Scheuchzer*, tab. ccxxxv.) *Spain* is repreſented as a woman ſitting on the ground with a *rabbit* ſquatting on her robe.

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* See Prov. xxx. 24, 26, and Pſ. civ. 18, in Heb.

שפע

Occurs not as a V. in Heb. but in Chaldee ſignifies, *To flow together, be abundant*, ("affluxit, abundavit." *Caſtell.*) and in Syriac, *To overwhelm, overflow*; accordingly *Aquila* has given the idea of the word, Deut. xxxiii. 19, by rendering it *πλημμυρα inundation*; and ſo the Vulg. in Iſa. lx. 6. Ezek. xxvi. 10, inundatio. Comp. שבע.

I. As a N. fem. in Reg. שפעת *An inundation* or *deluge*, of waters. occ. Job xxii. 11. xxxviii. 34. Comp. שפע Deut. xxxiii. 19.

II. *Affluence*, *abundance*, of other things. occ. 2 K. ix. 17. Iſa. lx. 6. Ezek. xxvi. 10.

שפק

I. In Kal and Hiph. *To clap*, *ſtrike*, or *ſmite together*, as the hands, and that whether in contempt and inſult. occ. Job xxvii. 23; where twenty-ſeven of Dr. *Kennicott's* Codices now read יספק, as three more did originally. LXX κροτησει.—or in applauſe. occ. Iſa. ii. 6, where ſeven of Dr. *Kennicott's* Codices read יספיקו. Comp. Root ספק. As a N. שפק *A clapping* of the hands in deriſion, *an exploding*. occ. Job xxxvi. 18. Comp. under כת III.

II. *To ſuffice*, as the verb ſignifies both in Chaldee and Syriac (ſee *Caſtell*), and as we may well ſuppoſe the *Syrian* Benhadad would apply it. occ. 1 K. xx. 10.

שפר

It occurs not as a V. in Heb. (ſee below Chald. Senſe V.) but the idea is *ſeemly*, *goodly*, *elegant*, *beautiful*, or the like.

I. As a N. שפר *Seemlineſs*, *beauty*; ſo LXX, καλλος. occ. Gen. xlix. 21, אמרי שפר *Branches of* beauty. Comp. Dan. iv. 9, 18, or 12, 21, and under אל XVII. Alſo, *Goodly*, *fair*, as an inheritance. occ. Pſ. xvi. 6.

II. As a N. fem. שפרה is applied to the *ſerenity and beautiful appearance* of the heavens after a ſtorm, *Στερεωμα καθαϱιοτητος*, Ecclus. xliii. 1. occ. Job xxvi. 13, *By his wind the heavens* שפרה (become) a ſerenity or ſerene; when in *Virgil*'s language, Æn. i. lin. 147,

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* See alſo *Addiſon* On Medals, dialogue ii. ſeries iii. fig. 6.

> Collectaſque fugat nubes, ſolemque reducit.

See *Scott* on the text, and comp. below שפרפר.

III. As a N. שופר and שפר, plur. שופרות *A trumpet*, from it's *goodly*, *majeſtic*, *chearing* ſound. Exod. xix. 16. Lev. xxv. 9. Joſh. vi. 3, & al. freq. On Jud. vii. 16, &c. ſee *Niebuhr*, Deſcription de l'Arabie, p. 263; and *Harmer*'s Obſervations, vol. iv. p. 237.

IV. As a N. with a formative א, אשפר *A handſome piece*, of fleſh namely. occ. 2 Sam. vi. 19. 1 Chron. xvi. 3. The LXX render it in Sam. by *εσχαριτην* *a roaſt*, *a piece of roaſted* or *broiled fleſh*, the Vulg. aſſaturam carnis bubulæ *a roaſt of beef*, and in Chron. partem aſſæ carnis bubulæ *a piece of roaſted beef*.

V. Chald. *To be good*, *ſeemly*, *right*. occ. Dan. iii. 32, or iv. 2, 24, or 27. vi. 1, or 2. As a participial N. שפיר *Goodly*, *fair*, *beautiful*, as the branches of a tree. occ. Dan. iv. 9, 18, or 12, 21.

שפרר Occurs not as a V. in this reduplicate form, but as a N. שפרור *A grand tent* or *pavilion*. occ. Jer. xliii. 10.

שפרפר Chald. As a N. emphat. שפרפרא *The clear morning-light* or *morning*. occ. Dan. vi. 19. Comp. above Senſe II. The Chaldee Targums uſe the word in the ſame ſenſe in Job iii. 4, for the Heb. נהרה; in Iſa. lviii. 8, for שחר; in Iſa. lxii. 1, for נגה.

שפת

In general, *To put* or *ſet in order*, *to diſpoſe*. Comp. שפט.

I. *To ſet* or *put on*, as a pot on the fire-ranges for boiling. occ. 2 K. iv. 38. Ezek. xxiv. 3.

II. As a N. maſc. plur. שפתים *Fire-ranges*, *rows of ſtones* on which the caldrons or pots were placed for boiling, ſomewhat like, I ſuppoſe, but of a more durable ſtructure than, thoſe which *Niebuhr*, Voyage, tom. i. p. 188, ſays are uſed by the wandering Arabs. "Their fire-place is ſoon conſtructed; they only ſet their pots *upon ſeveral ſeparate ſtones* (ſur des pierres detachées), or over a hole digged in the earth." occ. Pſ. lxviii. 14; where lying among theſe denotes the moſt abject ſlavery; for this ſeems to have been the place of reſt allotted to the vileſt ſlaves. So old *Laertes*, grieving for the loſs of his ſon, is deſcribed in *Homer*. Odyſſ. xi. lin. 189—190, as in the winter ſleeping *where the ſlaves did*, *in the aſhes near the fire*:

> ——ὅθι Δμωες ενι οικῳ
> Εν κονι, αγχι πυρος——

Comp. Odyſſ. vii. lin. 153, 154, 160, and *Harmer*'s Obſervations, vol. iii. p. 55. As to Ezek. xl. 43, the meaning of שפתים in that text is very dubious, the Vulg. Tranſlation of it by labia *lips*, meaning I ſuppoſe *borders* or *edges*, ſeems as probable as any. Comp. שפה IV. 5.

III. *To diſpoſe*, *place*. occ. Pſ. xxii. 16.

IV. *To diſpoſe*, *ordain*. occ. Iſa. xxvi. 12.

V. As a N. maſc. plur. משפתים *The regular diviſions* in a ſtall or ſtable, i. e. *the bars* or *boards which divide it into diſtinct ſtandings*. occ. Gen. xlix. 14. Alſo, *Sheep-folds*, or *pens* for *ſheep*. occ. Jud. v. 16.

VI. As a N. אשפות, plur. אשפתות *A dung-hill*, *a heap of dung* or *ordure*. The Heb. is a name of decency, like the Eng. *Lay-ſtall*. 1 Sam. ii. 8. Pſ. cxiii. 7. Lam. iv. 5; all which paſſages ſeem to refer to the ſtocks of *cow-dung* and other *offal ſtuff*, which the eaſterns for want of wood were obliged to *lay up* for fewel. See *Harmer's* Obſervations, vol. i. p. 254.

One of the gates of Jeruſalem was called שער האשפות. occ. Neh. ii. 13. iii. 14. xii. 31. iii. 13; in which laſt cited text the common printed editions have השפות, but the true reading ſeems to be האשפות, as ſix of Dr. *Kennicot's* Codices give it.

VII. As a N. fem. in Reg. שפת, plur. שפתים, and שפתות *A lip*. See under שפה IV.

שן See שיצי among the Pluriliterals.

שצף

Occurs not as a V. but as a N. שצף *Little*, *ſmall*, or *ſhort*. Once, Iſa. liv. 8; where the LXX *μικρῳ* *a little*, Vulg. momento *a moment*.

שק

I. In Kal, *To move*, *run*, or *puſh forwards*, as locuſts. occ. Joel ii. 9. As a N. משק *A motion*, *running* or *puſhing forwards*. occ. Iſa. xxxiii. 4. (Comp. below שקק I.

and שקשק) Alſo, *One who runs about.* occ. Gen. xv. 2, ובן משק ביתי *And the ſon of* him who runs about *my houſe*, and ſo ſuperintends it (thus *Theodotion* ὁ υιος τȣ επι της οικιας μȣ), i. e. of my houſe-ſteward (ſo Vulg. filius procuratoris domus meæ), דמשק הוא namely *this Dammaſec* (thus LXX ȣτος Δαμασκος, and Vulg. iſte Damaſcus), אלי עזר (in two words, comp. under חרצב) *is my help*, "or hope and dependance, i. e. for an heir, as it follows." Mr. *Bate's* Note in his *New and Literal Tranſlation*, where ſee more.

II. As a N. שק *A ſack* or *large bag* made of coarſe hair (comp. Rev. vi. 12.), or the like, into and out of which things dry, as corn, &c. are *moved*, *ſhot*, or *made to run*. Gen. xlii. 25, 27, 35. Alſo, *Sackcloth*. Gen. xxxvii. 34, & al. freq.

Hence Greek Σακκος, Lat. *ſaccus*, Eng. *ſack*; a word which, as hath been often obſerved, has from the Hebrew paſſed into many other, particularly the north-weſtern, languages. *Menander* cited by *Porphyry* De Abſtin. lib. iv. cap. 15, takes notice of the *Syrians* obſerving the ancient cuſtom of wearing *ſackcloth* in times of *religious humiliation:*

——παραδειγμα τȣς Συρȣς λαβε——
——ειτα ΣΑΚΚΙΟΝ ελαβον, εις δ' ὁδον
Εκαθισαν αυτοι επι κοπρȣ, και την θεον
Εξιλασαντο τȣ ταπεινωσαι σφοδρα.

They then wear *ſackcloth*, and beſmear'd with filth
Sit by the public road, in humbleſt guiſe,
Thus placating the dread Atergatis.

And it appears from *Plutarch* De Superſtit. tom. ii. p. 168, D. edit. *Xylandr.* that the ſame was ſometimes practiſed among the Greeks: Εξω καθηται ΣΑΚΚΙΟΝ εχων, κ.τ.λ. The ſuperſtitious man ſits out of doors wearing *ſackcloth*, or ſordid rags, and often rolls himſelf naked in the dirt.—Comp. under עפר I.

III. As a N. שוק *A ſtreet*, where men, &c. *paſs*, or *puſh forward*. occ. Prov. vii. 8. Eccleſ. xii. 5. Cant. iii. 2. The word is metaphorically applied, Eccleſ. xii. 4, in a collective ſenſe, to "thoſe *open ways* or *paſſages* in the *body of man*, which the matter of nouriſhment *paſſeth along* without lett or moleſtation." See King Solomon's Portrait of Old Age, &c. by Dr. *Smith*, p. 108, 3d edit.

IV. As a N. שוק *The leg* of a man, or *fore-leg* of an animal, which is eminently formed for, and is a principal organ of their *motion* or *puſhing forward*. Exod. xxix. 22. Deut. xxviii. 35. Jud. xv. 8. Prov. xxvi. 7. Cant. v. 15. Iſa. xlvii. 2.

In Jud. xv. 8, Samſon ſmote the Philiſtines שוק על ירך, literally, *leg upon thigh*, with a great ſlaughter, i. e. either after they were fallen upon their knees, in ſuch a manner *that their legs touched their thighs*, or rather, ſo as to bring them to the ground, and *make their legs touch their thighs*.

In 1 Sam. ix. 24, Samuel reſerves for Saul השוק והעליה *the ſhoulder, and what was upon it* (ſo LXX according to the *Alexandrian* and *Complutenſian* reading, την κωλεαν και το επ' αυτης), as a *delicacy* namely, for him whom God hath appointed king. Thus *Abdolmelich*, the *Arabian Chaliph*, propoſes as a treat for his friend, a leg or a *ſhoulder* of a ſucking lamb well roaſted, and *covered over with butter and milk*. See more in Mr. *Harmer's* Obſervations, vol. i. p. 319, &c.

V. It expreſſes *eager deſire* or *appetite*, *To run towards in affection, to deſire eagerly*, appetere. It occurs not in this ſenſe as a V. in the ſimple form (comp. below שקק II.), but hence as a N. fem. in Reg. תשוקת *Eager deſire*. occ. Gen. iii. 16. iv. 7. Cant vii. 10.

שקק I. *To run* or *ruſh forwards violently*. occ. Iſa. xxxiii. 4.

II. *To deſire earneſtly, have eager appetite*. occ. Pſ. cvii. 9. Prov. xxviii. 15. Iſa. xxix. 8.

שקשק In Hith. השתקשק *To run* or *puſh forward violently, repeatedly*, or *in great numbers*. occ. Nah. ii. 5.

שקד

I. In Kal, *To wake, watch*. Pſ. cii. 8. cxxvii. 1. Jer xxxi. 28, & al. In Niph. *To wake, be watchful, wakeful*. occ. Lam. i. 14. נשקד He is awake, or hath watched, *over my tranſgreſſions*. So the LXX εγρηγορηθη επι τα ασεβηματα μȣ. Comp. Jer. v. 6. Dan. ix. 14. Job xxi. 32, ועל גדיש ישקוד "*Et ad tumulum* vigilat aliquis, vigilatur." *Coccius*, rightly; *and they* (indefinitely, French *on*) watch over *his tomb*, i. e. to keep it clean and nice with plants, flowers, and verdure, as it follows in the text, and as is ſtill the cuſtom in the Eaſt. So

Sandys, Travels, fol. p. 56, ſays that "the Turks of a ſecond condition are buried in their *gardens* in ſepulchres—ſet with *varieties of flowers* according to the cuſtom of the Pythagoreans and univerſal wiſhes of Ethniſm (*Juvenal*, ſat. vii. lin. 207, 8.), they being as they thought ſenſible of burden, and delighted with *ſavours* or with the honour therein done them." And *Haſſelquiſt*, Travels, p. 28, ſpeaking of Smyrna, " The burying-places of the Turks are handſome and agreeable, which is owing chiefly to the *many fine plants* that grow in them, and which they *carefully place over the dead:* cypreſſes of remarkable height and an innumerable quantity of roſemary were the plants chiefly found here. The latter were now in full bloſſom, and afforded a delicious odour, &c." Comp. 2 K. xxi. 18, 26. John xix. 41; *Arnald* on Ecclus. xlvi. 12; *Complete Syſt. of Geog.* vol. ii. p. 306, col. ii. and *Harmer's* Obſervations, vol. iii. p. 443.

II. As a N. שקד *The almond tree*, " *quæ* prima *inter arbores* evigilat, becauſe this tree, before all others, *firſt waketh* and riſeth from it's winter repoſe: [*] it flowers in the month of *January*, and by *March* brings it's fruit to maturity [that is, in the hot ſouthern countries]. The *forwardneſs* of this fruit-bearing tree is intimated unto us by the viſion of *Jeremy*; for *the word of the Lord came unto* him, *ſaying, Jeremiah, what ſeeſt thou? And I ſaid, I ſee a rod* שקד of an almond tree. *Then ſaid the Lord unto me, thou haſt well ſeen, for* שקד אני על *I am haſtening*," [†] or rather *I am* waking or watching *over*, or *on account of*, *my word to fulfil it.* So the LXX, εγρηγορα εγω επι—and Vulg. vigilabo ego ſuper—occ. Jer. i. 11. Eccleſ. xii. 5. Alſo, The *almond fruit*. occ. Gen. xliii. 10. Num. xvii. 8. Hence as a Participle Huph. maſc. plur. משקדים *Made like almonds, almond-ſhaped.* occ. Exod. xxv. 33, 34. xxxvii. 19, 20.

It is probable from Num. xvii. 6—8, that the chiefs of the tribes bore each an *almond* rod as emblematical of their *vigilance*; and Aaron's dead *almond* rod, that bloſſomed and bore fruit, was a very proper emblem of him who *firſt roſe from the dead.* And as the *Light* appears firſt to affect the ſame *ſymbolical tree*, it was with great propriety that the bowls of the *golden candleſtick* were ſhaped like *almonds.*

שקה

With a radical, but mutable or omiſſible, ה.

In general, *To irrigate, wet, moiſten with water* or *other liquor.*

I. In Hiph. *To irrigate, wet, moiſten, water*, as the earth, Gen. ii. 6.; comp. ch. xiii. 10.—the mountains, Pſ. civ. 13.—a garden, Gen. ii. 10.—a wood, Eccleſ. ii. 6. In Niph. *To be watered.* occ. Amos viii. 8, ונשקה *and* watered *as (by) the river of Egypt*, i. e. *overflowed* with enemies and calamities as the Nile *overflows* Egypt. But obſerve that the *Keri*, the *Complutenſian* edition, and twelve of Dr. *Kennicott's* MSS. now read, as four more did originally, נשקעה *ſink down.* Comp. ch. ix. 5. " The riſing and *falling* of the ground *with a wave-like motion*, and its leaving its proper place and bounds on occaſion of an earthquake, are juſtly and beautifully compared to the ſwelling, the overflowing, and the ſubſiding of the Nile." Biſhop *Newcome.*

II. In Hiph. *To be wet, moiſt*, as the vats with wine and oil. occ. Joel ii. 24. iii. or iv. 13.

III. *To moiſten*, as marrow doth the bones of a healthy well fed perſon. occ. Job xxi. 24. As a participial N. שקוי *Such moiſtening* or *moiſture.* occ. Prov. iii. 8. Comp. under next ſenſe.

IV. In Kal and Hiph. *To give drink to, cauſe* or *let to drink*, whether men or animals, as Gen. xix. 32. xxi. 19. xxiv. 14, [*] 18, 46. xxix. 3, 7. Num. v. 24. xx. 8.

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[*] Thus *Pliny*, Nat. Hiſt. lib. xvi. cap. 25, *Floret* prima omnium amygdala *menſe Januario, Martio vero pomum maturat.* So Dr. *Shaw*, Travels, p. 144, ſays, that in Barbary *the almond, the moſt early* bearer, flowers in *January*, and gives it's fruit in the beginning of *April. Ruſſel*, Nat. Hiſt. of Aleppo, p. 13, ſpeaks of " *the almond tree* (near Aleppo), when lateſt, being in bloſſom *before the middle of February*; *Haſſelquiſt*, Travels, p. 25, 6, ſays that on *February the twelfth*, " *the almond-tree* flowered around Smyrna on bare boughs; and Dr. *Chandler*, ſpeaking of Smyrna, " *Early in February the almond-tree* bloſſomed." Travels in Aſia Minor, p. 79.

[†] *King Solomon's Portraiture of Old Age*, by Dr. *Smith*, p. 142. Comp. Amos viii. 1, 2, in Heb.

[*] See this paſſage agreeably illuſtrated in *Niebuhr*, Voyage, tom. ii. p. 332, 3.

Eſth. i. 7, & al. freq. As a N. fem. שקת, plur. שקתות *A drinking- or watering-trough.* occ. Gen. xxiv. 20. xxx. 38. As a participial N. שקוי (formed as שבוי from שבה), *Drink.* occ. Pſ. cii. 10. Hoſ. ii. 5. As a N. maſc. משקה, plur. משקים *One who furniſheth or provideth drink, a butler, cup-bearer.* Gen. xl. 1, 2, & al. freq.

From this Root, no doubt, are derived the names of the ΣΑΚΕΑΙ ἡμεραι *Sakean* days, and of ΣΑΚΑΙΑ, idolatrous *drunken* feaſts of the Babylonians and Perſians. See *Selden* De Diis Syris, ſyntag. ii. cap. 13, and *Glaſſii* Philologia Sacra, lib. iv. tract. iii. obſerv. xiii. p. 1334. edit. *Lipſ.* 1743.

שקק *To drench with moiſture, water plenteouſly.* occ. Pſ. lxv. 10; where LXX, ἐμεθυσας, and Vulg. inebriaſti, *thou haſt inebriated, Symmachus* ϖοτισεις *thou ſhalt water*, and *Jerome* irriga *irrigate, water.*

Der. Lat. *Succus* juice, whence Eng. *ſucculent, ſucculence*; perhaps Lat. *ſugo*, Eng. *to ſuck.* Alſo, *to ſoak*, and *ſhuckiſh*, a word uſed in ſome parts of England for wet, moiſt.

שקט

In Kal and Hiph. *To be quiet, at quiet*, or *reſt.* Joſh. xi. 23. Ruth iii. 18. Job iii. 13. Iſa. vii. 4. In Hiph. *To quiet, make quiet.* Pſ. xciv. 13. Prov. xv. 18. As a N. שקט *Reſt, quietneſs.* 1 Chron. xxii. 9.

Der. *Squat.*

שקל

I. In Kal, *To weigh.* 2 Sam. xiv. 26. Job xxxi. 6. Iſa. xl. 12. In Niph. *To be weighed.* Job vi. 2. Ezra viii. 33. As a N. משקל *Weight.* Gen. xxiv. 22. & al. freq. For 2 Sam. xii. 30, ſee under מלך V. Job xxviii. 25,—*when he conſtituted* the weight *of the ſpirit* or *groſs air*, and ſo regulated what is called *the preſſure of the atmoſphere*,—a regulation of the utmoſt importance to men and animals. See *Jones*'s Phyſiological Diſquiſitions, p. 232.

II. As a N. fem. משקלת *A weight uſed to eſtimate perpendicularity, a plummet.* occ. 2 K. xxi. 13. Iſa. xxviii. 17.

III. In Kal, *To weigh money, pay* it *by weight*, appendere. Gen. xxiii. 16. Jer. xxxii. 9. 10. In Niph. *To be* thus *weighed* or *payed.* Job xxviii. 15. Comp. Gen. xliii. 20. "This practice of weighing money, ſays Monſ. *Volney*, is cuſtomary and general in Syria, in Egypt, and in all Turkey. No piece, however light, is refuſed: the tradeſman takes out his money-weights *(trébuchet)* and values it. It is the ſame as in the time of Abraham, when he bought his burying-ground." Voyage en Syrie, tom. ii. p. 389.

IV. As a N. שקל *A Shekel, The weight*, by way of eminence, or *the ſtandard weight* among the Iſraelites, to which all their other weights were reduced, as they are in *England* to our *pound*, a word derived in like manner from the Latin *pendo* to weigh. The Jewiſh *ſhekel* was, according to Bp. *Cumberland*, equal to nine pennyweights and three grains troy, i. e. to the Roman, or (nearly) to our avoir-dupois, *half ounce.* In money the Biſhop reckons the *ſhekel* of ſilver to be equal to 2*s.* $4\frac{1}{4}$*d.* But *Michaelis*, Supplem. ad Lex. Heb. p. 367, eſtimates the weight of the *ſhekel* at no more than one gros $20\frac{2}{5}$ grains, or $92\frac{2}{5}$ grains *Paris* weight; and it's value in ſilver, according to his eſtimation of the ſilver talent given under כבר 3. (of which the *ſhekel* is the 3000th part), will amount to little more than eleven pence Engliſh. The weight of Abſalom's hair, mentioned 2 Sam. xiv. 26, will, according to *Michaelis*'s account, be little more than two *Paris* pounds, inſtead of $6\frac{1}{4}$ pounds avoirdupois, as others have reckoned it. And the weight of Goliath's armour, 1 Sam. xvii. 5, 7, will be proportionally reduced.

The ſhekel of the ſanctuary, mentioned Exod. xxx. 13, & al. was not different in weight from the *common* or *civil ſhekel*, as is evident from Exod. xxx. 13, compared with Ezek. xlv. 9, 12; from which paſſages it is plain they were *both* equal to *twenty gerahs*; and beſides, all eſtimations are expreſsly ordered, Lev. xxvii. 25, to be made according *to the ſhekel of the ſanctuary*, containing *twenty gerahs.* The reaſon of the appellation, *ſhekel of the ſanctuary*, was, becauſe the ſtandard of this, as of all other weights and meaſures, was kept *in the ſanctuary*, according to 1 Chron. xxiii. 29; as with us in the exchequer.

V. *To ponder, weigh mentally.* It occurs not as a V. in this ſenſe, but as a participial N. שקל *A ponderer, conſiderer.* occ. Iſa. xxxiii. 18; where LXX, *οἱ συμβελευοντες the counſellors.*

Der. Old. Eng. *To ſkill,* to be of weight or importance, *a ſcale* for weighing.

שקם

Occurs not as a V. but as a N. maſc. plur. שקמים *Sycamore-* or *Sycamine-Trees* and *—Fruit.* 1 Kings x. 27. Amos vii. 14. Fem. שקמות *Sycamore-trees.* occ. Pſ. lxxviii. 47. The LXX and *Theodotion* render the word Συκαμινοι, *Aquila* and *Symmachus* by Συκαμοροι, a ſpecies of trees, "called *the Egyptian fig-tree.* It's Greek name Συκαμορος is compoſed of συκος *(ſycos) a fig-tree,* and μορος *(moros) a mulberry-tree.* It partakes of the nature of each of theſe trees; of the mulberry-tree in it's leaves, and of the fig-tree in it's fruit, which is pretty like a fig in it's ſhape and bigneſs. This fruit grows neither in cluſters, nor at the end of the branches, but ſticking to the trunk of the tree. It's taſte is pretty much like a wild fig." *Calmet*'s Dictionary in *Sycamore.* Comp. under בלם, and ſee *Scheuchzer,* Phyſica Sacra on 1 K. x. 27, and tab. ccccl xiv. *Shaw*'s Travels, p. 435; *Harmer*'s Obſervations, vol. ii. p. 309, &c.; and Biſhop *Lowth* on Iſa. ix. 9.

שקע

I. In Kal, *To ſink, ſubſide,* as fire. occ. Num. xi. 2. To this purpoſe the LXX *εκοπασε.*

II. In Kal, *To ſink, be ſunk,* as in water. occ. Jer. li. 64; or, as the water itſelf. occ. Amos ix. 5. Comp. Amos viii. 8, under שקה I. In Hiph. *To cauſe to ſink,* as in water. occ. Job xl. 20, or xli. 1, *Thou canſt drag Leviathan with a fiſh-hook,* ובחבל תשקיע לשונו *and his tongue with a cord (which)* thou ſinkeſt, or letteſt down. Alſo, *To cauſe to ſubſide,* and ſo *make clear,* as water that had been fouled or muddied. occ. Ezek. xxxii. 14; where LXX, *ἡσυχασει, ſhall be* quiet, and Targum אשקיט *I will make quiet,* and Vulg. puriſſimam reddam *I will* make *very pure.* So, as a N. משקע rendered *Deep,* but ſeems rather to mean *clearneſs,* or *what is clear.* occ. Ezek. xxxiv. 18.

Der. Gothic ſigquan, Saxon ſencan, and Eng. *ſink.*

שקף

I. In Kal, Intranſitively, *To look, turn towards,* or *front* an object. Though it may ſometimes imply *ſeeing,* yet it does not ſtrictly expreſs it; ſo it is joined with ירא *he ſaw,* Gen. xix. 28. xxvi. 8. 2 Sam. xxiv. 20. In Hiph. The ſame. Deut. xxvi. 15. 2 K. ix. 32. Pſ. xiv. 2. liii. 3. In Niph. Intranſitively, *To be turned,* ſo *to look.* See Jud. v. 28. 2 Sam. vi. 16. 2 K. ix. 30. Cant. vi. 9. It is applied to a mountain, as *βλεπειν* in Greek, and *look* in Eng. Num. xxi. 20. (where LXX *βλεπον*) xxiii. 28. Comp. Jer. vi. 1, and ſee *Greek* and *Eng.* Lexicon under Βλεπω VII.

II. As a N. שקף, plur. שקפים, *A window to look out at.* So *Aquila* in 1 K. vii. 4, *αποβλεπτας.* 1 K. vi. 4, חלוני שקפים אטמים *Openings* or *apertures,* i. e. in the walls, *for* windows *which ſhut.* This text ſhows the difference between חלון and שקף. It occurs alſo 1 K. vii. 4, 5.

III. As a N. משקוף *The frontiſpiece* or *lintel* (ſo *Aquila* Ὑπερθυρον, and Vulg. Superliminare) of a door, thus called as being the moſt *conſpicuous* part belonging to it. occ. Exod. xii. 7, 22, 23; where ſprinkling the blood of the paſchal lamb *on the two ſide-poſts, and on the upper door-poſts,* was, as Mr. Bate has juſtly remarked, "*making oſtentation* of the blood of Chriſt, and *glorying* in it as the ſalvation of the houſe."

Der. Greek *Σκεπτομαι* to look, whence *σκοπος,* and Eng. *ſkeptic, ſkeptical, ſkepticiſm, ſcope,* and from the compounds *επισκεπτομαι, επισκοπος, επισκοπη,* &c. Lat. *epiſcopus,* Eng. *epiſcopal, epiſcopacy,* * *biſhop,* French *evêque,* &c. See alſo the Derivatives under שוף, which perhaps ſhould rather be referred to this Heb. Root. Let the reader judge.

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* It may not be amiſs to remark, for the ſake both of the friends and enemies of etymological enquiries, that the French *Evêque,* and Eng. *Biſhop,* have not one letter the ſame, though both undoubtedly derived from the Greek Επισκοπος, or Lat. *Epiſcopus.* And to this obſervation may I be permitted to add another etymology, than which, *at firſt ſight,* nothing can appear more whimſical and abſurd? I mean that of the Eng. *ſtrange* and *ſtranger,* from the Greek præpoſition Ex, out, from. Thus however runs the pedigree: Ex, εξ, Lat. *ex, extra, extraneus,* Old French *eſtrange, eſtranger* (now *étrange, étranger*), Eng. *ſtrange* and *ſtranger.*

שקץ

To *abominate, abhor, deteſt,* as unclean and filthy. Lev. xi. 11, 13. Pſ. xxii. 25. Alſo, *To make abominable* or *filthy, to pollute.* Lev. xi. 43. xx. 25. As a N. שקץ and שקוץ, *An abomination, abominable thing.* Lev. vii. 21. xi. 10, 41, 42, 43. Theſe three laſt texts ſhew that the term שקץ is peculiarly applied by Moſes to *reptiles,* which it likewiſe ſeems to denote in Iſa. lxvi. 17, where ſee *Vitringa,* and comp. Ezek. viii. 10.

שקץ is particularly applied to the heathen *idols,* 1 K. xi. 5, 7. 2 K. xxiii. 13, & al. freq.

שקר

In Kal, *To lie, ſpeak, act,* or *deal falſely.* Gen. xxi. 23. Lev. xix. 11. Pſ. xliv. 18, & al. freq. In Hiph. *To deceive.* occ. Iſa. iii. 16, משקרות עינים Deceiving *with (their) eyes,* which the Targum explains by מסרבקן עינין having *their eyes* tinged with ſtibium; and Biſhop *Lowth* renders, " falſely ſetting off *their eyes* with paint." The LXX however interpret the words by εν νευμασιν οφθαλμων, and Vulg. by *nutibus* oculorum, with winks or leers *of the eyes*; which our Tranſlation well expreſſes *with* wanton *looks,* the " oculorum *mobilis petulantia*" of *Petronius Arbiter.* And to this latter expoſition I own myſelf moſt inclined. Comp. Ecclus. xxvi. 9, and *Arnald* there. As a N. שקר *A lie, a falſe* or *deceitful word* or *thing.* Exod. v. 9. xx. 16. Pſ. xxxiii. 17. Prov. xxxi. 30. Iſa. xliv. 20, & al. freq.

שקת See under שקה IV.

שר

I. *To regulate, direct, rule.* So LXX, Αρχω. occ. Jud. ix. 22. (comp. ver. 6. (Prov. viii. 16. Iſa. xxxii. 1. This Root in ſenſe as well as in ſound bears a reſemblance to ישר *to be* or *make ſtraight,* and to שרה *to have power, ſtrength*; and in ſome particular inſtances it may be difficult to determine whether a word belongs to one or to another of theſe Roots, but ſtill the notions of *ſtraightneſs, power,* and *regulation,* are different. I would however refer ישר Job xxxvii. 3, and תשרי *thou haſt gone ſtraight, directly,* Iſa. lvii. 9, to ישר I. which ſee. As a participial N. שר, plur. שרים, in Reg. שרי, *A director, ruler, commander, chief.* Gen. xii. 15. xxi. 22. xxxix. 1, 21. xl. 2. Joſh. v. 14, 15, & al. freq.

Hence French *Sieur,* whence *Monſieur,* Eng. *Sir, Sire.*

As a Participle or participial N. fem. ſing. in Reg. שרתי (formed either poetically with the י paragogic, or rather with י *my* poſtfixed, as רבתי in the ſame verſe, ישבתי and מקננתי Jer. xxii. 23, שכנתי Jer. li. 13, ישבתי Ezek. xxvii. 3. Comp. קנן I. under קנה) *A directreſs, lady, princeſs.* occ. Lam. i. 1. Plur. שרות *Chief women, princeſſes, ladies.* occ. Jud. v. 29. 1 K. xi. 3. Eſth. i. 18. Iſa. xlix. 23. As a N. fem. משרה *Regulation, direction, rule, government.* occ. Iſa. ix. 5, 6, or 6, 7.

II. *To regulate by meaſure.* It occurs as a Participle paoul fem. in Kal, Iſa. xxviii. 25, חטה שורה Meaſured *wheat, wheat* of a certain meaſure. So Biſhop *Lowth* (Prælect. X.) Far *certâ menſurâ.* As a N. fem. משורה *A meaſuring* or *meaſure of capacity,* which *regulates* the quantity. occ. Lev. xix. 35. 1 Chron. xxiii. 29. Ezek. iv. 11, 16.

Hence French *meſure,* Eng. *meaſure,* and perhaps Latin *menſura,* whence Eng. *menſurate, menſuration, admenſuration, commenſurate,* &c.

III. As a N. שור *A wall,* from the *regularity* of it's ſtructure, or from it's *regulating* the extent of the building, city, or &c. occ. Gen. xlix. 6, 22. 2 Sam. xxii. 30. Pſ. xviii. 30. Plur. fem. שורות and שרות. occ. Job xxiv. 11. Jer. v. 10.

IV. Chald. as a N. maſc. plur. in Reg. שורי, and emphat. שוריא, *The walls.* occ. Ezra iv. 12, 13, 16.

V. Chald. As a N. fem. אשרנא *A wall.* Ezra v. 3, 9.

VI. As a N. שר *The* funis umbilicalis, or *navel-ſtring,* conſiſting, according to the anatomiſts, of two arteries, a vein, and the urachus, whoſe uſe is to *regulate* the motion of the blood which paſſes between the mother and the fœtus, and ſo to keep up the continuity or communication between them. occ. Ezek. xvi. 4. Hence, *The navel.* occ. Prov. iii. 8, רפאות תהי לשרך *It ſhall be healing medicines* to thy navel; ſo the eaſtern people to this day chiefly uſe *external* medicines (as plaſters, ointments, oils, &c.) applied to the ſtomach and *belly*. See *Harmer's* Obſervations, vol. ii. p. 488.

VII. As a N. fem. plur. שרות. They are mentioned among the female ornaments, Iſa. iii. 19, and ſeem to have had their name from their *regular* ſtructure. The word is rendered by the Vulg. monilia *necklaces*, and in the French Tranſlation, by chainettes *little chains*. It probably means a kind of *necklaces* of pearls or other ſtones *, or rather *chains* of gold, or &c. ſuch as the eaſtern women ſtill wear about their necks. Thus Judith, when ſhe was deſirous of charming Holofernes (ch. x. 3, or 4.), did not forget χλιδωνας her *chains*; and in *Stewart's* Journey to *Mequinez*, the maids of the *Mooriſh* Emperour's palace are deſcribed with *gold chains about their necks*.

From the ſing. שרה may be derived Greek Σειρα a chain, alſo the Lat. and Eng. *Series*.

VIII. In Kal, *To regulate the voice in ſinging, to ſing, utter muſically*. Jud. v. 1. Pſ. vii. 1. Prov. xxv. 20. And in this ſenſe I would, after *Schultens* and *Scott*, underſtand the word, Job xxxiii. 27, יָשֹׁר עַל אנשים He ſhall ſing *before men and ſay*—Comp. Ezek. xxvii. 25. In Hiph. but the formative ה always dropped, שיר *To ſing*. Exod. xv. 1, 21, & al. freq. Obſerve that the final ה in אשירה, Exod. xv. 1, & al. and in נשירה, Pſ. xxi. 14, is not radical, but paragogic, as in many like inſtances. In Huph. *To be ſung*. occ. Iſa. xxvi. 1. As a participial N. maſc. שרים, fem. שרות, *Singing men*, and *Singing women*, Cantores *et* Cantatrices. freq. occ. So good old Barzillai ſays, 2 Sam. xix. 35, *Can I hear any more the voice* of ſinging men *and* ſinging women? *Juvenal*, Sat. x. lin. 210, &c. mentions the ſame melancholy circumſtance of old age:

> ——Quæ *cantante* voluptas,
> *Sit licet* eximius citharædus, *ſitve* Seleucus,
> *Et quibus auratâ mos eſt fulgere lacernâ?*
>
> What *muſic*, or *enchanting voice*, can chear
> A ſtupid, old, *impenetrable ear?*
>
> DRYDEN.

As Ns. שיר *A ſong* or *ſinging*. occ. 1 Sam. xviii. 6. שיר, plur. שירים, and שירי. Fem. שירה, plur. שירות, *A ſong* or *ode*. See Jud. v. 12. 1 Chron. xiii. 8. Gen. xxxi. 27. Exod. xv. 1. Num. xxi. 17. Amos viii. 3. Eccleſ. xii. 4, *And all* בנות השיר the daughters of ſong or muſick *ſhall be brought low*, i. e. all the organs which perceive and diſtinguiſh muſical ſounds, and thoſe alſo which form and modulate the voice, both *the paſſive* and *the active daughters of muſick*, as Dr. *Smith* † ſtyles them, ſhall be greatly obſtructed in their reſpective functions. As to the former, the Vulg. renders the Heb. words, et *obſurdeſcent* omnes filiæ carminis, *and all the daughters of ſong* ſhall grow deaf; and we have juſt heard the complaints of Barzillai, and the remarks of *Juvenal*; and with regard to the latter, let us obſerve that *Homer* compares old king Priam and his aged counſellors to the eaſtern ‡ *Cicadæ*,

> Who on the trees in ſummer-days rejoice,
> A bloodleſs race, that ſend a *feeble voice*.
>
> POPE altered.
>
> —— Τεττιγεσσιν εοικοτες, οἱτε καθ' ὑλην
> Δενδρεῳ εφεζομενοι οπα ΛΕΙΡΙΟΕΣΣΑΝ ἱεισι.
>
> Il. iii. lin. 151, 2.

On which paſſage *Dionyſius Hal.* Περι της Ὁμηρȣ Ποιησεως, § 18, remarks, Οἱ δε γεροντες, τεττιξιν εοικοτες, ζωοις ΟΞΥΦΩΝΟΙΣ ισαζονται, The old men, being likened to *Cicadæ*, are compared to *ſhrill-voiced* animals."

So *Shakeſpeare* deſcribing the effects of age,

> ——his big manly voice,
> Turning again towards *childiſh treble*, pipes,
> And *whiſtles* in his ſound——
>
> AS YOU LIKE IT, act ii. ſcen. 7.

Hence the melodious Σειρηνες or *Sirens* of *Homer* (Odyſſ. xii.) had their name.

IX. שור *To behold, a beeve*, תשורה *a preſent*, &c. See under Root שור.

X. As a N. משור *A ſaw*. See under שר I.

XI. As a N. משרת *A preparation*. See under שרת II.

שרר I. As a Participle or participial N. שרר *Regulating, directing*, or *ruling abſolutely*, or *an abſolute ruler*. occ. Eſth. i. 22. In Hith. השתרר *To make oneſelf*

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* Comp. under חרז, and *Niebuhr*, Deſcription de l'Arabie, p. 57, and Voyage, tom. i. p. 242, Note.

† *K. Solomon's Portraiture of Old Age*, p. 117, &c. 2d edit. which ſee.

‡ See *Martin's* Note on *Virgil*, Georgic iii. lin. 328.

an abſolute director or *ruler.* occ. Num. xvi. 13, twice.

II. As Ns. fem. plur. שרירות and שררות, joined with לב *the heart, The ruling principles, directions*, or *determinations* of the heart. Deut. xxix. 19. Pſ. lxxxi. 13. Jer. iii. 17. vii. 24, & al.

III. As a N. שרר *The navel*, or *part of the body about the navel.* So LXX, Ομφαλος, and Vulg. Umbilicus. Comp. שר VI. occ. Cant. vii. 2, or 3; where in deſcribing the *dreſs* of Solomon's queen, it is ſaid שררך *Thy* navel (*like*) *a round goblet which wanteth not liquor*, i. e. "the *claſps of her girdle* were ſo formed as to look like a goblet filled with liquor or mixed wine (המזג) as it might eaſily be made to do by a proper diſpoſition of the precious ſtones." *Harmer*'s Outlines of a New Commentary on Solomon's Song, p. 110, where ſee more. Dr. *Chandler*, Travels in Greece, p. 123, 4, deſcribing the dreſs of a Grecian lady, ſays, "A rich zone encompaſſes her waiſt, and is faſtened before by *claſps* of ſilver gilded, or of *gold ſet with precious ſtones.*" In *Ruſſel*'s Nat. Hiſt. of Aleppo, p. 101, is a print of a Turkiſh lady, whoſe *claſp* looks like three artificial flowers, *of precious ſtones* I ſuppoſe. And *Niebuhr*, Voyage en Arabie, tom. i. p. 135, preſents us in tab. xxiv. with a Grecian lady of Alexandria in Egypt; the *claſp* of whoſe girdle reſembles two little oval ſhields having a flower in the middle. As a N. maſc. plur. in Reg. שרירי *The navel* or *parts about the navel.* So LXX Ομφαλῳ, and Vulg. Umbilico. occ. Job xl. 11, or 16, ואונו בשרירי בטנו *And his (active) force* in the navel *of his belly*, i. e. in the muſcles about that part. It is ſpoken of the *Behemoth*; and this circumſtance ſeems to agree both with the *elephant* and with the *hippopotamus*, to which latter *Buffon*, Hiſt. Nat. tom. x. p. 211, 12mo. aſcribes "une force prodigieuſe de corps, *a prodigious ſtrength of body*," of which he gives ſome remarkable inſtances, p. 211, 212. As for what *Bochart* obſerves, vol. iii. 756, 7, of the *penetrability* and *ſoftneſs* of the *elephant*'s ſkin under the belly, to prove that the particular here mentioned in Job cannot be referred to this latter animal, I think it is inconcluſive; for the muſcles of the *elephant* in that part may be very ſtrong, though the ſkin be ſoft.

IV. *To ſing repeatedly* or *melodiouſly*, decantare. occ. Job xxxvi. 24. (where Vulg. cecinerunt *have ſung*) Zeph. ii. 14. As a participial N. משורר, plur. משררים *A ſinger.* See 1 Chron. vi. 18, or 33. ix. 33. xv. 16. 2 Chron. xxix. 28. Fem. plur. משררות *Singing women*, cantatrices. occ. Ezra ii. 65. Neh. vii. 67.

שרשר Occurs not as a V. in this reduplicate form, but as a N. fem. plur. שרשרות and שרשרת *Chains*, ſo called from *regulating* the ſituation of a thing, or keeping it in it's place. Comp. under שר VII. occ. Exod. xxviii. 14, twice. xxxix. 15. 1 K. vii. 17. 2 Chron. iii. 5, 16. So LXX in Chron. render it Χαλαϛα *Chains*; *Aquila*, and *Symmachus* in * Exod. xxviii. 14, Ἁλυσεις *Chains*, and the Vulg. throughout Catenulas *little chains*. Exod. xxviii. 14, — שרשרת מעשה עבת Chains *of wreathen* or *plaited work*, and שרשרת העבתת *Wreathen* or *plaited* chains, i. e. not conſiſting of diſtinct links, but of links intwined with each other. Theſe are alſo called, Exod. xxviii. 22, שרשת *Roots*, from their *tapering ſhape*, as שרשרת from their *chain-like texture.* As for the שרשרת in 2 Chron. iii. 5, they ſeem to have been *carved chains* joining the engraved palm-trees together all round the ſanctuary, and as they are not, I think, at all mentioned in 1 K. are ſupplied here. *The chains* on which the *pomegranates* were placed 2 Chron. iii. 16. (comp. 1 K. vii. 17, and under גדל II.) were, I apprehend, (as Mr. Hutchinſon hath obſerved, *Columns*, p. 50—53.) intended to repreſent the *columns of condenſed ſtagnant air*, on the back part of the *fixed ſtars*, which *confine* or *keep* them *ſteady* in their places. Comp. Job ix. 7, and under חתם VIII. and עבה V.

שרא and שרה

I. Chald. *To looſe.* occ. Dan. iii. 25. In Ith. *To be looſed.* occ. Dan. v. 6. So *Theodotion* renders it by λυω, and Vulg. by ſolvo.

II. Chald. *To begin.* occ. Ezra v. 2.

III. Chald. *To ſolve* or *reſolve*, as difficulties. occ. Dan. v. 12, 16.

IV. Chald. *To dwell, remain.* occ. Dan. ii. 22.

The Targums often uſe the word in all theſe ſenſes. See *Caſtell* under שרה.

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* See Appendix to *Montfaucon*'s Hexapla.

שרב

Occurs not as a V. in Heb. but appears to be nearly related to שרף *to burn* (as צרב to צרף) and in Chaldee ſignifies, *To ſcorch, parch.* As a N. שרב *Scorching heat.* So the LXX *καυσων*, and Vulg. æſtus. occ. Iſa. xlix. 10; where it is diſtinguiſhed from שמש *the ſolar light* or *rays.* Alſo, *A parched place.* occ. Iſa. xxxv. 7.*

שרג

I. *To be wreathed, twiſted*, or *twined together.* occ. Job. xl. 12, or 17. So the LXX *συμπεπλεκται*, and Vulg. perplexi ſunt. In Hith. השתרג The ſame. occ Lam. i. 14. So the LXX *συνεπλακησαν*, and Vulg. convolutæ ſunt.

II. As a N. שרג or שריג *The pliable*, or *flexible ſhoot* of a vine or fig-tree. So Vulg. propagines; and *Montanus* ſtill more accurately, rami plicatiles, *pliable branches.* occ. Gen. xl. 10, 12. Joel i. 7.

שרד

To leave, or *be left, behind.*

I. In Kal, *To be left, remain*, after the deſtruction of others, ſupereſſe, ſuperſtes eſſe. occ. Joſh. x. 20. As a N. שריד *One* thus *left*, ſuperſtes. Num. xxi. 35, & al. freq.

II. בגדי שרד, or בגדי השרד *Clothes* of leaving, לשרת *to do ſervice in the holy place, the garments of holineſs for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſt's office*, Exod. xxxv. 19, and called *garments of leaving*, becauſe *left* in the ſanctuary after the prieſts had officiated. (See Ezek. xlii. 14. xliv. 17—19.) It occurs alſo, Exod. xxxi. 10. xxxix. 1, 41.

III. As a N. שרד. occ. Iſa. xliv. 13; where the LXX render it *κολλη glue*, Vulg. runcina, *a carpenter's plane*, Eng. Tranſl. *a line*; but this laſt is expreſſed by the preceding קו, and the moſt probable interpretation of שרד ſeems to be that of *Aquila*, Παραγραφιδι *a pencil*, thus called from the ſubſtance or mark it *leaves behind it.*

Hence Eng. *A ſhred*, and perhaps *ſherd* or *ſhard.*

שרה

With a radical, but mutable or omiſſible, ה.

I. *To be ſtrong, have ſtrength* or *power.* occ. Hoſ. xii. 4, *By his ſtrength*, שרה he (Jacob) had power *with the Aleim*; ver. 5, *Yea* ישר he had power *over the angel, and prevailed.* Here in שרה, *maſc.* the ה is clearly radical, in ישר it is dropped. The LXX in both verſes render the V. by *ενισχυσε he was ſtrong*; ſo the Vulg. in the latter by invaluit. In שרית Gen. xxxii. 28, the radical ה is, as uſual, ſupplied by י, and the LXX render it by *ενισχυσας*, ſo the Vulg. by fortis fuiſti, *thou haſt been ſtrong.*

II. As a N. שריון or שרין, plur. שרינים *A coat of mail*, a kind of defenſive armour, ſo called from it's *ſtrength.* See 1 Sam. xvii. 5. 1 K. xxii. 34. 2 Chron xxvi. 14. Jer. xlvi. 4.

III. As a N. שריה A kind of *ſtrong javelin, ſpear*, or *halberd.* It ſeems to have been of a *ſtronger* make than either the חנית or כידן, and therefore is mentioned after them. occ. Job xli. 17, or 26.

IV. As a N. שרית *The remainder.* 1 Chron. xii. 38. See under שאר I.

שרט

To ſcarify, cut, or *wound.* It is only ſpoken of the fleſh. occ. Lev. xxi. 5. Zech. xii. 3. As Ns. שרט, and fem. שרטת *A cutting, inciſion.* occ. Lev. xix. 28. xxi. v. The frantic cuſtom condemned in theſe paſſages ſtill prevails among the Circaſſians, whoſe religion is almoſt heatheniſm; for, "to ſhew their ſorrow for the deceaſed, they *cut* their forehead, ſtomach, arms, &c. till the blood guſhes out in large ſtreams; and their mourning is to laſt till theſe wounds are healed; or if they want to have it laſt longer, they open them afreſh *." Comp. גדד I. under גד.

Der *Scratch.* Alſo, *A ſword.* Qu?

שרך

To twine, wind, or *bend about.* The cognate Chaldee כרך is uſed in theſe ſenſes in the Targum; "pervertit, evertit, perplexit, implexit." *Caſtell.* And in Arabic שרך ſignifies *to furniſh* a ſole *with ſtrings*, "corrigiis, aſtrigmentis inſtruxit *calceum.*" *Caſtell.* Comp. alſo שרג.

I. As a N. שרוך *The latchet*, or *ſtring*, which faſtened the ancient *ſandals* or ſoles to the feet. Comp. under נעל II. "Theſe ſtrings, ſays *Bynæus* De Calceis Heb. p. 164, the Hebrews call שרוך, from *going about*, becauſe they are *twined round* the foot; as the LXX alſo call them *σφαιρωτηρες* from *σφαιροω to involve, roll round*." And a little after, "Theſe *ſtrings* among the ancients were *twined round* the feet in various manners, as appears from antique ſtatues and medals." occ. Gen. xiv. 23. Iſa. v. 27.

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* See Biſhop *Lowth*'s Note, but Qu? and comp. *Vitringa*'s Comment. *Harmer*'s Obſervations, vol. i. p. 483, Note; and *Shaw*'s Travels, p. 439, 440.

* *Complete Syſtem of Geography*, vol. ii. p. 168, col. 2.

II. In Hiph. *To wind, croſs*, or *traverſe* a way or path. occ. Jer. ii. 23. In this ſenſe it is applied to a female dromedary *running up and down* in a *diſorderly* manner for luſt. So *Montanus, implicans* vias ſuas.

שרם

Occurs not as a V. in Heb. but in Arabic ſignifies, *To cut, cleave*, and as a N. in that language, *a cleft, a chink*. See *Caſtell.*

As a N. fem. plur. שרמות. Once, Jer. xxxi. 40. The LXX retain the original word, Ασαρημωθ, the Targ. render it by אריתא *Pools, fountains, aqueducts*. If this be the true reading, may it not mean the *fountains*, and *aqueducts*, which Hezekiah made for the ſupply of Jeruſalem? (Comp. under נב VI.) But it ſhould be obſerved that the *Keri* and ſeventeen of Dr. *Kennicott*'s Codices read השרמות *The fields*, and ſo one of the Hexaplar Verſions gives the original word Ασαδημωθ, and *Aquila* renders it Προαστεια. It may denote the *fuller*'s and the *potter*'s *fields* which were to the ſouth of the city of David, beyond the valley of *Tophet*. See Dr. *Shaw*'s Plan of Jeruſalem, Travels, p. 277.

שרע

To ſtretch out, or *grow beyond the uſual ſize* or *manner*. As a Participle paoul שרוע *One who has any part ſtretched* or *grown out unnaturally*. occ. Lev. xxi. 18. xxii. 23. In the former paſſage it is oppoſed to חרם *maimed*; in the latter, to קלוט *contracted, ſhrunk*. In Hith. השתרע *To extend, ſtretch oneſelf out*. occ. Iſa. xxviii. 20.

שרף

I. In Kal, *To burn, burn up*. Gen. xi. 3. Deut. vii. 5, & al. freq. Comp. Lev. x. 6. In a Niph. ſenſe, *To be burnt*. Gen. xxxviii. 24. Lev. iv. 12, & al. As a N. fem. שרפה *A burning*. Lev. x. 6. Num. xvi. 37. Deut. xxix. 23, & al. As a N. fem. plur. משרפות *Burnings*. Iſa. xxxiii. 12. Jer. xxxiv. 5. Comp. 2 Chron. xvi. 14. xxi. 19, and under סרף.

II. As a N. שרף, plur. שרפים A ſpecies of *ſerpents*. The word in this ſenſe is ſometimes found with, ſometimes without נחש. Theſe *ſerpents* might have this name either from the *heat* and *burning pain* occaſioned by their bite, or from their *vivid fiery colour*. occ. Num. xxi. 6, 8. Deut. viii. 15, (where LXX *οφις δακνων the biting ſerpent*) Iſa. xiv. 29. xxx. 6; on which paſſages of Iſaiah comp. עפף I. under עף.

That the שרף of braſs, which Moſes lifted up in the wilderneſs, was a type of *Chriſt* lifted up on the croſs, is certain from our Saviour's own words, John iii. * 14, 15; and it appears from Wiſdom, ch. xvi. 5, 6, 7, that the ancient Jews regarded it in the ſame view. Comp. under נס III. 2. This ſpecies of ſerpent, by it's *radiancy* and *glorious brightneſs*, was a very proper emblem firſt of the material, and then of the divine *Light* †.

It may perhaps be worth remarking, that *Eſculapius*, the Roman God of *Health*, was feigned to have been brought to Rome from *Epidaurus*, a city of Peloponneſus, in the form of a large *ſerpent*, and that his image was uſually repreſented holding in one hand a knotted *ſtick* with a *ſerpent* twiſted round it ‡.

III. As a N. maſc. plur. שרפים *Seraphim* or *Seraphs*, a ſupernatural exhibition (like thoſe to Ezekiel, ch. i. x.) of the ſacred *cherubic emblems*, thus named, no doubt, from their *burning brightneſs* or *radiancy*. For as *Jehovah deſcended* in fire *upon mount Sinai* (Exod. xix. 18.) *and the mountain* burnt with fire *unto the midſt of heaven* (Deut. iv. 11. Comp. Deut. v. 24, 25, 26.); ſo the *Cherubim* in Ezekiel were not only *ſurrounded by the in-*

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* See *Wolfii* Cur. Philol. in loc.

† See Preface to M. *Cooke*'s Enquiry into the Patriarchal and Druidical Religion, *&c.* p. 3, 5, & ſeq. 2d edit.

‡ See *Livy*, Epitome, lib. xi.; *Valerius Max.* lib. i. cap. 8.; *Ovid*, Metam. lib. xv. lin. 651, &c.; *Spence*'s Polymetis, dial. ix. p. 132; *Boyſe*'s Pantheon, p. 59, &c.; and *Leſlie*'s Works, fol. vol. i. p. 120.

volving fire, but themſelves alſo *ſparkled like the colour of burniſhed braſs* or *copper*, yea, *their appearance was like burning coals of fire, and like the appearance of torches*, הלפדים—*and the fire was bright, and out of the fire went forth lightning*. See Ezek. i. 4, 5, 7, 13. This name שרפים occurs in this ſenſe only in Iſa. vi. 2, 6; which paſſage, from the beginning of the chapter, I would requeſt the reader carefully to compare with Rev. iv. and then would beg his attention to the following remarks. 1ſt. As it is ſaid in Iſa. vi. 2, Above, or upon (as ממעל לו likewiſe ſignifies Gen. xxii. 9, & al.) *it*, i. e. *the throne, ſtood the Seraphim*; ſo in Rev. iv. 6, *the four* emblematic *animals* are repreſented as being εν μεσω τȣ θρονȣ in the midſt *of the throne*, as well as κυκλω τȣ θρονȣ *round about the throne* *; and therefore neither *the Seraphim* nor *the animals* in Rev. can denote *created angels*, of how high an order ſoever; for *angels* are not *on the throne of God.* 2dly. By Iſa. vi. 2, 3, there were *ſeveral Seraphs* in the exhibition to Iſaiah. And 3dly. Each *Seraph* had, like each *diſtinct animal* in Rev. iv. 8, *ſix wings*; whereas the *Cherubs* in the temple had but *two wings* each (ſee 1 K. vi. 24, 27.), and thoſe in Ezekiel's viſion *but four* each. (See Ezek. i. 11.) 4thly. The reaſon of the *Seraphs* in Iſaiah having each *ſix* wings is given, ver. 2; *With twain he covered his face* or *faces* (Heb. פניו) *and with twain he covered his feet, and with twain he did fly*. Two of the wings then ſignified the *ſecrecy* and *inſcrutability* of the divine *proceedings*; two, their *energy* or *rapidity*; and the third pair of wings, *covering the Seraph's faces*, denoted that THEY whom the *Seraphs* repreſented were now in wrath *hiding their faces* (comp. Iſa. liv. 8. lix. 2. lxiv. 7.) from the Jewiſh people. See ver. 9—12. 5thly. As כרובים ſignifies not only ſeveral *compound cherubs*, but alſo ſeveral *cherubic animals* (ſee under כרב I.) ſo שרפים ſeems uſed in Iſa. not only for the two *compound figures*, ver. 2, but alſo ver. 6, for the *conſtituents of each compound*. Laſtly, The *Seraphic* Hymn in Iſa. vi. 3, is of the ſame import with that of the four *cherubic* animals in Rev. iv. 8, and proclaims the glory of that *Holy, Holy, Holy Lord, three Aleim* or *Perſons*, and *one Jehovah*, of whom the *Seraphim* in Iſaiah's viſion, and the *animals* in St. John's, were the *emblematic repreſentatives*. Comp. under כרב VI. p. 354, col. 2.

שרץ

I. In Kal, *To produce* or *increaſe abundantly*. Gen. i. 20. ix. 7. Exod. i. 7. viii. 3. Pſ. cv. 30.

II. As a N. שרץ *A reptile, a creeping thing*, either of the land or water, from their *abundant production* or *increaſe*. See Gen. vii. 21. Lev. xi. 10, 20. Hence as a V. *To move*, as a land or water reptile, *to creep, crawl*, Gen. vii. 21. Lev. xi. 29. Ezek. xlvii. 9.

שרק

To be yellow, yellowiſh, tawney. It occurs not as a V. in this ſenſe, but hence

I. As a N. maſc. plur. שרקים *Yellowiſh, tawney*, ſpoken of horſes. So *Aquila*, ξανθοι. occ. Zech. i. 8.

II. As a N. fem. plur. שריקות *Yellowiſh*, ſpoken of raw flax, ſuch as fiſhermen made their nets of. occ. Iſa. xix. 9.

III. As Ns. שרוק, שרק, and fem. שרקה, A kind of *excellent vine*, ſo called from the *yellowiſh* colour of the grape and wine it produces. occ. Gen. xlix. 11. Iſa. v. 2. xvi. 8. Jer. ii. 21.

It is evident, as *Bochart* has well obſerved, from Zech. i. 8, that the word denotes ſome kind of *colour*; and, from the other paſſages here produced, that it muſt be ſome *colour* common to horſes, grapes, and raw flax, and this can be no other than a *yellowiſh* one. See *Bochart*, vol. ii. 107—9.

IV. *To hiſs, whiſtle*. In this ſenſe it ſeems a word formed from the ſound, like the Greek *συριζω* (by which the LXX almoſt conſtantly render it) the Lat. *ſibilo*, and the Eng. *hiſs, whiſtle, ſhriek* (comp. צהל II. and צל III.) 1 K. ix. 8. Job xxvii. 23. Lam. ii. 15. Ezek. xxvii. 36. Iſa. vii. 18, *The Lord ſhall* hiſs *or* whiſtle *for the*—bee *that is in Aſſyria.*

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* It is remarkable that the Vulg. renders ממעל לו in Iſa. vi. 2, by ſuper illud *upon it* (i. e. the throne), but the LXX by *κυκλω αυτȣ round about it* or *him*, for *αυτȣ* may refer either to θρονȣ *the throne*, or to Κυριον *the Lord*.

ſyria. Comp. Iſa. v. 26, (where ſee Bp. *Lowth.*) Zech. x. 8. This method of gathering *bees* together, by *hiſſing* or *whiſtling* (συρισμασι) as we now do by beating of braſs, was practiſed in *Aſia* in the fourth and fifth centuries. *Cyril* ſpeaks of it as a thing very common in his time; and ſo it ſtill is in *Lithuania* and *Moſcovy*, countries abounding with bees, where the maſter of the hives leads them out to feed, and brings them home again by a blaſt of his *whiſtle* *. As a N. fem. שרקה *A hiſſing.* 2 Chron. xxix. 8, & al. Plur. שרקות is once applied to the *ſhrill bleatings* of the flocks. Jud. v. 16, where the LXX συρισμου, and Vulg. ſibilos.

V. Chald. As a N. fem. משרוקיתא *A pipe, flute, flagelet.* occ. Dan. iii. 5, 7, 10, 15. So *Theodotion* συριγγος, and Vulg. fiſtulæ.

שרש

I. In Kal and Hiph. *To root, take root,* or *cauſe to take root.* occ. Pſ. lxxx. 10. Iſa. xxvii. 6. xl. 24. Jer. xii. 2. Job v. 3. As a N. שרש *A root.* Deut. xxix. 18. Job. xiv. 8, & al. freq. On Iſa. xi. 10, comp. Rev. v. 5. xxii. 16; and ſee *Vitringa* on all theſe texts, and alſo on Iſa. liii. 2. Job xiii. 27, שרשי רגלי The roots, i. e. ſoles *of my feet.* Comp. under חקה I. Job xxxvi. 30, שרשי הים The roots, bottom, *of the ſeas.* So in the *Orphic* Hymn to *Nereus* (which ſee under נהר I.) we have Ποντου Ῥιζας. Comp. under כסה I.

II. As a N. fem. plur. שרשת *Root-work, chains* of a *tapering* form, like *roots.* occ. Exod. xxviii. 22.

III. In a private ſenſe, In Kal, *To root up, eradicate.* occ. Job xxxi. 12. Pſ. lii. 7. In Niph. *To be rooted up.* occ. Job xxxi. 8. Comp. לבב II. under לב and עצם III.

שרת

Denotes *perſonal attendance* or *miniſtry.*

I. In Kal, Abſolutely, *To attend, wait,* or *miniſter perſonally.* Num. viii. 26; where it evidently denotes an *attendance* or *miniſtry leſs ſervile* and *laborious* than what is expreſſed by עבד. Comp. Exod. xxviii. 35, 43. Alſo, in Kal and Hiph. Tranſitively, *To attend upon, miniſter unto, ſerve.* See Gen. xxxix. 4. xl. 4. 1 Sam. ii. 11, 18. Pſ. ci. 6. Iſa. lx. 10. As a N. שרת *Miniſtry.* occ. Num. iv. 12. 2 Chron. xxiv. 14. So שרות. occ. Jer. xv. 11, which text has puzzled the tranſlators and commentators *, but which Mr. *Bate* has very happily explained in his Crit. Heb. "Jeremiah complains that he was ſet to oppoſe all mankind, without any good to himſelf or them, being curſed by all; but God tells him he would ſupport him againſt all oppoſition, and his שרות *miniſtry* ſhould turn out *to good* both to himſelf and others. Read the whole chapter." The word in this view very exactly anſwers the Greek Διακονια, which ſee in *Greek* and *Eng.* Lexicon. As a N. משרת *A miniſter, attendant.* Exod. xxiv. 13. xxxiii. 11. (where LXX, Θεραπων) 2 Sam. xiii. 18. 2 K. iv. 43. vi. 15.

II. As a participial N. משרת *Somewhat prepared* for drinking or eating. occ. Num. vi. 3, וכל משרת *And any* preparation of *grapes he ſhall not drink*; where the LXX οσα κατεργαζεται, *whatever is prepared*; Vulg. quicquid exprimitur, *whatever is preſſed out.* 2 Sam. xiii. 9, *And ſhe took* את המשרת the preparation or cookery,—ſo Vulg. quod coxerat, *what ſhe had dreſſed.*

Der. Lat. *ſervio,* whence *ſerve, ſervice, ſervant, ſervitor.*

שש

I. In Kal and Hiph. *To be briſk, active, ſprightly, chearful.* It is ſpoken of the ſolar light, Pſ. xix. 6;—of the Arabian war-horſe, Job xxxix. 21, where the LXX excellently γαυριᾳ (a word expreſſive of *joy* mingled with *pride*) and Vulg. exultat *exults.* So *Homer,* in his admirable deſcription of a *pampered horſe,* Il. vi. lin. 506, &c. uſes the epithets ΚΥΔΙΟΩΝ *glorying,* ΑΓΛΑΪΗΦΙ ΠΕΠΟΙΘΩΣ *confiding in his excellence.*—of the heart in joy, Iſa. lxvi. 14. *To rejoice.* See Deut. xxviii. 63. xxx. 9. Job iii. 22. Pſ. xl. 17. Iſa. lxii. 5. x. 13, I rejoiced, triumphed, over (ב being underſtood) *their prepared fortifications, and as a mighty man I brought down the garriſons.* As Ns.

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* See *Nature Diſplayed,* vol. iii. p. 23, Engliſh edit. 12mo.; *Bochart,* vol. iii. 506.

* As alſo the ancient tranſcribers, if we may judge from the variety of readings in Dr. *Kennicott*'s Bible—שארותך—שארותיך—שריתך—שרותיך—שריתיך—שאריתך—שאריתיך.

ששון and ששן *Hilarity, exultation, triumphant joy.* Eſth. viii. 16. Pſ. cxix. 111. Iſa. lxi. 3, & al. freq. משוש *Hilarity, chearfulneſs, joy, the object* or *affection of joy.* See Iſa. xxiv. 8. lxv. 18. Lam. v. 15. Hoſ. ii. 11.

In Iſa. x. 13, obſerve that very many of Dr. *Kennicott*'s Codices for שושתי read שוסיתי, שסיתי, שוסתי, or שסתי, all with a ס, as if שסה or שס; and that the LXX accordingly render the V. by ϖρονομευσω *I will plunder,* the Targum by בוזתי *I have plundered,* and ſo Vulg. by deprædatus ſum.

II. As Ns. of Number שש, and ששה, and in Reg. ששת, *Six.* Gen. vii. 6. xxx. 20, & al. freq. ששת ימים A ſix *of days,* i. e. ſix *days.* Exod. xvi. 26. xx. 9, & al. ששי *Sixth.* Gen. i. 31, Exod. xvi. 22, & al. So fem. ששית *A ſixth.* Exod. xxvi. 9. Alſo, *A ſixth part.* Ezek. iv. 11, & al. "This number is firſt applied to the *ſixth day,* the day of *exultation* for the *finiſhing* of the *creation* of this ſyſtem and man, when (as the Lord ſays in Job) the morning ſtars *ſang together,* and all the ſons of God *ſhouted for joy.* ch. xxxviii. 7*." The ſcene in this paſſage of Job appears evidently from the context to be the *creation* of the world, and therefore by כל בני אלהים muſt, I think, be here underſtood all thoſe *bleſſed ſpirits* or *angels who kept their firſt eſtate,* and *abode in the truth,* and ſhouted for joy at the † *Creation,* as they did at the birth of the *Redeemer,* of the world, Luke ii. 14. Comp. Job i. 6. ii. 1, and under בנה VI. 6.

Hence as a V. ששה *To give* or *take a ſixth part,* q. d. ſextare, as עשר means *to decimate, tithe, to give* or *take a tenth part.* occ. Ezek. xlv. 13.

Hence Greek Ἑξ ſix, the aſpirate breathing being, as in other inſtances, ſubſtituted for the ſibilant letter, which however appears in the Lat. *ſex,* and in the Saxon, Eng. and French *ſix.*

III. As a N. שש *Fine white linen-* or *cotton-cloth.* By comparing Exod. xxv. 4. xxvi. 1, with 2 Chron. ii. 14; and Exod. xxvi. 31, with 2 Chron. iii. 14; it appears that בוץ *Cotton* is called שש; and by comparing Exod. xxviii. 42, with Exod. xxxix. 28, that בד *linen* is alſo called שש: ſo that שש ſeems a name expreſſive of either of theſe from their *chearful vivid whiteneſs.*

IV. As Ns. שש A kind of *white marble.* occ. Eſth. i. 6. Cant. v. 15. In Eſth. the LXX render it Παρινȣ λιθȣ, and Vulg. Pario lapide, *Parian-ſtone*; in Cant. *Aquila* and *Theodotion* Παρινοι *Parian.* שיש The ſame. אבני שיש *Stones of* white marble. occ. 1 Chron. xxix. 2; where the LXX Παριον or Παρινον, and Vulg. marmor Parium, *Parian marble,* which was of a *bright white* colour. As *Pindar,* Nem. iv. lin. 132,

> Παριȣ—Λιθȣ λευκοτεραν——
> *Whiter* than *Parian marble.*

And *Horace,* lib. i. ode xix. lin. 6,

> Splendentis Pario marmore purius.
> *Of purer hue* than *Parian marble.*

V. As a N. שושן, fem. שושנה, and in Reg. שושנת, plur. שושנים, A well known ſpecies of *plant* and *flower, a lily,* ſo called from it's *ſix* leaves, or rather from it's *vivid chearful whiteneſs.* 1 K. vii. 26. 2 Chron. iv. 5. (*And it's brim like the form of the brim of the cup of the* lily *flower,* i. e. not even and continued, upright and blunt, but indented and bending outwards with eaſy elegance.) Cant. ii. 1, 16, & al. Comp. Mat. vi. 29. Cant. v. 13, *His lips* (*are*) lilies, i. e. not in colour or form, but in odoriferous ſweetneſs, as the context ſhews. But comp. Mrs. *Francis*'s Note.

1 K. vii. 19. (comp. ver. 22.), *And the* כתרת *chapiters which (were) on the heads of the pillars (were)* מעשה שושן *of the form of,* or *made like* (as מעשה ſignifies, ver. 17, 26, and Exod. xxvii. 4.) a lily, *within a porch, vault,* or *opening, of four cubits.* And what is the form of a *lily?* The *lily,* to ſpeak in the ſtyle of *Linnæus,* belongs to the *hexandria monogynia* claſs of plants, or in other words, it's ſix-leaved flower contains within it *ſeven* apices or *chives,* i. e. *ſix ſingle-headed ones* and *one triple-headed one in the* midſt. And as the luſtre of the molten braſs or copper, of which the chapiters upon Solomon's pillars were

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* *Holloway*'s Originals, vol. i. p. 383.

† See *Milton*'s Paradiſe Loſt, book vii. lin. 601, & ſeq.

made, repreſented the body of the heaven in it's clearneſs, the pomegranates the fixed ſtars, and the net-work the circumferential denſity in which thoſe ſtars are placed, ſo the *ſix ſingle-headed chives* or *filaments* of the *lily* ſeem very proper emblems of the **five primary planets* (the earth not being reckoned), *and of the moon*, and the *triple-headed chive* or *ſtyle in the midſt*, *of the ſun in the centre of this ſyſtem*, at whoſe orb or body the *three* great agents of nature, the *Fire*, *Light*, and *Spirit*, are in the higheſt degree of agitation or activity. Thus likewiſe the golden candleſtick in the tabernacle, which was to repreſent firſt the *material light* of this world (comp. Heb. ix. 2.), and then *the Divine Light*, was furniſhed (Exod. xxv. 31, &c.) with *ſix lamps*, and *ſix branches ſhooting out from the ſhaft in the midſt*, which alſo had it's own *lamp*; the former repreſenting the *five primary planets*, and *the moon* (as above), and the latter the *ſun communicating his light to all of them*. Nor has this explanation of the golden candleſtick, which is ſo obvious and ſtriking, and ſo ſtrongly illuſtrates that juſt given of the artificial *lilies* on the top of the pillars, any pretenſions to novelty. *Joſephus*, Ant. lib. iii. cap. 6, § 7, long ago obſerved, "*αυτην συγκειμενην εις μοιρας εις ὁσας τους πλανητας και τον ἡλιον κατανεμουσιν*, that it conſiſted of as *many diviſions* as they diſtribute the *planets* and *ſun* into; that it went off *εις ἑπτα κεφαλας* in *ſeven* tops placed on a level, at equal diſtances; that on theſe were put *ſeven* lamps, one for each, *των πλανητων τον αριθμον μιμημενοι*, imitating the *number of the planets*." And again, De Bel. lib. v. cap. 5, § 5, *Ενεφαινον ὁι μεν ἑπτα λυχνοι τους πλανητας*. The *ſeven* lamps repreſented the *planets*." So *Milton*, Par. Loſt, book xii. lin. 254,

> ———before him burn
> *Seven* lamps as in a Zodiac repreſenting
> *The heav'nly fires*———

VI. As a N. שושן, occ. Pſ. lx. 1; plur. שושנים, occ. Pſ. lxix. 1; and ששנים, occ. Pſ. xlv. 1. lxxx. 1. The meaning of theſe words, as here uſed, I cannot pretend abſolutely to determine. *Aquila* conſtantly renders the Heb. למנצח על שושנים or ששנים—in the titles of Pſ. xlv. lxix. lxxx. by Τῳ Νικοποιῳ επι τοις Κρινοις, *To the giver of victory, concerning* the lilies. And as we have already ſeen that the *lily* is an emblem of *light*, ſo true believers, who are the *children of light*, and are accordingly deſcribed as clothed in *white*, i. e. the righteouſneſs which is by faith, here, and in *white*, or glory hereafter (ſee Rev. iii. 4, 5, 18. iv. 4. vi. 11. vii. 9, 14. xix. 8, 14.), may be emblematically denoted by the name שושנים or ששנים *lilies*. See Pſ. xlv. 11, 14, 15. lxix. 7, 33—37. Pſ. lxxx. 2—5, 8, 18—20, in the Heb. The LXX verſion of על שושנים, or על ששנים in the above-cited titles is very remarkable, Ὑπερ των αλλοιωθησομενων, *Concerning thoſe who are to be changed* or *transformed*, as in reality *true believers in Chriſt* will be, from Corruption to Incorruption, from Diſhonour to Glory, from Weakneſs to Power, from Natural to Spiritual. Comp. 1 Cor. xv. 42—44, 51—53. Phil. iii. 21.

In the title of Pſ. lx. we have למנצח על שושן *To the Giver of Victory, concerning* the Lily, i. e. *the Divine Light*, who is *a banner to them that fear God*, and is *his right hand by which they are delivered*. See ver. 6, 7, 12, 14, in the Heb.

ששא

Rendered in our Tranſlation, *To leave a ſixth part*, as if a dialectical word from שש *ſix*; but the LXX explain it by *καθοδηγησω I will lead*, Vulg. by educam *I will bring out*, and Targum by אטעינך *I will ſeduce* thee. Once, Ezek. xxxix. 2.

ששר

Occurs not as a V. and the ideal meaning is uncertain, but as a N. ששר, *Vermilion, a very beautiful red colour*. So the LXX *μιλτῳ*. *Pliny* informs us, that this, which the Greeks call *μιλτον*, was found in ſilver mines, in the form of *reddiſh* ſand, and was much uſed by the Romans in his time as *a paint*, and formerly applied to ſacred purpoſes. Nat. Hiſt. lib. xxxiii. cap. 7. occ. Jer. xxii. 14.

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* i. e. as we call them, *Mercury*, *Venus*, *Mars*, *Jupiter*, and *Saturn*.

(Comp. under משח II.) Ezek. xxiii. 14. *Bochart*, vol. i. 484, 5, obſerves, that there is a lake in Africa, called from the Phenicians *Siſara*, ſo named, he thinks, both on account of the *vermilion* or *red paint* (ששר) for which thoſe parts were famous, and alſo of the neighbouring river, called likewiſe in Latin Rubricatus *Red-coloured*.

שת

I. In Kal and Hiph. *To ſet, place, ſettle, diſpoſe, conſtitute, appoint.* It implies *deſign*, *order*, *ornament*, or *ſtability*. Gen. iii. 15. iv. 25. xxx. 40. Pſ. cxl. 6. Iſa. xxvi. 1, & al. freq.

II. In Kal, *To ſet*, or *be ſet*, *in array* or *order of battle*. occ. Pſ. iii. 7. Iſa. xxii. 7.

III. In Niph. *To be ſet*, *ſtiff*, as the tongue (לשון fem.) with thirſt. occ. Iſa. xli. 17; where LXX εξηρανθη, and Vulg. aruit *was dry*.

IV. With מ following, *To let alone*, q. d. *ſet from*. occ. Job x. 20.

V. As a N. שית *Array, dreſs, a garment*. occ. Pſ. lxxiii. 6. Prov. vii. 10.

VI. As a N. שית A kind of *thorn*, ſo called from it's *ſtability*, *ſtrength*, or *toughneſs*. Iſa. v. 6, & al.

VII. As a N. שתות *Settled* or *fixed foundations*. occ. Pſ. xi. 3. comp. Pſ. lxxxii. 5; but ſee *Pole*'s Synopſis on the place.

VIII. As a N. plur. in Reg. שתתי. occ. Iſa. xix. 10. The word is here rendered by ſome, *purpoſes* or *counſels*; by others, *nets*; but it ſeems rather to mean ſuch *weels* or *toils for taking fiſh* as are repreſented on the *Præneſtine* table, and which Dr. *Shaw* informs us continue to be uſed by the *Egyptians* to this day. "They are made, ſays he, of ſeveral hurdles of reeds, *fixed*, in ſome convenient part of the river, in various windings and directions, and ending in a ſmall point; into which the fiſh being driven are taken out with nets and baſkets, as is here repreſented." Travels, p. 424, Note.

IX. As a N. שת, plur. שתות That part of the body on which men *ſit*, *the buttocks*. occ. 2 Sam. x. 4. Iſa. xx. 4.

X. As a N. שתי *The warp*, in weaving, that *range* of *threads* which are *ſet* or *fixed* lengthwiſe in the loom, and through which the weaver ſhoots the croſs threads called the woof. The *warp* is in like manner called in Greek *στημων*, and in Lat. ſtamen, q. d. *the ſtanding* or *fixed threads*, and by theſe words the LXX and Vulg. conſtantly render the Heb. שתי. Lev. xiii. 48, & al. Comp. ערב VI.

XI. Chald. As a N. שת, from the Heb. שש, *Six*, plur. שתין *Sixty*. Ezra vi. 15. Dan. iii. 1, & al.

XII. As a N. שתי and שתים *Two*. See under שנה II.

שתת Occurs not as a V. but hence as a N. maſc. plur. in Reg. שתתי *Toils* or *weels*. See above שת VIII.

Der. *Set*, *ſit*, *ſeat*, *ſooth*, *ſtout*, *ſheath*, Lat. *ſitus*, whence Eng. *ſite*, *ſituation*. Latin *ſto*, *ſtandi*, *ſtatus*, whence Eng. *ſtand*, &c. *ſtate*, *ſtation*, &c. *eſtate*. Latin *ſedeo*, *ſido*, *ſedo*, *reſideo*, *ſubſideo*, whence Eng. *ſedentary*, *ſediment*, *ſedate*, &c. *reſide*, &c. *ſubſide*, &c.

שתה

With a radical, but mutable or omiſſible, ה.

I. *To drink*, *ſwallow liquids*, as men or other animals. Gen. xxiv. 14, 19, 22. Exod. xvii. 6. xxxiv. 28. 1 Sam. xxx. 12. Iſa. xliv. 12. & al. freq. As a N. שתי *A drinking*, *indulgence in drinking*, *debauch*. occ. Eccleſ. x. 17. So fem. שתיה. occ. Eſth. i. 8. As a participial N. *maſc.* משתה, plur. in Reg. משתי *Drink*. Ezra iii. 7. Dan. i. 5, 8, 10, 16; in which four laſt texts משתי may be ſingular, as *Theodotion* and the Vulg. render it, י being ſubſtituted for ה. Alſo, *A drinking bout*, *a compotation*, *feaſt* or *banquet accompanied with drinking*. So the LXX frequently render it by Ποτος, and once, Eſth. vii. 7, by Συμποσιον. Gen. xxi. 8. Iſa. v. 12, & al. freq. On Eſth. v. 6, ſee *Harmer*'s Obſervations, vol. i, p. 389, who remarks from *Chardin* and *Olearius*, that the eaſterns at their feaſts drink wine *before* eating, not after, as we do.

II. Figuratively, *To drink*, "*abſorb*, as the earth *abſorbeth* rain. Deut. xi. 11." Comp. Heb. vi. 7.—as trees *ſup up* water, Ezek. xxxi. 14, 16.—"as poiſon abſorbeth the ſpirit, Job vi. 4. *To drink*, as iniquity or ſcorning, is to admit and practiſe them with delight, as a thirſty perſon ſwalloweth down agreeable liquor, Job xv. 16. xxxiv. 7. *To drink* the wrath of God is to *feel* the dreadful effects of it, as if it were *infuſed* into the mind, Job xxi. 20." *Taylor*'s Concordance. Comp. Prov. xxvi. 6. In Niph. *To be drunk*. occ. Lev. xi. 34. Alſo, *To be drunk up, abſorbed*, as the water of the Nile by the earth. occ. Iſa. xix. 5. So *Aquila*, αναποθησεται.

III. Chald. In Kal and Aph. *To drink*. occ. Dan. v. 1, 2, 3, 4, 23. As a N. emphat. משתיא *A compotation, banquet*. occ. Dan. v. 10.

שתל

I. *To plant*, or more ſtrictly, *to ſettle*, as a tree, or a ſhoot thereof. It is more than נטע, which is ſimply *to plant*, or *ſet*. occ. Pſ. i. 3. xcii. 14. Jer. xvii. 8. Ezek. xvii. 8, 10, 22, 23. xix. 10, 13. As a N. maſc. plur. שתלי *Thriving plants*. occ. Pſ. cxxviii. 3. Comp. Pſ. cxliv. 12.

II. *To ſettle*, as a people. occ. Hoſ. ix. 13; where Vulg. renders it fundata *founded*.

Der. Greek Στυλος and Στηλη a pillar, Eng. *a ſtool*. Alſo, *To ſettle, ſettlement, ſtill*, quiet.

שתם

To ſhut, ſhut up or *out*. It is, in ſenſe as well as ſound, nearly related to סתם *to ſtop up, cloſe*.

I. *To ſhut* or *cloſe up*, as the eye. שתם העין Cloſed (as to his) *eye*, as the Latins ſay, lumine *captus*. So *Montanus*, *occluſus* oculo; and to the ſame purpoſe the Vulg. cujus *obturatus eſt* oculus, *whoſe eye* was cloſed or ſhut. occ. Num. xxiv. 3, 15. "It plainly alludes to Balaam's *not ſeeing* the angel of the Lord at the ſame time the aſs ſaw him." Biſhop *Newton*'s Diſſertations on the Prophecies, vol. i. p. 129. Comp. Num. xxii. 31.

II. *To exclude, ſhut out*, as prayer. occ. Lam. iii. 8. To this purpoſe the LXX απεφραξε, and Vulg. excluſit.

שתן

It is ſuppoſed to occur as a Participle Hiph. משתין, 1 Sam. xxv. 22, & al. but the N. maſc. plur. in Reg. שיני ſhews the word to be the Participle Hith. of the Root שין, which therefore ſee.

שתק

To be ſtill or *calm*, properly as the ſea after a ſtorm. occ. Pſ. cvii. 30. Jon. i. 11, 12. Applied likewiſe to contention. occ. Prov. xxvi. 20.

Der. *Stack, ſtake, ſtock, ſtick*. Qu? Lat. *ſtagno*, Eng. *ſtagnate, ſtagnant*.

שתר

It may be nearly related to סתר *to hide*, as שתם to סתם, &c.

In Niph. *To be hidden*, i. e. *to be in the ſecret parts*. Once, 1 Sam. v. 9; where two of Dr. *Kennicott*'s MSS. read ויסתרו. But if in 1 Sam. v. 9, טחרים be the true reading according to the *Keri*, and two of Dr. *Kennicott*'s MSS. and as Chald. Syriac, LXX, *Aquila* and *Symmachus*, and Vulg. appear to have read, it may be beſt to render וישתרו and *were ſmitten*, or by ſome word expreſſive of the *diſeaſe* of the part affected, as all the juſt mentioned tranſlators (except *Symmachus*, who is here deficient) do. Thus *Aquila*, Και περιελυθησαν αυτων ἁι ἑδραι, And *their fundaments* were relaxed (*prolapſæ fuerunt*), and Vulg. Et *computreſcebant prominentes* extales eorum, *And their* prominent *inteſtines* rotted. Comp. טחר.

PLURILITERALS in ש.

שהדותא

As a N. from שהד *witneſs*, דות or דת *to appoint*, and תא *a boundary*, *A witneſs of the appointed boundary*. Once, Gen. xxxi. 47, where LXX μαρτυριας, and Vulg. teſtis, *of witneſs*. Comp. under יגר II.

שובן See under שוב

שיצי Chald.

To finiſh, complete. It often occurs in the Targums in this ſenſe. See *Caſtell* under שצא. As a Participle pehil fem. שיציא *Completed, finiſhed*. Once, Ezra vi. 15.

שלאנן

It ſeems a plain compound of של *to looſe*, and אנן *exceſſive labour* or *grief*; ſee under אן. So as a N. שלאנן *Quiet, free from labour* or *grief*. Thus *Montanus*, quietus, LXX ευπαθων *happy*. Once, Job xxi. 23.

שלהבת

As a N. fem. from של *to looſe, diſſolve*, and להב *a flame of fire*, *A diſſolving, melting flame* or *fire*. occ. Ezek. xx. 47, or xxi. 3, להבת שלהבת *The flame* of the diſſolving fire; where LXX, ἡ φλοξ ἡ εξαφθεισα *the* kindled or ignited *flame*, Vulg. flamma *ſuccenſionis* the burning *flame*. In Job xv. 30, שלהבת ſeems to denote the *flame* or *flaſh of lightning*, as

Schultens renders it, fulmen. So in Cant. viii. 6, שלהבתיה the diſſolving flame *of Jab* (*flamma* Domini, *Montanus*) appears to have the ſame import. Comp. Pſ. cxliv. 6. Job i. 16. And obſerve that very many of Dr. *Kennicott*'s Codices read שלהבת יה in two words.

שלמה

A compound Particle (from ש *for, becauſe,* ל *for,* and מה *what?*) *For why?* Cant. i. 7.

שלשום and שלשם See under שלש IX.

שמאל

It ſeems a derivative from שמל *to involve* (comp. under שמל II.), and to be one of thoſe very few words in which a ſervile א is inſerted before the laſt radical. The following שנאן, and perhaps צואר (which ſee under צר VIII.) are inſtances of the like form.

As a N. שמאל or שמאול *The left hand,* ſo called becauſe, among the eaſterns, uſually *involved* in their hykes. Gen. xlviii. 13, 14. Num. xx. 17, & al. freq. Alſo, *The north,* becauſe the eaſt being conſidered as the fore part of the earth, the north will be to the *left hand.* Comp. under קדם III. Ezek. xvi. 46; where ſee Mr. *Lowth.* As Ns. שמאלי, fem. שמאלית *Left, at the left hand.* 1 K. vii. 21. Lev. xiv. 15, 26, & al. As a V. in Hiph. *To go towards the left* or *left hand.* occ. Gen. xiii. 9. Iſa. xxx. 21. Alſo, *To uſe the left hand.* occ. 1 Chron. xii. 2.

שנאן

It ſeems to be a word formed from שנן, denoting *reiterated repetition,* by inſerting א before the laſt radical, as in the preceding שמאל.

It occurs but once, namely in Pſ. lxviii. 18, רכב אלהים רבתים *The chariots of God are twenty thouſand,* (*even*) אלפי שנאן *thouſands* of repetition, i. e. repeated, or as in Eng. marg. many *thouſands* (French Tranſlat. *des milliers* redoublés) *the Lord* (*is*) *in* or *among them*; *Sinai is in the Holy Place.* The ſubject or occaſion of this lxviiith Pſalm was evidently the removal of the ark to Mount Sion. See 2 Sam. vi. 1 Chron. xv. Dr. *Chandler*'s Life of King David, vol. ii. p. 54, &c. and Dr. *Horne*'s excellent Commentary on the Pſalms. Now as *the Lord deſcended on Mount Sinai in fire and ſmoke, with darkneſs, clouds and thick darkneſs,* Exod. xix. 18. Deut. iv. 11; and as he is elſewhere ſaid [illegible] to ride *upon the heavens,* Deut. xxxiii. 26. Pſ. lxviii. 5,—*upon* רוח *the ſpirit* or *groſs air,* Pſ. xviii. 11,—*on a ſwift cloud,* Iſa. xix. 1; ſo when *the ark of Jehovah* with the Cherubim *was brought and ſet in his place in the midſt of,* or rather *within, the tabernacle that David had pitched for it* (2 Sam. vi. 17.), no doubt it was attended by the miraculous *cloud* and *ſplendour* in which Jehovah uſed to *appear* over the *Cherubim of Glory* (comp. Lev. xvi. 2. Heb. ix. 5, and under כוה II.), ſo that *Sinai* might then, in a figurative ſenſe, be ſaid to be בקדש, *in the Holy,* which is often uſed for the *Moſt Holy Place.*

שנהבים See under הב I.

שעטנז

As a N. *Cloth mixed of linen and woollen,* as the Scripture itſelf explains it in Deut. " *Linſie-woolſie.*" *Ainſworth.* occ. Lev. xix. 19. Deut. xxii. 11. May not the word (if indeed it be pure Hebrew) be a compound of ש *Which,* עטן *to involve, inweave,* and נזה *to ſprinkle,* and ſo expreſs *a texture ſprinkled,* as it were, *with different kinds of threads?* The Vulg. ſeems to have tranſlated it in Lev. by texta, and in Deut. by contextum, *woven.*

שקערורת

As a N. fem. plur. (from שקע *to ſink,* and רר *to flow*), *Running cavities* or *hollows.* Once, Lev. xiv. 37; where the LXX render it κοιλαδας, and Vulg. valliculas *hollows.* Eng. Tranſl. *hollow ſtrakes.*

שרבט

A Chaldee or Perſic N. of the ſame meaning as the Heb. שבט *A ſceptre,* and probably formed from that word by inſerting ר, as in the Chaldee כרסא and פרנק from the Heb. כסא and פנק. occ. Eſth. viii. 4. שרביט The ſame. occ. Eſth. iv. 11. v. 2.

שרעף

As a N. maſc. plur. in Reg. שרעפי *Thoughts, diſtilling,* as it were, from the heart; for it ſeems a compound of ש *which,* and רעף *to diſtil.* occ. Pſ. xciv. 19. cxxxix. 23.

ת

תאב

The radical idea of this word I ſuſpect to be the ſame as that of the Latin tabeo, which may be derived from it, namely *to waſte, conſume, pine away.*

I. In Kal, with ל following, *To pine for*, or *after, to waſte* or *conſume with deſire of.* occ. Pſ. cxix. 40, 174, where *Symmachus* υπερεπεθυμησα *I have exceſſively deſired.* As a N. fem. תאבה *Longing, pining deſire.* occ. Pſ. cxix. 20.

II. In Hiph. with את following, *To conſume with hatred* or *diſlike of.* occ. Amos vi. 8. where LXX Βδελυσσομαι *I abominate*, and Vulg. deteſtor *I deteſt.* And though it muſt be owned that the Ανθρωποπαθεια is in this view very ſtrong, yet comp. Gen. vi. 6. Deut. xxix. 20. Jud. x. 16. Iſa. i. 14. xliii. 24. Ezek. vi. 9. xxii. 13, in Heb. But in Amos did not the LXX and Vulg. Tranſlators read מתעב ?

Der. Lat. *tabeo, tabeſco, tabes*, whence Eng. *tabes, tabid.*

תאה

With a radical, but mutable or omiſſible, ה.

I. In Kal and Hiph. *To limit, bound, ſet* or *draw a limit* or *bound.* occ. Num. xxxiv. 7, 8, 10; in the word התאיתם of which laſt text the radical ה, which itſelf never occurs in this Root, is ſupplied by י, and the preceding ו is ſubſtituted for the formative י of Hiphil. As a N. fem. plur. תאות. occ. Gen. xlix. 26; where by ſome it is rendered *bounds*, as if from this Root, but more probably means *deſirable things*, from אוה *to deſire.* Comp. under הרה I.

II. *To ſet bounds to, reſtrain, preſcribe to.* occ. Deut. xxxiii. 21, *And he (Gad)* יתא ſhall reſtrain *the heads of the people.* Comp. Gen. xlix. 16.

III. As a N. תא, plur. תאים, in Reg. תאי, and fem. תאות, *A chamber* or *room bounded by walls*, &c. 1 K. xiv. 28. Ezek. xl. 7, 10, 12, & al.

IV. As a N. תאו A ſpecies of *animal* of the *deer* or *goat* kind, among which it is mentioned, Deut. xiv. 5; where the LXX render it ορυγα, and Vulg. orygem, *the oryx*, which * *Pliny* reckons among the *wild goats.* The תאו in Deut. ſeems to be the ſame as the תוא in Iſa. li. 20, which is there mentioned as taken *in a net* or *toil* (comp. Ecclus. xxvii. 20, and under חבל I. 5.), and ſo does not denote *a wild bull*, as rendered, for thoſe animals uſed to be caught not *in toils* or *nets*, as *deer* and *goats*, but *in pitfalls* †. And *Aquila, Symmachus*, and *Theodotion* unanimouſly render תוא in Iſa. by ορυξ, and ſo Vulg. oryx. But what animal preciſely they meant by the appellation *Oryx* I pretend not to determine. As to the two Heb. names under conſideration, I know of no animal that they more probably ſignify than the ſecond kind of *Bekker-el-waſh*, mentioned by Dr. *Shaw*, Travels, p. 170, and there deſcribed as " a ſpecies of the *deer kind*, whoſe horns are exactly in the faſhion of our ſtag, but whoſe ſize is only betwixt the *red* and *fallow deer.*" And it ſeems probable that it had it's name תאו or תוא by an onomatopœia from it's peculiar *cry*, as the Greeks called the *jackalls* Θωες, and the Latins *Thoes*, from their *howl* ‡.

תאם

To be connected, cohere, or *embrace*, as twins in the womb.

I. As a N. or rather as a Participle maſc. plur. תאמם and תואמים *Connected.* occ. Exod. xxvi. 24. xxxvi. 29; where it is applied to the two corner boards on the weſt ſide of the tabernacle. *They ſhall be* תאמם *connected*, namely, by mortiſing, or the like (Eng. marg. *twinned*), to the two extreme boards of the north and ſouth ſide, *below, and in like manner they ſhall be finiſhed at the top, even to the firſt* or *uppermoſt ring.* See more in *Cocceius*'s Lexicon on the word.

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* " Caprarum ſylveſtrium *generis ſunt et* Oryges." Nat. Hiſt. lib. viii. cap. 53.

† See *Bochart*, vol. ii 974.

‡ See *Bochart*, as above.

II. As a N. maſc. plur. תאומים, or תאמים, *Twins.* occ. Gen. xxxviii. 7. Cant. iv. 5. vii. 3. And without the א, תומם Gen. xxv. 24. But the Samaritan Pentateuch and one of Dr. *Kennicott*'s MSS. here read תאמים.

III. In Hiph. *To bring forth twins*, or rather, "*To ſtand cloſe together* (ſee Exod. xxvi. 24, &c.) in a row—having no chaſm, *none having loſt it's fellow*, according to the New Tranſlation." *Harmer*'s Outlines, p. 287, Note. Comp. Mr. *Bate*'s Crit. Heb. and *Lowth*, Prælect. xxxi. p. 410, edit. *Oxon.* 8vo. and p. 634, edit. *Gotting.* and Notes. occ. Cant. iv. 2. vi. 6.

Hence the proper name *Thomas*, which is interpreted Δίδυμος, or *The twin*, by St. John, ch. xi. 16, & al.

DER. *Teem, team.* Qu?

תאן

I. As a N. fem. תאנה *A fig-tree.* Plur. maſc. תאנים. *Figs*, whether *trees* or *fruit.* See under אן VII.

II. As a N. maſc. plur. תאנים *Labours.* occ. Ezek. xxiv. 12. See under אן III.

תאר

I. In Kal, *To delineate, draw*, or *mark out*, or, *To be delineated*, &c. Joſh. xv. 9, 11. Iſa. xliv. 13, & al.

II. As a N. תאר *Lineament, form, ſhape, appearance.* See Gen. xxix. 17. xli. 18. 1 Sam. xvi. 18. xxviii. 14. Jer. xi. 16. Lam. iv. 8. freq. occ.

תב Chald.

The ſame as the Heb. שב.

I. In Kal, Intranſitively, *To return.* occ. Dan. iv. 31. In Hiph. or Aph. Tranſitively, *To return, cauſe to return, reſtore.* occ. Ezra v. 5. vi. 5.

II. *To return anſwer, to anſwer.* occ. Ezra v. 11. Dan. ii. 14. iii. 16.

תבה See under בה III.

תבל See under בל VI. VII. and בלה VIII.

תבן

Occurs not as a V. in Heb. but I ſuſpect the idea to be, *To cut* or *ſhatter to pieces*, or the like.

I. As a N. תבן *Straw, cut* or *ſhattered to pieces*, and reduced to a kind of *chaff* by the eaſtern modes of threſhing. (See דש I. חרץ III. and מרג.) So the LXX render it throughout ἄχυρον, and Vulg. palea; and the Arabic תבן ſignifies, according to *Michaelis* in *Lowth*'s Prælect. p. 192, Note, "Stramen triturando diſſectum." See Job xxi. 18. xli. 18, or 27. With this kind of *chopt ſtraw*, ſometimes mingled with *barley*, the eaſtern people anciently fed their labouring beaſts, as they ſtill do. See Gen. xxiv. 25, 32. 1 K. iv. 28. Iſa. lxv. 25, and *Harmer's* Obſervations, vol. i. p. 423, &c. The uſe of the *chopt ſtraw* and *ſtubble in making bricks*, Exod. v. was not as fuel to burn or bake them with, for which purpoſe ſurely neither of theſe are proper; but to mix with the clay in order to make the bricks, *which were dried*, or *baked in the ſun*, cohere. So *Philo*, who was himſelf of Alexandria in Egypt, expreſsly informs us, in Vit. Moſis. And from Dr. *Shaw*, Travels, p. 136, we learn that "ſome of the *Egyptian pyramids* are made of *brick*, the compoſition whereof is only a mixture of clay, mud, and *ſtraw*, ſlightly blended and kneaded together, and afterwards *baked in the ſun.*—The *ſtraw which keeps theſe bricks together*, and ſtill preſerves it's original colour, ſeems to be a proof that theſe bricks were never burnt or made in kilns." And as to the Egyptian manner of building in modern times, Mr. *Baumgarten**, in his Travels, ch. 18, ſpeaking of *Cairo* in *Egypt*, ſays, "The houſes for the moſt part are of † *brick* that are only *hardened by the heat of the ſun, and mixt with ſtraw to make them firm.*" See alſo *Complete Syſtem of Geography*, vol. ii. p. 177, col. 1; *Haſſelquiſt*'s Travels, p. 100; and

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* In *Collection of Voyages and Travels*, 4 vol. folio, vol. i. p. 443.

† So *Niebuhr*, Voyage en Arabie, tom. i. p. [illegible] "Les maiſons des petits quartiers [de *Kahira*] ſont pour la plupart de *briques non cuites.*—"

Harmer's Obſervations, vol. i. p. 176, Note.

II. As a N. מתבן *A place of ſhattering, or where ſtraw is ſhattered by threſhing.* occ. Iſa. xxv. 10, ונדוש מואב תחתיו כהדוש מתבן במו[*] מדמנה, which is rendered in our Tranſlation, *And Moab ſhall be trodden down under him, even as* ſtraw *is trodden down for the dunghill.* But נדוש does not ſignify *to be trodden* down, but *to be threſhed*, as noted in the margin; nor does מתבן ſignify *ſtraw*, which is expreſſed by תבן; and beſides, *ſtraw*[†] has always been too valuable in the Eaſt, whatever it is in the weſtern countries, *to be trodden down for the dunghill.* Theſe remarks ſeem to ſhew that our tranſlators have miſtaken the meaning of this paſſage in Iſaiah. But we may further obſerve, that *ſevere calamities* inflicted on nations and people are in Scripture often compared to the oriental manner of *threſhing* corn and ſtraw. See 2 K. xiii. 7. Amos i. 3. Hab. iii. 12. Comp. Iſa. xxi. 10. xli. 15. Dan. ii. 35. Accordingly the LXX render Iſa. xxv. 10, Και καταπατηθησεται ἡ Μωαβιτις, ὃν τροπον πατασιν ἀλωνα εν Ἀμαξαις *And the country of Moab ſhall be trampled as they trample a* threſhing floor *with (threſhing) carts*; Vulg. Et triturabitur Moab ſub eo, ſicuti teruntur *paleæ* in plauſtro; on which verſions obſerve not only that מתבן is rendered in the LXX by ἀλωνα *a threſhing floor*, but מדמנה by ἀμαξαις *(threſhing) carts*, and in the Vulg. more properly in the ſingular by plauſtro; which meaning the Heb. word may very well have, if conſidered as a derivative from דמה *to level, lay level*, or the like. Comp. under מרג and עגל IV. and ſee *Vitringa* and Biſhop *Lowth* on Iſa. xxv. 10.

תבר Chald.

The ſame as the Heb. שבר. *To break.* Once, Dan. ii. 42. So *Theodotion*, συντετριμμενον, and Vulg. contritum.

תדר Chald.

It occurs not as a V. in the Bible, but as a N. תדירא *Continuance, continuation.* occ. Dan. vi. 16, 20.

תה or תהה

Occurs not as a V. but the idea appears from Iſa. xxxiv. 11, to be *Confuſion, looſe, unconnected, without form, order*, or the like. So *Aquila* excellently renders it by Ατακτως *Without order*, Deut. xxxii. 10. Comp. under בה I.

I. As a N. תה *A confuſion, waſte.* occ. Iſa. v. 6: where Vulg. renders בתה by deſertam *deſert.*

II. As a N. תהו, formed like בהו, ענו, שלו, &c. *Without order, form*, or *regularity, looſe, unformed, waſte.* See Gen. i. 2.[*] Iſa. xxxiv. 11. Deut. xxxii. 10. Job vi. 18. xii. 24. On Job xxvi. 7, comp. under צפן I. 2.

III. As a N. תהו *A waſte, vain, unprofitable thing* or *idol, vanity, inanity.* 1 Sam. xii. 21. Iſa. lix. 4. xlv. 19, *I ſaid not to the ſeed of Jacob* תהו (as) a vain thing, "a thing of no conſequence (*Bate*, whom ſee), *ſeek ye me.* Comp. ver. 18, and Iſa. xlix. 4.

תהם See under המה VI.

תוה

With a radical, but mutable or omiſſible, ה, which is ſupplied by י in התוית, Ezek. ix. 4.

I. In Kal and Hiph. *To mark, make a mark.* occ. 1 Sam. xxi. 13. Ezek. ix. 4; where LXX δος σημειον *put* a mark. As a N. תו *A mark.* occ. Ezek. ix. 4, 6. So LXX σημειον[†]. [‡] In Perſia to this day their ink, which reſembles our printer's ink, though not ſo thick, ſerves them not only for writing, but for *making the impreſſion of their ſeals*, which well illuſtrates the above paſſage of Ezekiel, eſpecially if compared with Rev. vii. 3, 4; where the ſervants of God are ſaid to be *ſealed* in their foreheads.

II. As a N. תוי *A mark* or *gage* for ſtanding trial with an adverſary, (איש ריב). occ. Job xxxi. 35, הן תוי *Behold*, or *here is* (French *Voici*) my gage; *let the all-bountiful anſwer me.* Hence in Hiph. *To challenge* or *accuſe*, as one who gives his *mark* or *pledge* upon a trial," (*Bate*,) and *cauſes* his adverſary to do the ſame. occ. Pſ. lxxviii. 41; where perhaps is an alluſion to the very phraſe in Job xxxi. 35. See Targ. on Pſ.

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[*] So read the *Keri* and many of Dr. *Kennicott*'s Codices, not במי.

[†] See *Harmer*'s Obſervations, as above, and vol. ii. p. 423.

[*] See *Burnet*, Archæolog. Philoſ. lib. ii. cap. 1, and the Rev. *William Jones*'s Phyſiological Diſquiſitions, p. 23, &c.

[†] See *Vitringa*, Obſerv. Sacr. lib. ii. cap. 15, § 8, &c.

[‡] See *Hanway*'s Travels, vol. i. p. 317. Comp. *Niebuhr*, Deſcription de l'Arabie, p. 90; *Harmer*'s Obſervations, vol. ii. p. 458, &c.

III. Chald. In Kal, *To tremble, be terrified* or *amazed*. Once, Dan. iii. 24; where *Aquila* and *Theodotion* ἐθαυμασε *he wondered*, Vulg. obſtupuit *he was aſtounded*. The Targums often uſe it in theſe ſenſes. See *Caſtell*.

תום See under תאם II.

תז

I. In Hiph. *To cut*, or rather, *to ſhake off*. So Vulg. excutientur, *ſhall be ſhaken off*. Once, Iſa. xviii. 5.

Der. *To toſs*, * *teaſe, to toſe* (pull), wool.

תחש

Occurs not as a V. in Heb. but as a N. תחש, plur. תחשים, denotes, according to the Rabbins and ſome modern tranſlations, ſome kind of *animal, a badger*, or the like; but not ſo the ancient verſions, who all agree that it means not an animal, but a *colour*; ſo the LXX throughout, ὑακινθος and ὑακινθινος, and *Jerome* hyacinthus and hyacinthinus, *azure, ſky-blue*; *Aquila, Symmachus* and *Theodotion* in Exod. xxv. 5, ιανθινα *violet-coloured*. So Vulg. throughout by ianthinus. freq. occ. See *Bochart*, vol. iii. p. 989, & ſeq. and *Bynæus* De Calceis Heb. p. 46, & ſeq. and *Scheuchzer*, Phyſica Sacra in Exod. xxv. 5, and Ezek. xvi. 10. An *outermoſt covering* for the tabernacle of *azure* or *ſky-blue*, was very proper to repreſent the *ſky* or *azure boundary of this ſyſtem*. Comp. under תכל.

תחת See under נחת IV. V.

תיש See תש

תך

I. *To be in the midſt, between, within*. occ. Deut. xxxiii. 3, They were between *thy feet* (לרגליך plur. as the Samaritan Pentateuch and very many of Dr. *Kennicott*'s Codices read). This was the ancient poſture of diſciples with their maſter. Comp. 2 K. iv. 38. Luke viii. 35. x. 39. Acts xxii. 3. The LXX render it ὑπο—εισι *are under*—Vulg. appropinquat *approaches*. As Ns. תוך *The midſt, middle*, or *inner part*. Gen. i. 6 ii. 9, & al. freq. תיכן, fem. תיכנה, and תיכונה, *Middle, middlemoſt*. Exod. xxvi. 28. 1 K. vi. 8. Jud. vii. 19, & al.

II. As Ns. תך or תוך *Concealed wickedneſs, deceit*. occ. Pſ. x. 7. lv. 12. lxxii. 14.

III. As a N. maſc. plur. תכיים or תוכיים *Peacocks*. occ. 1 K. x. 22. 2 Chron. ix. 21. So LXX according to the *Alexandrian* MS. ταωνων, and Vulg. in both texts, pavos. It ſeems a foreign word, as perhaps שנהבים and קפים, which occur in the ſame texts, likewiſe are. Theſe birds might have this name by an onomatopœia from their *cry*. Let any one attentively ſurvey the *peacock* in all the glorious diſplay of the priſmatic colours in his train (mille *trahens* varios, *adverſo Sole*, colores), and he will not be ſurpriſed that Solomon's mariners, who cannot be ſuppoſed ignorant of their maſter's taſte for *natural hiſtory* (ſee 1 K. iv. 33.), ſhould bring ſome of theſe wonderful birds with them from their ſouthern expedition.

תכך Occurs not as a V. but as a N. maſc. plur. תככים *Great* or *repeated frauds* or *deceits*. occ. Prov. xxix. 13. See above תך II. and comp. Mat. v. 45.

תכל

Occurs not as a V. in Heb. but as a N. fem. תכלת *Blue, azure, ſky colour*. So the LXX, *Aquila, Symmachus* and *Theodotion*, frequently Ὑακινθος, and Vulg. Hyacinthus and Hyacinthinus. Exod. xxv. 4, & al. freq. Might not this *colour* be ſo called as being that of the *verge* or *extremity* of this ſyſtem (as every one may obſerve) from the V. כלה *to finiſh, end?* Thus we call it, *a ſky-colour*. By Num. iv. 6, תכלת ſeems to have denoted a *deeper colour* than תחש.

תכן

I. In Kal, *To direct, regulate*. Iſa. xl. 13. In Niph. *To be regulated*. 1 Sam. ii. 3. ולו (according to the *Keri*, and the reading of the *Complutenſian* edition, and many of Dr. *Kennicott*'s Codices; ſo Vulg. ipſi) *And by him events* are regulated: or if we follow the common printed reading ולא, we may render the ſentence interrogatively. *And are not events* regulated? namely, by his providence. Comp. under לאה II. 4.

II. In Kal, *To regulate by weight, meaſure*, or *rule*. Job xxviii. 25. Iſa. xl. 12. Pſ. lxxv. 4. Comp. Ezek. xviii. 25, 29.

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* See *Junius*, Etymol. Anglic. in *teaſe*, and *toſe*.

xxxiii. 17, 20. Applied metaphorically to the ſpirits and hearts. Prov. xvi. 2. xxiv. 12. In Huph. *To be weighed.* 2 K. xii. 11. As Ns. תכן *Meaſure, tale.* Exod. v. 8. Ezek. xlv. 11. Comp. תכונה Nah. ii. 9. Fem. מתכנת The ſame. Exod. v. 8. Alſo, *Proportion.* Exod. xxx. 32, 37. Fem. תכנית *Meaſure, ſum.* Ezek. xxviii. 12. xliii. 10. Comp. ver. 11, and ſee Biſhop *Newcome.* Comp. Root תקן.

Der. Greek τεχνη, Art. τεχναομαι, τεχναζω, τεχνοω, τεκλων, αρχιτεκλων, whence Eng. *technical, architect, architecture,* &c.

תל

The idea ſeems to be *elevation, riſing above the adjacent ground,* elevari, in altum tumere inſtar tumuli aut cumuli. Hence Latin *tollo,* to lift up, raiſe.

As a N. תל

I. *An elevation, elevated ſituation.* occ. Joſh. xi. 13; where תלם *may be* plural, and the Vulg. accordingly explains העמדות על תלם by *quæ erant* in collibus & in tumulis *ſitæ,* which were ſituated *on hills and riſing grounds;* as many towns in the mountainous country of Judea were. Comp. Judith iv. 5. But if ם in תלם be conſidered as a ſuffix, *their,* the ſenſe will be the ſame.

II. *A ruinous heap.* occ. Deut. xiii. 16. Jer. xlix. 2. Joſh. viii. 28; in which laſt cited text the LXX render it χωμα αοικητον *an uninhabited heap,* and the Vulg. in all tumulum, *a heap, a hillock.* Comp. Jer. xxx. 18, and *Blayney* there.

תלל I. As a Participial N. תלול *Greatly elevated, eminent.* occ. Ezek. xvii. 22. So Vulg. eminentem, Targ. מנטל, and Syriac מעליא, *elevated.*

II. As a Participle Benoni maſc. plur. with נו poſtfixed, תוללינו *Who laid* us (i. e. Jeruſalem and the temple) *in heaps.* occ. Pſ. cxxxvii. 3. Comp. Pſ. lxxix. 1, and above תל II. alſo ילל II. under יל, and of the two ſenſes propoſed let the reader judge for himſelf.

תלא

Occurs not as a V. in Heb. but ſeems nearly related to the following תלה, as חבא to חבה, חפא to חפה, &c. As a Participle or participial N. maſc. plur. תלאים *Hanging, ſuſpended, in ſuſpenſe.* So LXX κρεμαμενη, and Vulg. quaſi pendens. occ. Deut. xxviii. 66. Hoſ. xi. 7, ועמי תלואים למשובתי *And my people* (ſhall) hang in doubt, i. e. be in the utmoſt ſuſpenſe and anxiety, *at my turning away,* from them namely. So LXX επικρεμαμενος *ſuſpended,* Vulg. pendebit *ſhall hang.*

תלג Chald.

As a N. the ſame as the Heb. שלג, *Snow.* occ. Dan. vii. 9.

תלה

With a radical, but mutable or omiſſible, ה.

I. *To hang, hang up, ſuſpend.* See Gen. xl. 19. Deut. xxi. 22, 23*. 2 Sam. xviii. 10. Job xxvi. 7. Pſ. cxxxvii. 2 †. Ezek. xv. 3. xxvii. 10, 11; on which two laſt verſes obſerve that *Pauſanias* ſays the architraves [of the temple of Apollo at Delphi] were decorated with golden armours, *bucklers ſuſpended* by the Athenians after the battle of Marathon, and *ſhields* taken from the Gauls under Brennus." *Chandler*'s Travels in Greece, p. 262. So in modern times, *Sandys,* p. 25, ſpeaks of one of the gates of the ſeraglio at Conſtantinople being "*hung with ſhields and ſcimitars.*" Comp. Cant. iv. 4. 1 Mac. iv. 57. See more in *Harmer*'s Obſervations, vol. ii. p. 518. In Niph. *To be hanged up.* Eſth. ii. 23. Lam. v. 12.

II. As a N. תלי *A quiver,* which is *hung* on the ſhoulder. So LXX φαρετραν, and Vulg. pharetram. occ. Gen. xxvii. 3.

תלתל As a N. *Pendulous, pendent, hanging down;* or rather as the LXX render תלתלים, Ελατας, and the Vulg. more plainly elatas palmarum, i. e. *the cluſters* or *ſtrings of embryo fruits* after they have burſt the ſheaths of the female *palm-tree,* and which then *hang down,* and reſemble locks of hair freely flowing. Verbal deſcription however can give but a very imperfect idea of them, and therefore I refer the reader for further ſatiſfaction to *Scheuchzer,* Phyſ. Sacra, tab. DXXIV. fig. F. and tab. DXXV. fig. 6, 16. See alſo *Michaelis* on *Lowth*'s Prælections, p. 639, edit. *Gotting.* who obſerves that in Arabic likewiſe תלתלה ſignifies *a cluſter of young dates, ſpatha palmarum.* occ. Cant. v. 11.

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* See *Vitringa*'s excellent Comment on this paſſage, Obſervat. Sacr. lib. ii. cap. 12.

† See *Harmer*'s Obſervations, vol. iii. p. 200, &c.

תלם

In Arabic it ſignifies *To break, break in pieces,* particularly as a ſword or potter's veſſel on the edge, *to break* on the edge *with many jaggs* or *notches*. See *Caſtell.* The Vulg. have once, and perhaps rightly, rendered it verbally, Job xxxix. 10, בתלם, ad arandum *to plough*. As a N. תלם, plur. in Reg. תלמי *A furrow* in a ploughed field. So the LXX generally render it *αυλαξ*, and Vulg. ſulcus. occ. Job xxxi. 38. xxxix. 10. Pſ. lxv. 11. Hoſ. x. 4. xii. 11, or 12.

תלע

Occurs not as a V. in Heb. but in Chaldee ſignifies *To ſplit, cleave.* Thus the Jeruſalem Targum uſes it for the Heb. שסע Lev. i. 17; and hence perhaps is derived the Greek *θλαω to break.*

I. As Ns. fem. תולעה, תולעת and תלעת, plur. maſc. תולעים, *A worm,* or rather *maggot* (ſee *Bate*), from it's *eating* into and *dividing* certain ſubſtances. See Exod. xvi. 20. Deut. xxviii. 39. Iſa. xiv. 11. Jon. iv. 7.

II. As a N. תולע, and fem. תולעת *Scarlet-* or *crimſon-colour*, q. d. *worm-colour*, ſo called becauſe made of ſmall *worms*, which are found in the tubercles of a certain ſhrub. Iſa. i. 18*. Lam. iv. 5. Exod. xxv. 4. Lev. xiv. 4, & al. freq. Comp. שני under שנה IV. As a particip. Huph. maſc. plur. מתלעים *Clothed in ſcarlet.* occ. Nah. ii. 4.

It may be worth obſerving, that the Arabs call both this *worm* and the colour it yields *Al-kermez*, whence the French *Cramoiſi*, and Eng. *Crimſon*; and that the *cochineal inſect* is by naturaliſts ranged under the ſame genus. See *Bochart,* vol. iii. 624, 5; *Scheuchzer*, Phyſ. Sacra on Exod. xxv. 4; *Goguet*'s Origin of Laws, &c. vol. ii. 106, edit. *Edinburgh*; and *Brooke*'s Nat. Hiſt. vol. iv. p. 81, &c.

III. As a N. fem. plur. מתלעות *The grinders,* i. e. *the teeth* which *divide* or *grind* the food in pieces. So the LXX Μυλας, and Vulg. Molas and molares. occ. Job xxix. 17. Prov. xxx. 14. Joel i. 6.

Der. French *tailler* to cut, whence Eng. *tailor, taillage, tally.*

תלף See among the Pluriliterals.

תלת Chald.

As Ns. תלת and תלתה The ſame as the Heb. שלש and שלשה, *Three.* Dan. iii. 24. vii. 5, & al. So תלתא Ezra vi. 4. Alſo, *The third.* Dan. v. 29. So תלתי Dan. v. 7. Fem. תליתאה Dan. ii. 39. Plur. תלתין *Thirty.* Dan. vi. 7, 12, or 8, 13.

תם

To finiſh, or *be finiſhed,* whether in a good or bad ſenſe.

I. *To finiſh, make an end of, complete, perfect.* Joſh. iv. 11. Alſo, *To be finiſhed, completed, ended.* Gen. xlvii. 18. Job xxxi. 40. So 1 Sam. xvi. 11, התמו הנערים *Are the young men* complete? i. e. are they *all* come? For איתם Pſ. xix. 14, ſee under Root יתם I. In Hiph. *To finiſh, make an end.* 2 Sam. xx. 18. Tranſitively, *To make an end of, take all.* 2 Kings xxii. 4. As Ns. תם *Perfect, finiſhed, complete, τελειος.* Gen. xxv. 27. Job i. 1, & al. תם *Completeneſs, perfection, complete ſoundneſs.* Job xxi. 23. *Full ſtrength.* 1 Kings xxii. 34. *Integrity.* Gen. xx. 5. Pſ. ci. 2. Obſerve, that, in Prov. x. 9, very many of Dr. *Kennicott*'s Codices read בתם. Fem. תמה, in Reg. תמת, *Integrity.* Prov. xi. 3. Job ii. 3, 9, & al. מתם *Soundneſs.* occ. Pſ. xxxviii. 4, 8. Iſa. i. 6.

II. As a N. maſc. plur. תמים THUMMIM, *Perfections.* So the LXX, according to the *Complutenſian* edition, render it, Neh. vii. 65, τελειωσεσιν; *Aquila* and *Theodotion,* Lev. viii. 8, τελειωσεις; and *Symmachus,* Deut. xxxiii. 8, τελειωτητες, by which laſt word the other Hexaplar verſions likewiſe tranſlate it, Exod. xxviii. 30. As the *precious ſtones* put into the High Prieſt's breaſt-plate were called אורים *Lights* (in the Greek verſions Φωτισμους), on account of their *luminous ſplendour*, but principally from the *illumination of the divine oracles* delivered by Jehovah to the High Prieſt, when arrayed in them, ſo are they called תמים from the *completeneſs* or *perfection* of the ſaid oracles, never failing, but always accompliſhed. Comp. אורים under אר IV.

III. In Kal, *To be finiſhed* or *conſumed, to fail.* Gen. xlvii. 15, 18. Deut. ii. 14. Joſh. iii. 16, & al. freq. In Hiph. *To*

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* See Biſhop *Lowth*'s Note, and Annual Regiſter for 1780, Nat. Hiſt. p. 100.

conſume, cauſe to be conſumed. Ezek. xxii. 15. xxiv. 10; where Biſhop *Newcome* "*waſte away*, percoquendo conſume." Comp. under דר III. 2.

IV. Chald. As a particle תמה, The ſame as the Heb. שמה, *There.* Ezra v. 17, & al.

תמם In Hith. התמם *To make* or *ſhew oneſelf perfect.* occ. 2 Sam. xxii. 26. Pſ. xviii. 26. As a N. תמים *Very perfect.* Gen. vi. 9. xvii. 1. Alſo, *Great perfection, complete integrity.* Joſh. xxiv. 14. Pſ. lxxxiv. 12.

From this Root the Greeks ſeem to have had their Θεμις, denoting *Law, Right,* and uſed as the name of the Goddeſs of *Oracles.* Alſo, in plur. Θεμιϛες *Laws, Oracles.*

תמד

Occurs not as a V. but the idea is evident; for hence as a N. תמיד *Continuance, continual ſucceſſion.* So Exod. xxix. 42, עלת תמיד is *the burnt-offering* of continuance, or continual *burnt-offering.* Lev. vi. 13, or 20. Num. iv. 16, מנחת התמיד *the bread-offering* of continuance. Alſo, as an adverb, *Continually, perpetually.* Exod. xxv. 30. xxviii. 29, 30. xxix. 38, & al. freq. It denotes either *uninterrupted continuance*, as Lev. vi. 6, or 13; or *continual renewals* at certain times, Num. xxviii. 3, 6. Jer. lii. 33, 34. Ezek. xlvi. 15. So Exod. xxvii. 20, *that the lamp may burn* תמיד continually, "both night and *day*," ſays *Clark* in his Note here; but by the next verſe Aaron and his ſons were to order the lamp *from evening to morning*, and by Exod. xxx. 8, Aaron *lighted* the lamps *at even*, and by 1 Sam. iii. 3, the lamp uſually *went out*, יכבה, *towards morning.* But as to the fire on the brazen altar, it was expreſsly commanded, Lev. vi. 6, or 13, *The fire ſhall* תמיד ever *be burning on the altar*, לא תכבה *it ſhall not go out.* And this probably was a rite, not only of the Levitical, but of the ancient Patriarchal diſpenſation, from whence it was derived to the heathen. For thus we find that "*Numa* [the ſecond king of Rome] erected a particular temple to *Veſta*, and cauſed *a fire to be kept always burning in it.*" *Hooke*'s Roman Hiſt. book i. ch. viii. § 6, who adds the following learned note from *Cartrou* and *Rouillé.* "*The keeping up of a ſacred fire* had always been a part of religion in different nations. *The fire ſhall ever be burning on the altar*, ſaith the Lord, *it ſhall never go out*, Lev. vi. 13. Such a fire was preſerved in the temples of *Ceres* at *Mantinea*, of * *Apollo* at *Delphi* and *Athens*, and in that of *Diana* at *Ecbatan*, among the *Perſians.* *Setinus* committed the care of the *ſacred fire* in the temple of *Minerva*, and of the ſtatue of *Pallas*, to a ſociety of young women. The *Magi* had the charge of *keeping a fire always burning on altars* erected in the middle of thoſe little temples, which *Strabo* calls Πυραιθεια. A *lamp* was *always burning* in the temple of *Jupiter Ammon*; and if we believe *Diodorus Siculus*, this cuſtom [i. e. of *keeping up a perpetual fire*] came from the Egyptians to the Greeks, and from them to the Romans, who made it a principal point of their religion †." Nor was this religious cuſtom confined within the limits of the Old World. "The ſun was the chief object of religious worſhip among the *Natchez* [a nation ſituated on the banks of the Miſſiſſippi in *North America*]. In their temples they preſerved a *perpetual fire* as the pureſt emblem of their divinity. Miniſters were appointed to watch and feed this ſacred flame ‡. But what was the ſpiritual import of that law, Lev. vi. 6, or 13? Was not the *perpetually keeping alive that miraculous fire which came from before* Jehovah, Lev. ix. 24, to exhibit *His perpetual wrath* againſt ſin, and to ſhew that this wrath could not be appeaſed or ſatisfied by the mere Levitical ſacrifices, however numerous or coſtly, but would burn till the appearance of Him who ſhould come *to put away ſin by the ſacrifice of Himſelf?* See Heb. ix. 26. x. 1—10.

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* See *Callimachus*'s Hymn to Apollo, lin. 83, 4.

† Comp. *Plutarch* in *Numa*, vol. i. p. 66, edit. *Xyland.* and *Bochart*, vol. ii. 363; *Virgil*, Æn. ii. lin. 297, iv. lin. 200; *Xenophon*, Cyropæd. lib. viii. p. 460, edit. *Hutchinſon*, 8vo. and Note; *Selden* De Diis Syris, Syntag. ii. cap. 8. *Vitringa* in Iſa. tom. ii. p. 249, Note A.

‡ Dr. *Robertſon*'s Hiſt. of America, vol. i. p. 385. Comp. p. 344, and Gentleman's Magazine for July 1753, p. 326, and Critical Review for November 1771, p. 330.

תמה

With a radical and immutable ה, as in נגה, נבה.

I. In Kal, *To wonder, be aſtoniſhed, amazed.* See Pſ. xlviii. 6. Job xxvi. 11. Iſa. xxix. 9. Hab. i. 5; in which laſt text it occurs both in Niph. and Kal, והתמהו תמהו *And* be ye aſtoniſhed; wonder *becauſe*, &c. As a N. תמהון *Aſtoniſhment, amazement.* occ. Deut. xxviii. 28. Zech. xii. 4.

II. Chald. As a N. maſc. plur. תמהין, emphat. תמהיא *wonders.* occ. Dan. vi. 27, or 28. iii. 32, or iv. 2. It occurs alſo in conſtruction, Dan. iii. 33, or iv. 3.

For התמהמה ſee under מה.

Hence Greek *ϑαυμα wonder*, *ϑαυμαζω to wonder*, by which latter V. the LXX ſeveral times render תמה. Alſo ϑαμβεω, ϑαμβεομαι *to be amazed*, by which V. *Aquila* tranſlates it, Pſ. xlviii. 6, as another of the Hexaplar verſions does the N. תמהון by ϑαμβος, Deut. xxviii. 28. Alſo perhaps Latin *timeo*, to fear, whence Eng. *timid, timidity.*

תמז

Occurs not as a V. in Heb. but as a N. תמוז *Tammuz*, the name of an *idol.* Once, Ezek. viii. 14, *Then he brought me to the door of the gate of the Lord's houſe, which was towards the north, and behold, there ſat women weeping for* Tammuz. Here *Jerome* interprets תמוז by *Adonis*, who, he obſerves, is in Hebrew and Syriac called *Tammuz.* Now it is well known that *Adonis* was a Syrian idol, of whoſe worſhip, as celebrated in the temple of *Venus*, at Byblus in Syria, we have an account in *Lucian* De Deâ Syrâ, tom. ii. p. 878, &c. edit. *Bened.* as follows. The Syrians, ſays he, "affirm that what the boar is reported to have done againſt *Adonis* was tranſacted in their country; and in memory of this accident they every year *beat themſelves* (τυπτονται) and *lament*, and *celebrate frantic rites* (τα οργια επιτελεȣσι); and *great wailings* are appointed throughout the country; and after they have *beaten themſelves*, and *lamented*, they firſt *perform funeral obſequies to* Adonis, *as to one dead*, and afterwards, on the next, or another (ετερῃ) day, *they feign that he is alive, and aſcended into the air* or *heaven* (ες τον αερα ϖεμπȣσι), *and ſhave their heads*, as the Egyptians do at the death of *Apis*; and whatever *women* will not conſent to be ſhaved, are obliged, by way of puniſhment, to *proſtitute themſelves* during one day to ſtrangers; and the money thus earned is conſecrated to *Venus*." Thus my author: and from his account we may form a tolerably juſt notion of the manner in which the Jewiſh idolatreſſes *lamented Tammuz.* But ſtill what was meant by *Tammuz* or *Adonis?* [*] *Macrobius* ſays, *Adonis* was undoubtedly *the Sun*, and many other writers are of the ſame opinion; and the fable of *Adonis*'s deſcent into hell, and of *Venus*'s (i. e. *generative Nature*'s) weeping on that account, they with him explain of the *Sun*'s paſſing through the ſix ſouthern ſigns, as they do *Adonis*'s return to *Venus*, of the *Sun's* entering into the northern ſigns, and ſo returning to the northern hemiſphere of the earth; and they think that the fiction of *Adonis's* being killed by a boar, means the diminution of the *Sun*'s light and heat by *winter* [†]. But if this had been all that the idolaters intended by *Adonis*, would they, as *Lucian* relates, have commemorated his reſurrection ſo ſoon after his obſequies? Would they not rather have kept his funeral at the *winter-ſolſtice*, and celebrated his reſurrection at the *vernal equinox* or thereabouts? Beſides, the Jewiſh women are repreſented as *weeping for Tammuz on the fifth day of the ſixth month* (comp. Ezek. viii. 1, 14.), i. e. nearly of our Auguſt, O. S. at which ſeaſon the *diminution of the ſolar heat* could hardly be thought a ſubject for *lamentation* in the hot eaſtern countries; and the *Sun* is then more than four months diſtant from the *winter-ſolſtice.* And further, as Mr. *Bate* has pertinently remarked in his *Crit. Heb.* the worſhipping of the שמש *Sun*, or *ſolar light*, is not only diſtinguiſhed from that of *Tammuz*, but expreſsly called *a greater abomination*, ver. 15, 16. With the learned writer therefore laſt mentioned, I find myſelf obliged to refer תמוז, as well as the

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[*] Adonin *quoque* Solem *eſſe non dubitabitur*, &c. Saturnal. lib. i. cap. 21.

[†] Compare the *Orphic* Hymn to *Adonis.*

Greek and Roman * *Hercules*, to that claſs of *idols* which were *originally* deſigned to repreſent the *promiſed Saviour, the Deſire of all nations*. His other name *Adonis* is almoſt the very Heb. אדוני or *Lord*, a well known title of Chriſt: And as for תמוז I would, without being dogmatical or poſitive, propoſe the derivation of it from תם *to put an end to*, and מז *heat*, i. e. *wrath* or *puniſhment*. I cannot forbear adding from the learned Mr *Spearman*, to whoſe 2d Letter on the LXX I am much obliged in this article, that "according to *Iulius Firmicus*, upon a certain night, while the ſolemnity [in honour of *Adonis*] laſted, an image was † laid in a bed, and after *great lamentation* made over it, *light* was brought in, and the prieſt, *anointing* the mouths of the aſſiſtants, whiſpered to them that *Salvation was come, that Deliverance was brought to paſs*;" or as ‡ *Godwyn* gives the words, Θαῤῥειτε τῳ Θεῳ, εϛι γαρ ἡμιν εκ πονων Σωτηρια, *Truſt ye in God, for out of pains Salvation is come unto us*;" "upon which their ſorrow was turned into joy, and the image taken, as it were, out of it's ſepulchre."

תמך

In Kal, Tranſitively, and with ב following, *To lay hold on, to hold, hold up*, both in a proper and metaphorical ſenſe. See Gen. xlviii. 17. Exod. xvii. 12. Pſ. xvii. 5. Prov. iii. 18. iv. 4. Comp. Job xxxvi. 17. In Niph. *To be laid hold on, holden*. Prov. v. 22.

For תומיך Pſ. xvi. 5, ſee under Root ימך.

תמל See among the Pluriliterals.

תמר

Occurs not as a V. in Heb. but, from the things to which it is applied, the idea appears to be *Straight, upright*. The LXX have rendered תמרים by Στελεχη Φοινικων *the ſtems* or *trunks of palm-trees*, Exod. xv. 27. Num. xxxiii. 9; and תימרות, by Στελεχη, Cant. iii. 6; and this latter form תימרות, having י inſerted after the ת, would plainly prove the ת in the Noun תמר, &c. to be radical, but the י is wanting in very many of Dr. *Kennicott*'s Codices. ת, however, ſeems radical. Hence perhaps Eng. *timber*.

I. As a N. fem. plur. תימרות and תמרות *Upright pillars* or *columns*, as of Smoke. occ. Cant. iii. 6. (which refers to the *ſmoke* of the lamps and perfumes with which the royal bride was attended *) Joel ii. 30, or iii. 3. Comp. Jud. xx. 40. And as to the connection between this and the ſubſequent application of the Heb. תמר, I obſerve that the younger *Pliny*, lib. vi. epiſt. 20, thus deſcribes the *column of ſmoke*, which aſcended from Mount *Veſuvius* in that eruption by which *Pliny* the naturaliſt periſhed. When viewed from the diſtance of *Miſenum*, "its figure, ſays he, reſembled that of a *pine-tree*, for it ſhot up a *great height* in the form of a *trunk*, which extended itſelf at *top* into a ſort of *branches*." The comparing of it to a *palm-tree* might perhaps have been equally proper, but the *pine-tree* was more familiar to *Pliny*.

II. As a N. תמר, plur. תמרים and תמרות, *A palm-tree*, from it's *ſtraight, upright growth*, for which it ſeems more remarkable than any other tree, and which ſometimes riſes to more than *a hundred feet*. Thus *Xenophon*, who was well acquainted with the eaſtern countries (Cyropæd. lib. vii. p. 403, edit. *Hutchinſon*, 8vo.), mentions φοινιξι *palm-trees* ȣ μειον η πλεθριαιοις *not leſs than* a plethron (i. e. about 100 feet) *in length*;" adding, Εισι γαρ και μειζονες η τοσȣτοι το μηκος πεφυκοτες; for ſome of them grow even to a *greater height*." And in the ſame place he immediately ſubjoins, και γαρ δη πιεζομενοι ὁι φοινικες ὑπο βαρȣς, ανω κυρτȣνται, ὡσπερ ὁι ονοι ὁι κανθηλιοι, *palm-trees* being preſſed by a weight *bend upwards*, like aſſes of burden." From which paſſage probably aroſe that great, though common, miſtake, that the *palm-tree, when growing*, will ſupport a conſiderable weight hung upon it, and bend the contrary way, as if reſiſting it's preſſure. But *Xenophon* is there ſpeaking of *palm-trees* when *felled* and uſed as *timber*; and † *Strabo*, ‡ *Plutarch*, and § *Aulus*

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* Comp. under עז V.

† Comp. *Theocritus*, Idyll. xv. lin. 84, 85.

‡ In his *Moſes and Aaron*, p. 186.

* See *Harmer*'s Outlines, &c. p. 124, and Mrs. *Francis*'s Note, in her Poetical Tranſlation.

† Lib. xv. p. 1063, edit. *Amſtel.*

‡ Sympoſ. lib. viii. prob. 4, ad fin.

§ Noct. Att. lib. iii. cap. 6.

Gellius, mention the ſame fact, not of the *palm-tree* when *growing*, but of it's Δοκον, Ξυλον, or Lignum, i. e. of it's *Beams* or *Wood**. However, the *ſtraight* and *lofty growth* of this tree, it's *longevity* and *great fecundity*, the *permanency* and *perpetual flouriſhing* of it's leaves †, and their form, reſembling the *ſolar rays*, make it a very proper emblem of the *natural*, and thence of the *Divine Light*. Hence in the holy place or ſanctuary of the temple (the emblem of *Chriſt's body*) *palm-trees* were engraved on the walls and doors between the *coupled cherubs*. See 1 K. vi. 29, 32, 35. Ezek. xli. 18, 19, 20, 25, 26, and comp. under כרב, p. 339, 341. Hence at the feaſt of *Tabernacles* branches of *palm-trees* were to be uſed, among others, in making their *booths*. Comp. Lev. xxiii. 40. Neh. viii. 15. And hence, perhaps, the propheteſs *Deborah* particularly choſe to dwell under a *palm-tree*, Jud. iv. 5. *Palm-branches* were alſo uſed as emblems of *victory*, both by believers and idolaters. The reaſon given by *Plutarch* and *Aulus Gellius*, why they were ſo among the latter, is the nature of the wood, which ſo *powerfully reſiſts incumbent preſſure*. But doubtleſs, believers, by bearing *palm branches* after a *victory*, or in *triumph*, meant to acknowledge the *ſupreme author* of their *ſucceſs* and *proſperity*, and to carry on their thoughts to the *Divine Light*, the *great Conquerour over Sin and Death*. Comp. 1 Mac. xiii. 51. 2 Mac. x. 7. John xii. 13. Rev. vii. 9, and under נצח III. And the idolaters likewiſe probably uſed *palms* on ſuch occaſions, not without reſpect to *Apollo* or *the Sun*, to whom, among them, they were conſecrated. Comp. Senſe V. below. For a further account of the *palm-tree*, ſee *Scheuchzer*, Phyſica Sacra on Exod. xv. 27, and on Job xxix. 18; *Shaw*'s Travels, p. 141, &c. and p. 343, &c. and *Haſſelquiſt*'s Voyages, p. 416, &c.

Jericho is called *the city* of תמרים, Deut. xxxiv. 3. 2 Chron. xxviii. 15, (comp. Jud. i. 16. iii. 13; where the Targum has קרתא יריחו *the city of Jericho*); becauſe, as **Joſephus*, † *Strabo*, and ‡ *Pliny* have remarked, it anciently abounded in *palm-trees*. And ſo Dr. *Shaw*, Travels, p. 343, remarks, that though theſe trees are not now either plentiful or fruitful in other parts of the Holy Land, yet "there are ſeveral of them at *Jericho*, where there is the convenience they require of being often watered; where likewiſe the climate is warm, and the ſoil ſandy, or ſuch as they thrive and delight in."

III. As a N. תמר *Tamar*, a city built in the deſert by Solomon, and probably ſo named from the *palm-trees* growing about it (comp. Ezek. xlvii. 19. xlviii. 28.), as it was afterwards by the Romans called *Palmyra*, or rather *Palmira*, on the ſame account, from Palma *a palm-tree*. occ. 1 K. ix. 18. It is otherwiſe named תדמר *Tadmor*, which ſeems a corruption of the former appellation, 2 Chron. viii. 4. *Joſephus*, Ant. lib. viii. cap. 6, § 1, tells us, that after Solomon had built ſeveral other cities, "he entered into the deſert which is above Syria, and taking poſſeſſion of it, erected there a *very large city*, diſtant two days journey from Upper Syria, one from the Euphrates, and ſix from Babylon; and that the reaſon of his building at ſuch a diſtance from the inhabited parts of Syria, was, that no water was to be met with nearer, but that *in this place were found both ſprings* and *wells*." And this account agrees with the late learned traveller, Mr. *Wood*'s, who deſcribes *Palmyra* as *watered with two ſtreams*, and ſays the Arabs even mention a *third*, now loſt among the rubbiſh. *Joſephus* adds, "that Solomon having built this city, and ſurrounded it with very ſtrong walls, named it Θαδαμορα *Thadamora*, and that it was ſtill ſo called by the Syrians in his time, but by the *Greeks Palmira*, Ὁι δε Ἑλληνες αυτην προσαγορευουσι Παλμιραν." With all due deference however to ſuch learned men as may diſſent from me, I apprehend that *Palmira* was a name firſt impoſed, not by the *Greeks*, but by the *Romans*. There is no *Greek* word from whence this appellation can *probably* be derived; but *Palmira*, from *Palma*, is the very oriental name tranſlated into *Latin*; and as the warm climate of this city, and it's enjoying the benefit of *water* in the deſert, make it highly probable that it's *Heb.* and *Latin* names refer to the *palm-trees*, with which it *once* abounded, ſo * *Abulfeda*, a learned oriental geographer, who flouriſhed in the 14th century, expreſsly mentions the *palm-tree* as common at *Palmira* even in his time. I cannot find that this city is ever mentioned by any of the old Greek writers, not even by that accurate geographer *Strabo*; nor indeed in the Roman Hiſtory is any notice taken of it, till *Appian*, in the fifth book of his *Civil Wars*, ſpeaks of Mark Antony as attempting to plunder it †. But for a further account of the ancient hiſtory and preſent ſtate of this once noble and powerful city, I with great pleaſure refer the reader to Mr. *Wood*'s curious, learned, and magnificent work, entitled, *A Journey to* Palmyra, and ſhall only add, that the *Arabs* of the country, like the *Syrians* in *Joſephus*'s time, ſtill call it by it's old name *Tedmor*; and that Mr. ‡ *Bryant* tells us he was aſſured by Mr. *Wood*, that "if you were to mention *Palmyra* to an *Arab* upon the ſpot, he would not know to what you alluded, nor would you find him at all better acquainted with the hiſtory of *Odænatus* and *Zenobia*. Inſtead of *Palmyra* he would talk of *Tedmor*; and in lieu of *Zenobia* he would tell you that it was built by *Salmah Ebn Doud*, that is, by Solomon the ſon of David."

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* See Note in *Hutchinſon*'s Xenophon Cyropæd. as above, and *Suicer*'s Theſaurus under Φοινιξ II.

† See *Plutarch*, Sympoſ. lib. viii. prob. 4, towards the middle.

* Ant. lib. iv. cap. 6, § 1; and lib. xv. cap. 4, § 2; and De Bel. lib. i. cap. 6, § 6.

† Lib. xvi. p. 1106, edit. *Amſtel.*

‡ Nat. Hiſt. lib. v. cap. 14, and lib. xiii. cap. 4, & 9.

IV. As a N. תמר *Tamar*, the name of ſeveral *women*, in alluſion to the *ſtraightneſs*, *height*, and *beauty* of the *palm-tree*, to which the Jewiſh queen is compared, Cant. vii. 7, 8. So * *Theocritus* compares *Helen* to a *cypreſs-tree* in a garden, Idyll. xviii. lin. 30. Καπῳ Κυπαρισσος. But *Ulyſſes*, in *Homer*'s Odyſſ. vi. lin. 162, 3, makes almoſt the very ſame compariſon as that in Canticles, by likening the princeſs *Nauſicaa* to a young *palm-tree* growing by *Apollo*'s altar in *Delos*:

> Δηλῳ δη ποτε τοιον Απολλωνος παρα βωμῳ
> ΦΟΙΝΙΚΟΣ νεον ερνος ανερχομενον ενοησα.

V. בעל תמר *Baal Tamar*. The name of a place in Canaan, mentioned Jud. xx. 33; and ſo called, no doubt, in honour of *Baal* or *the Sun*, whoſe image or idol was probably there accompanied by the *palm-tree*. Comp. under פער II. We have already ſeen under Senſe II. that the *palm-tree* was among believers emblematic of the *natural*, and thence of the *Divine Light*, and, probably from a perverſion of the ſacred ritual, it was by the idolaters of various nations dedicated to, or made an emblem of, the *Sun*. The *Delian palm*, conſecrated to *Apollo* or *the Sun*, was, from very † ancient times, famous among the *Greeks*. And *Herodotus*, lib. ii. cap. 156, remarks that there were likewiſe many *palm-trees* at *Apollo*'s temple at *Butus* in *Egypt*; and lib. ii. cap. 170, that at *Saïs*, in the temple of *Minerva* or *Athena* (a name for the *ſolar light*) there were artificial *columns* in imitation of *palm-trees*.

תמרר Occurs not as a V. but as a N. maſc. plur. תמרורים *Lofty pillars* or *columns*, to ſerve for land- or way-marks. occ. Jer. xxxi. 21.

For תמרורים *Bitterneſſes*, ſee מרר IV. under Root מר.

תנה

With a radical, but mutable or omiſſible, ה:

I. In Kal, with ל following, *To ſhriek*, *wail*, *bewail*. So LXX θρηνειν, and Vulg. plangant. occ. Jud. xi. 40; where the Infinitive being formed in ־ות plainly refers to a Root with a radical ה final. And obſerve that the Root נתן *to give* makes נתון, נתן, and תת, but never תנות in the Infinitive.

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* For an account of whom ſee the *Arabic* authors mentioned at the end of *Prideaux*'s Life of *Mahomet*, p. 153, and *Herbelot*, Biblioth. Orient. in ABOULFEDA.

† Comp. *Prideaux*, Connect. part ii. book 7, anno 41.

‡ *New Syſtem*, vol. i. p. 214.

* See *Harmer*'s Outlines of a New Commentary, &c. p. 178, 335, 337.

† See *Homer*'s Odyſſ. vi. cited under Senſe IV.

In Jud. v. 11, יתנו ſeems to ſignify, *they uttered*, *rehearſed*, from נתן V. which ſee.

II. As a N. maſc. plur. תנים *Dragons*, a kind of *large ſerpents*, from the *horrid whining* or *hiſſing noiſe* they make. This property of theirs is obſerved by *Ælian*, and to this Job alludes, ch. xxx. 29, and Micah, ch. i. 8. freq. occ. See *Bochart*, vol. iii. p. 437, and *Scheuchzer*, Phyſ. Sacr. in Job xxx. 29, and on Iſa. xxxv. 7, ſee *Vitringa*. For תנים *ſing.* ſee among the Pluriliterals. As a N. ſem. plur. תנות *Female dragons* or *ſerpents*. occ. Mal. i. 3. So Dr. *Shaw*, Travels, p. 448, ſpeaking of *Arabia Petræa*, ſays, "*Vipers*, eſpecially in the wilderneſs of *Sin*, which might be called *the Inheritance of Dragons*, were *very dangerous* and *troubleſome*; not only our *camels*, but the *Arabs* who attended them, running *every moment* the riſque of being *bitten*."

III. As a N. ſem. אתנה *A gift*. See under נתן I.

תנן Occurs not as a V. in this reduplicate form, but

As a N. תנין.

I. *A large kind of ſerpent*, from it's *doleful whining noiſe*. Exod. vii. 9, 10, 12. Deut. xxxii. 33. Comp. above תנה II. Exod. iv. 3. vii. 9, &c.

II. *An amphibious animal*, ſo called from it's *form* reſembling *a large ſerpent*, *a crocodile*. See Pſ. lxxiv. 13. Iſa. xxvii. 1. li. 9. Job vii. 12, where Mr. *Harmer*, Obſervations, vol. iv. p. 286 (whom ſee), explains it of the *crocodile*, which, when it appears, the Egyptians *watch* with great attention, to prevent it's doing miſchief. Alſo, *A large aquatic animal*, *a ſea monſter*, *a whale*, which genus are remarkable for their *doleful cry*. Pſ. cxlviii. 7. Lam. iv. 3*. Gen. i. 21, where התנינם הגדלים ſeem to include both the *crocodile* and *whale* † ſpecies. Comp. under לויתן. Hence Greek Θυννος, Lat. *thynnus*, and Eng. *tunny* or *tunny-fiſh*. See *Merrick*'s Annot. and *Scheuchzer*, Phyſica Sacra, on Pſ. lxxiv. 13.

III. As a N. אתנן. See under נתן I.

IV. Chald. As a N. fem. תנינה, from the Heb. שני, *Second*. occ. Dan. vii. 5. Adverbially, תנינות *Secondly*, *the ſecond time*. occ. Dan. ii. 7.

תנך

Occurs not as a V. in Heb. but in Syriac ſignifies in Hith. *To fail*, and I ſuſpect that the radical idea of the Heb. is, *To be ſoft*, *tender*; hence as a participial N. תנוך *The tender part* or *tip* of the ear. So *Montanus*, tenerum. Exod. xxix. 20, & al.

תנר See under נר III.

תעב

In Kal, Tranſitively, *To loathe*, *nauſeate*, *abominate*, both in a natural and mental ſenſe. Pſ. cvii. 18. Deut. vii. 26. xxiii. 7. Job xix. 19, & al. freq. In Niph. *To be abominable*. occ. 1 Chron. xxi. 6. As a Participle or participial N. נתעב *Abominable*. occ. Job xv. 16. Iſa. xiv. 19. In Hiph. *To act abominably*. Pſ. xiv. 1. Ezek. xvi. 52. Comp. Pſ. liii. 2. As a N. ſem. תועבה, and in Reg. תועבת, *An abomination*. Gen. xliii. 31. Lev. xviii. 22, 26. Deut. xviii. 12. xx. 18, & al. freq. It is oſten uſed for *an idol*. See 2 K. xxiii. 13. Iſa. xliv. 19. Exod. viii. 26. Comp. Gen. xliii. 31; where Targum *Onkelos*, *For the Egyptians could not eat bread with the Hebrews*, *becauſe* the beaſts, which the Egyptians worſhip, *the Hebrews* eat. Comp. Gen. xlvi. 34. Exod. viii. 25, 26; and ſee *Herodotus*, lib. ii. cap. 41; *Bochart*, vol. ii. 644; and *Jablonſki*, Pantheon Egypt. Prolegom. § 10, 11.

תעה

With a radical, but mutable or omiſſible, ה.

In Kal, *To err*, *wander*, *go aſtray*, both in a natural and ſpiritual ſenſe. See Gen. xxi. 14. xxxvii. 15. Exod. xxiii. 4.

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* See *Bochart*, vol. ii. cap. 46; *Scheuchzer*, Phyſ. Sacr. in loc.; *Brooke*'s Nat. Hiſt. vol. iii. p. 9.

† It is an erroneous opinion that *whales* are not to be found in the *Mediterranean*, and that therefore the Iſraelites could not be acquainted with them; for "*John Faber* ſaw one of the *common toothleſs whales* without fins on it's back, thrown on ſhore in *Italy*, that was ninety-one Roman palms long, and fifty thick. The Roman palm is a little above half a foot. The ſame author avers, there was another at *Corſica*, an hundred feet long; but *Frederick Martens* ſays the largeſt whale caught at *Spitzbergen* is no more than ſixty feet, or at leaſt ſeldom exceeds that length." *Brooke*'s Nat. Hiſt. vol. iii. p. 6.

Pſ. lviii. 4. cxix. 176. Iſa. xix. 14. xxviii. 7. xxi. 4, " *is bewildered*," Biſhop *Lowth*. In Niph. *To be led aſtray, deceived*. Job xv. 31. *To be diſappointed*. Job iv. 10, *The roaring of the lion, and the voice of the black lion, and the teeth of the young lions*, נתעו are diſappointed, or miſs, of their prey namely. Thus Mr. *Bate*; and perhaps this may be preferred to the common interpretation from לתע, which ſee. In Hiph. *To cauſe to wander* or *go aſtray, to ſeduce*. Gen. xx. 13. Pſ. cvii. 40. 2 K. xxi. 9, & al. As a N. תועה *A trick, deception*. occ. Neh. iv. 8. Iſa. xxxii. 6. In the former text the LXX render it αφανη *ſecret things*, and Vulg. inſidias *treacheries*; in the latter, the LXX πλανησιν *errour*, and Vulg. fraudulenter *fraudulently, deceitfully*.

התעתע *To err greatly* or *repeatedly*. As a Participle Hiph. מתעתע *One who cauſeth another greatly to err, a great deceiver*. occ. Gen. xxvii. 12; where *Symmachus* καταπαιζων *illuding*. Plur. מתעתעים, with ב following, *Behaving very wrong* or *erroneouſly, towards*, or as Mr. *Bate, playing falſe* and *deceitful parts with*. occ. 2 Chron. xxxvi. 16. As a N. maſc. plur. תעתעים *Great* or *repeated errours*. occ. Jer. x. 15. li. 18.

תער

Occurs not as a V. in Heb. but the idea of the word ſeems to be, *To divide, cut, cleave, ſplit*, diffindere; for the Arabic has, evidently from this Root, a V. ſignifying, *To be cut* or *notched, to chink*, and ſeveral Nouns denoting *a chink, aperture, fiſſure*, or the like. See *Caſtell*.

I. As a N. תער *A cutting inſtrument, A razor*. Num. vi. 5, & al. *A pen-knife*, to cut the reed, with which they wrote, into a pen. Comp. under שבט V. Jer. xxxvi. 23.

II. As a N. תער *The ſheath* or *ſcabbard* of a ſword from it's *cleft* form. 1 Sam. xvii. 51, & al. So ſome derive the Eng. *ſheath* from the Saxon ꞅceaꝺan *to ſeparate*. See *Junius*'s Etymol. Anglican. in Sheath.

Der. Greek τρωω to wound. Eng. *To tear, tore, torn*. Alſo perhaps Greek τειρω, Lat. *tero, tritus*, whence *contero, attero, contritus, attritus*, and Eng. *trite, contrite, contrition, attrition*.

תף

To ſmite, ſtrike, beat, particularly with the hands. Comp. Nah. ii. 8. It occurs not however as a V. in the ſimple form, but hence

I. As a N. תף, plur. תפים, A kind of *muſical inſtrument, a tabor, tabret*, or *ſmall drum* carried in the hand, Exod. xv. 20, and played on by *beating with the head* or *fingers*, as is probable from Nah. ii. 8. It was uſed both on civil and religious occaſions, and is often mentioned as *beaten* by women, ſee Exod. xv. 20. Jud. xi. 34. 1 Sam. xviii. 6. Pſ. lxviii. 26. Jer. xxxi. 4, but was ſometimes played on by men. See 1 Sam. x. 5. There is no reaſon to doubt but it was very like, if not the very ſame kind of inſtrument as the modern Syrian *diff*; which is deſcribed by Dr. *Ruſſell*[*], as " a hoop (ſometimes with bits of braſs fixed in it to make a jingling), over which a piece of parchment is diſtended. *It is beat with the fingers*, and is the true *tympanum* of the ancients; as appears from it's figure in ſeveral relievos repreſenting the orgies of *Bacchus*, and rites of [†] *Cybele*. It is worth obſerving, that, according to [‡] *Juvenal*, the Romans had this inſtrument from hence," i. e. from *Syria*. *Niebuhr* alſo, Voyage de l'Arabie, tom. i. p. 146, has given us a ſimilar deſcription, and a print of an inſtrument which (according to his German ſpelling) he ſays they call *Döff*; he informs us that " they hold it by the bottom, in the air, with one hand, while they play on it with the other." See alſo *Shaw*'s Travels, p. 202, 3; *Scott*'s Note on Job xxi. 12; and *Harmer*'s Obſervations, vol. i. p. 409. The oriental *Diff* appears to be very like what is known to the French and English by the name of *Tambourin*.

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[*] *Nat. Hiſt.* of Aleppo, p. 94, where in plate xiv. the reader may ſee the figure of a Turk beating the *Diff*.

[†] So *Lucretius*, deſcribing the attendants of this goddeſs, ſays, lib. ii. lin. 618,

Tympana tenta ſonant palmis——

[‡] " *Jampridem* Syrus in Tiberim *defluxit* Orontes,
Et linguam et mores, et cum tibicine chordas
Obliquas, nec non gentilia tympana *ſecum*
Vexit—— Sat. iii. lin. 62."

Comp. the paſſage cited from *Herodian* in כרכר I. under כר, where we find the *Phenician*, or more properly the *Syrian*, *women* accompanying the orgies of *Heliogabalus*, ΤΥΜΠΑΝΑ *μετα χειρας* Φεροντα, carrying *tabrets* or *diffs* in their hands."

II. As a N. תפת, Job xvii. 6. See under יפת III.

III. As Ns. תפת and תפתה, *Tophet*. See under פתה I.

תפף I. In Hiph. *To ſmite repeatedly, to beat*, as on a *tabor* or *diff*. Eng. Tranſ. *tabring*. occ. Nah. ii. 7, or 8; where ſee Biſhop *Newcome*, and *Harmer*'s Obſervations, vol. i. p. 412.

II. As a Participle or participial N. fem. plur. תופפות *Beating on tabors* or *diffs*. So the LXX τυμπανιστριων, and Vulg. tympaniſtriarum. occ. Pſ. lxviii. 26.

Der. *Tap, tabor, tabret*. Greek τυπτω, τετυμμαι, τυπος, whence *thump, tympanum, tympany, tymbal, tymbrel, type, typical*, &c.

תפח See under נפח VII. VIII.

תפל

Occurs not as a V. but as a N. denotes *crude, indigeſted, inſipid*, or the like.

I. As a N. תפל *Untempered mortar*, or *plaſter*. occ. Ezek. xiii. 10, 11, 14, 15. xxii. 28. So the Vulg. abſque temperaturâ, and abſque temperamento, and *Symmachus* in Ezek. xiii. 10. αναρτυτον. In Ezek. xiii. the *building* of the wall is mentioned as diſtinct from the *plaſtering* of it (comp. Ecclus. xxii. 17.); and to this day in the eaſt they ſometimes build their walls of *clay* or *unburnt bricks*, and then *plaſter* them over; and it is the *cracking* of this *plaſter* by the rains and wind that expoſes the walls to diſſolution. Comp. Amos vi. 11, and ſee *Harmer*'s Obſervations, vol. i. p. 178.

II. As a N. תפל *Inſipid*. occ. Job vi. 6. So *Symmachus* αναρτυτον, and Vulg. inſulſum.

III. As a N. תפל *Undigeſted, crude, inſipid*, in a metaphorical ſenſe, that is, *Inconſiderate, fooliſh, abſurd*. occ. Lam. ii. 14. As a N. fem. תפלה *Folly*. occ. Job i. 22. xxiv. 12. Jer. xxiii. 13.

תפר

To faſten or *join together*. The LXX and *Symmachus* render it by ῥαπτω and συῤῥαπτω, and Vulg. conſuo, *to ſew, ſew together*; but theſe words ſeem too determinate. occ. Gen. iii. 7. Job xvi. 15. Eccleſ. iii. 7. Ezek. xiii. 18.

תפש

I. In Kal, *To lay hold on, catch, apprehend*. Gen. xxxix. 12. Deut. ix. 17. Comp. Prov. xxx. 9. In Niph. *To be caught*, as in a net, pit, or crime. Ezek. xii. 13. xix. 4. Num. v. 13.

II. *To lay hold on, to handle*. Ezek. xxvii. 29. Amos ii. 15, & al. Comp. Prov. xxx. 28.

III. *To handle, play upon*, as a muſical inſtrument. Gen. iv. 21.

IV. *To handle*, as the law, i. e. *to ſtudy and explain* it, tractare. occ. Jer. ii. 8.

V. *To undertake, manage*, as war, capeſſere, tractare, gerere. occ. Num. xxxi. 27.

VI. In Kal, *To take in war*, as a city or enemies. Deut. xx. 19. Joſh. viii. 8. 1 Sam. xxiii. 26. In Niph. *To be taken*. Jer. l. 46.

VII. In Kal. *To incloſe, overlay*, as an image with gold or ſilver. occ. Hab. ii. 19.

תפת

I. As a N. See under יפת III. and פתה I.

II. Chald. as a N. maſc. plur. emphat. תפתיא, from the Heb. שפת *to ſet in order*. Some kind of *officers* or *magiſtrates*, rendered, *The ſheriffs*. occ. Dan. iii. 2, 3.

תקל Chald.

From the Heb. שקל, *To weigh*. occ. Dan. v. 25, 27.

תקן

I. In Kal, *To direct, correct, make ſtraight* or *even*. occ. Eccleſ. i. 15. vii. 14. But in Jer. xxii. 24, אתקנך ſeems to be the firſt perſon fut. in Kal, from the Root נתק *to pluck off* (ſo LXX εκσπασω, and Vulg. evellam) with נ inſerted before the Pron. ſuffix, according to the *Chaldee* form, in alluſion perhaps to King *Coniah*'s or *Jehoiachin*'s dethronement and captivity by the *Chaldeans*, as it follows in the text. See *Chaldee* Grammar, § ix. 3.

II. In Kal, *To ſet in order, compoſe*. So Vulg. compoſuit. occ. Eccleſ. xii. 9.

III. Chald. In Ith. *To be eſtabliſhed, confirmed*. So *Theodotion*, εκραταιωθη. occ. Dan. iv. 33.

Der. *A token*. Qu?

תקע

In general, *To force* or *drive* one thing *into* or *againſt* another.

I. In Kal, Tranſitively, *To force, thruſt*, or *drive in*, as a dagger, Jud. iii. 21.—a pin or ſtake, Jud. iv. 21; where the LXX, (according to the *Aldine* and *Complutenſian* edition) and *Theodotion* ενεκρουσε *knocked in*. Comp. Iſa. xxii. 23, 25. Alſo, *To drive* or *faſten together*, as with a pin or the like. Jud. xvi. 14, ותתקע ביתד *And* ſhe faſtened (it) *with a pin*; where LXX εγκρουσης πασσαλῳ thou ſhalt faſten (it) *with the pin*. Comp. 1 Sam. xxxi. 10. 1 Chron. x. 10.

II. In Kal, *To pitch*, as a tent; i. e. *to faſten* or *fix* it with pins or ſtakes. Gen. xxxi. 25; where LXX, επηξε, and Vulg. fixit, *fixed*. Comp. under יתד I.

III. *To force, drive*, as locuſts by a wind into the ſea. occ. Exod. x. 19; where LXX, εβαλεν, and Vulg. projecit, *caſt*.

IV. With כף *the palm of the hand* following, *To drive, ſtrike*, or *clap* one hand againſt the other, whether in joy, as Pſ. xlvii. 2; or in inſult, Nah. iii. 19. Comp. under ספק.

V. With יד or כף, *To ſtrike* hands with another, a general and well known emblem of *agreement, bargaining*, or *ſuretyſhip*. See Prov. vi. 1. xvii. 18. xxii. 26. Job xvii. 3. So in Homer, Il. ii. lin. 341, and Il. iv. lin. 159,

——ΔΕΞΙΑΙ, ῃς επεπιθμεν.

And in *Virgil*, Æn. iv. lin. 597,

——*En* dextra, *fideſque!*

As a N. maſc. plur. תוקעים *Strikings of hand*, pactiones manûs (*Symmachus* Ευπαγας), *ſuretyſhip*. occ. Prov. xi. 15.

VI. In Kal, with ב following, *To force*, or *drive*, as the breath *into* a trumpet, *to blow with a trumpet*. Num. x. 3, 4. Abſolutely, *To blow, trumpet*. Num. x. 7. Tranſitively, *To blow*, as a clangour or alarm. Num. x. 6. In Niph. *To be blown, trumpeted*. occ. Iſa. xxvii. 13. Amos iii. 6. As Ns. תקע *A blowing* of a trumpet. occ. Pſ. cl. 3, תקוע Either *the trumpet*, or *the blowing thereof*. occ. Ezek. vii. 14.

תקף

I. In Kal, Tranſitively, *To overpower, overbear, overcome*. occ. Job xiv. 20. xv. 24. Eccleſ. iv. 12. In Hiph. *To have overpowering ſtrength, to be ſtrong, mighty*. occ. Eccleſ. vi. 10. As a N. תקף *Power, authority*. occ. Eſth. ix. 29. x. 2.

II. Chald. In Kal, *To be ſtrong* or *ſtrengthened*. See Dan. iv. 17, 19, or 20, 22. v. 20. As a N. תקף *Power, might*. occ. Dan. iv. 27, or 30. As a participial N. fem. תקיפא and תקיפה, plur. maſc. תקיפין, *Strong, mighty*. See Dan. ii. 40, 42. iii. 33, or iv. 3.

תר

I. *To go round* or *about*. Num. xv. 39; where the LXX, διαστρεφομαι *turn about*. As a N. with a formative י, יתור *A round* or *range*. occ. Job xxxix. 8. As a N. maſc. plur. תרים, though rendered *merchant-men* or *chapmen*, ſeems to mean *Places around, environs*. occ. 1 K. x. 15. 2 Chron. ix. 14, אנשי התרים *Men* around, or in the environs. In the former paſſage the LXX explain the words by των φορων των υποτεταγμενων *the tributes* of the ſubjected (people), in the latter by των ανδρων των υποτεταγμενων of the ſubjected *men*, where Vulg. legati *diverſarum gentium, the embaſſadors* of various nations.

II. As a N. maſc. plur. תורים, in Reg. תורי, *Borders* or *rows* of jewels or gold *round* the head, perhaps not unlike what Lady *M. W. Montague* mentions (Letter xxxix. vol. ii. p. 136.) as worn by the Sultana *Hafiten*, who "*round* her *talpoche* [or *head-dreſs*] had four *ſtrings* of pearl—the fineſt and whiteſt in the world;" or elſe reſembling the two or three *rows* of pearls which **Olearius* ſays the *Perſian* ladies wear *round* the head, beginning on the forehead, and deſcending *down the cheeks* and under the chin, ſo that their faces ſeem to be ſet in pearls. This coiffure ſeemed to him to be very ancient among the eaſtern people, ſince, ſays he, mention is made of it in the Song of Songs, ch. i. 10. occ. Cant. i. 10, 11.

III. As a N. תר *A turn in order* or *ſucceſſion*. occ. Eſth. ii. 12, 15.

IV. As a N. תור *A turn, order, rank*. occ. 1 Chron. xvii. 17.

V. In Kal, *To go about in ſearching, to inveſtigate, explore, ſearch out*. Num. x. 33. xiii. 3. Ezek. xx. 6, & al. freq. In Hiph. *To cauſe to explore*, or *be explored*. occ. Jud. i. 23. Hence

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* Cited in *Harmer*'s Outlines of a New Commentary on Solomon's Song, p. 205, where ſee more.

VI. As a N. maſc. plur. אתרים *Explorers, ſpies.* So *Aquila* and *Symmachus* Κατασκοπων, and Vulg. Exploratorum. occ. Num. xxi. 1. But the LXX retain the original word Αθαρειν or (*Alex.*) Αθαρειμ, and ſo take it for a proper name.

VII. As a N. תור and תר *A turtle-dove* (ſo LXX, τρυγων, and Vulg. *turtur*), thus called in Heb. by an onomatopœia from it's *cooing*, as in Greek τρυγων, in Latin *turtur*, and in Eng. *turtle*. Gen. xv. 9. Lev. i. 14. Pſ. lxxiv. 19. Cant. ii. 12, & al. See *Merrick*'s Annot. on Pſ. lxxiv. 19, and *Bochart*, vol. iii. p. 55, & ſeq.

VIII. Chald. As a N. maſc. plur. תורין *Oxen, beeves*, from the Heb. שורים. Ezra vi. 9. Dan. iv. 22, & al.

Hence Greek Ταυρος, and Latin *Taurus*, a bull. Alſo, *Thur*, the * Lithuanian name for the urus or wild bull.

IX. Chald. As Ns. perhaps from Heb. תר III. above, תרי *Two*. occ. Ezra vi. 17. Dan. iv. 26, or 29. תרתין *Two, ſecond*. occ. Ezra iv. 24. Dan. v. 31, or vi. 1.

Der. *Tour, turn*, &c. Alſo, compounded with בל to confound, *trouble*; compounded with רעל to agitate, *twirl, troll*.

Hence alſo the German idol *Thor*, nearly anſwering to the Roman *Jupiter*, i. e. the *Heavens in Circulation*, had his name. Thus *Adam Bremenſis* ſaith, "*Thor* preſideth in the air, cauſeth thunders, winds, ſhowers, fair weather, fruits, and his ſceptre ſeemeth to denote *Jupiter*." So *Ericus Olaus*, in his Hiſtory of *Sweden*, "*Thor*, as being the moſt powerful and ſupreme of the Gods, was ſet in the midſt and higher than the reſt, ſhaped like a naked man, holding in his right hand a ſceptre, in his left the *ſeven ſtars* or *planets*." And again, "They invoked *Thor* for rain and wholeſome breezes (*aurâ neceſſariâ*) as preſiding on high: by whoſe protection alſo they hoped to be preſerved from hurtful blaſts (*ab incommodis impreſſionum*), from thunder and hail; to whom, on the fifth day of every week, they offered ſacrifices by the appointed prieſts, whence that day was called *Thorſdag*," by the Swedes namely, as I may add it is by us *Thurſday*. See *Voſſius* De Orig. & Prog. Idol. lib. ii. cap. 33; Introduct. to *Camden's* Britannia, edit. 1695, p. cxxx; and *Mallet*'s Northern Antiquities, vol. i. p. 95, &c. vol. ii. p. 31, 68.

תרו See under הרה II.

תרן Occurs not as a V. in Heb. but the idea ſeems to be, *To fix firmly, ſettle*, or the like. As a N. תרן *A large* and *high piece of timber* ſtrongly ſettled or *fixed* in the place where it ſtands.

1. *An obeliſk*, or the like. occ. Iſa. xxx. 17.
2. *The maſt* of a ſhip *ſtrongly fixed* therein for ſuſtaining the yards, ſails, tackling, &c. occ. Iſa. xxxiii. 23. Ezek. xxvii. 5.

The LXX conſtantly rendering תרן, by ἱςος, from ἵςημι *to ſtand, ſtand firm*, or *fixed*, appear to have preſerved the true idea of the Heb. and confirm the interpretation here given of the Root.

Der. Greek θρηνυς a footſtool. Alſo, θρονος, Lat. *thronus*, and Eng. *a throne*.

תרע Chald.

As a N. from the Heb. שער, *A gate* or *door*. occ. Dan. ii. 49.—of a furnace. occ. Dan. iii. 26; where *Theodotion* θυρα. As a N. maſc. plur. emphat. תרעיא *Porters, men who wait at*, or *keep, the gate*. occ. Ezra vii. 24. So the LXX πυλωροις, and Vulg. janitoribus.

Der. Greek Θυρα. Eng. *A door*. Qu?

תרף

As a N. maſc. plur. תרפים *Teraphim*. See under רפה XV.

תרש See among the Pluriliterals.

תש

Occurs not as a V. in Heb. but in Arabic ſignifies *To compreſs*. See *Caſtell*'s Lexicon under תשש. As a N. תיש *A he-goat kept for breeding*, hircus admiſſarius. occ. Gen. xxx. 35. xxxii. 14. 2 Chron. xvii. 11. Prov. xxx. 31. Comp. Jer. l. 8. *Ælian* has remarked with what pride and ſtatelineſs the *he-goat* precedes the flock. And the LXX have ſupplied this circumſtance in their verſion, Τραγος ἡγȣμενος αιπολιȣ, *A he-goat leading the flock*. See *Bochart*, vol. ii. 648, and *Scheuchzer*, Phyſ. Sacr. in Prov.

תשע

As Ns. of number תשע, fem. תשעה and תשעת, *Nine*. Gen. v. 5. Num. i. 23. xxxiv. 13, & al. freq. Plur. תשעים *Ninety*. Gen. v. 9, 17, & al. freq.

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* See *Brooke*'s Nat. Hiſt. vol. i. p. 36.

תשעי or תשיעי, fem. תשיעית or תשיעת *Ninth*. See Num. vii. 60. 1 Chron. xxiv. 11. Lev. xxv. 22. 2 K. xxv. 1.

Is not the numeral N. תשע a derivative, with a formative ת, from the V. שעה *to look*, *turn*, as denoting that number which *is looking* or *turning*, as it were, from units to an higher order of numbers? Thus *Martinius*, Lexic. Etymol. in *Novem*, derives the Latin Novem *Nine* from novus, as ſignifying *the laſt* (whence noviſſimus), and the Greek Εννεα *Nine* from ενος *old* and νεος *new*, as being *old* in ſuch a ſenſe, that immediately after it there begins a *new* order of numbers; and, what is moſt to our preſent purpoſe, he remarks that the Dutch and Saxon *Negne* (whence our Eng. *Nine*) may be deduced from the V. neigen *to incline*, and that thence this may be named the *inclined* number, i. e. from units to tens. And I cannot forbear adding that the Vulg. renders the Heb. V. ישעה by the very word inclinabitur *ſhall incline* or *be inclined*. Iſa. xvii. 7, 8; and ſo *Aquila*, according to the reading which *Montfaucon* thinks genuine, by επεκλιθη *was inclined*, Gen. iv. 4.

תת

The Infinitive of the V. נתן *To give*. See Grammar, § vii. 26.

תתח

As a N. *Some miſſive weapon*, or rather, *A club*. Thus *Bochart*, vol. iii. 785, who deduces it (with a formative ת) from the Root יתח or ותח, which latter in Arabic ſignifies *to ſtrike with a club*. This interpretation is confirmed by the LXX, *Aquila*, and *Theodotion*, who render it σφυρα *a hammer* or *beetle*, ſo the Vulg. malleum. Once, Job xli. 20.

Der. מ being prefixed to the V. *A mattock*. Qu?

PLURILITERALS in ת.

תחרא

As a N. occ. Exod. xxviii. 32. xxxix. 23. It is rendered in our Tranſlation *An habergeon*, i. e. *a kind of coat of mail*, "*armour to cover the neck and breaſt*," *Johnſon*; and nearly to this purpoſe the Targum *Onkelos* שרין. Neither the LXX nor Vulg. however favour this verſion, and indeed the paraphraſes of both are ſo looſe that they leave us to conjecture what is the meaning of the word. I ſuſpect then that the ת in this N. is ſervile, and that it is one of thoſe few *Hebrew* Nouns which (if we embrace the printed readings) ſeem formed with a ſervile א final, as קליא *parched corn*, 1 Sam. xvii. 17; שנא *ſleep*, Pſ. cxxvii. 2; מטרא *a butt*, Lam. iii. 12; and perhaps חגא, Iſa. xix. 17; and I take the Root to be חרה *to heat*, *make warm*, and that the N. תחרא denotes *ſome kind of cloak* or *mantle*, which was *made cloſe about the neck* for this purpoſe.

תלפיות

Once. Cant. iv. 4, *Thy* (i. e. *the bride's*) *neck is like the tower of David*, *built* לתלפיות; *a thouſand ſhields* תלוי (are) hung *upon it*, *all targets of mighty men*. The eaſtern cuſtom of *hanging* arms, *ſhields*, and *ſcimitars* on the outſide of *towers* has been already taken notice of under תלה I. and in the paſſage before us there is an evident alluſion to the *glittering ornaments*, pearls, jewels, &c. on the bride's neck, and an intimation that theſe, when ſo placed, were as efficacious in ſubduing the hearts of the beholders as the ſwords and ſhields of mighty men in conquering their enemies. Comp. ver. 9. תלפיות then is, I think, a compound of תלה *to hang*, and פיות *edges*, and ſo denotes *a place for hanging up edged weapons on*. See *Michaelis* on *Lowth*, Prælect. xxxi. vol. ii. p. 636, 7, edit. *Gotting*.

תמל

As Ns. תמל, תמול, and אתמול *Yeſterday*. "Theſe words are compounded of the V. תם *to finiſh* or *conſummate*, and מול (or מל) *to cut off*. *Yeſterday*, or the *day immediately paſt*, anſwers to this deſcription: It is juſt *conſummated* and *cut off* from the preſent day *." See 2 Sam. xv. 20. Job viii. 9. In Iſa. xxx. 33. Micah ii. 8, אתמול denotes *ſome time ago*; and in Pſ. xc. 4, is joined with יום *day*; but in all other paſſages than thoſe juſt cited, תמל, תמול, and אתמול, are followed by שלשם, or שלשום literally, *a third time paſt*, nearly as the

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* *Holloway*'s Originals, vol. ii. p. 212.

Greeks ſay in proſe, * Χθες και πρωην, and in poetry † Χθιζα και πρωϊζα *Yeſterday and before*, for *lately*, *ſome time before*. Comp. שלשם under שלש IX.

תנים

As a N. maſc. ſing. (from תן *a dragon*, and ים *the ſea*, or *a large collection of water*) *A ſea-dragon, a crocodile.* occ. Ezek. xxix. 3. xxxii. 2. In the former of which texts ſeventeen of Dr. *Kennicott*'s Codices now read התנין, as four more did originally, and in the latter two have כתנין. Comp. under לויתן I.

תרגם

To expound, explain, interpret. Once, as a Participle Aph. Ezra iv. 7; ſo LXX ἡρμηνευμενην *interpreted*—*written in the Syrian tongue, and* מתרגם interpreted *in the Syrian tongue*, that is, in the *Syrian*, both *character* and *language*.

Der. *Targum*, a Chaldee interpretation or paraphraſe of the Bible. Of theſe ſeveral are ſtill extant, and are of conſiderable uſe in explaining the Hebrew Scriptures; for a particular account of which ſee *Walton*, Prolegom. xii. and *Prideaux*, Connect. part ii. book viii. towards the beginning.

Alſo, *Truchman*, *Truceman*, *Dragoman*, or *Drogman*, "a name given in the Levant to the *interpreters* kept by the Ambaſſadors of Chriſtian Nations, reſiding at the Porte, to aſſiſt them in treating of their maſters' affairs." *New and Complete Dictionary of Arts*, &c. See Targum *Onkelos* on Gen. xlii. 23. Exod. iv. 16. vii. 1.

תרשיש

As a N. תרשיש, from תר *to go round*, and שש *to be vivid* or *bright in colour*, *A kind of precious ſtone, the chryſolite* of the ancients. So the LXX and other Greek verſions ſeveral times χρυσολιθος, and Vulg. chryſolithus; "ſo named (i. e. in Greek and Latin) from it's fine *gold yellow colour*. It is now univerſally called *topaz* by modern jewellers, and, when perfect and free from blemiſhes, is a very valuable gem; it is, however, very rare in this ſtate. It is of the number of thoſe gems which are found only in the *round* or *pebble form.*—They are ever of a *fine yellow colour*; but they have this like the other gems, in ſeveral different degrees; the fineſt of all are of a true and perfect *gold colour*; but there are ſome deeper, and others extremely pale, ſo as to appear ſcarce tinged." See *New and Complete Dictionary of Arts* in CHRYSOLITE and TOPAZ. Exod. xxviii. 20. Ezek. i. 16, & al. Comp. Dan. x. 5, 6, and *Vitringa*, Obſervat. Sacr. lib. iv. cap. 1, § 19.

II. *Tarſhiſh*, the name of the ſecond ſon of *Javan*, who was the fourth ſon of *Japhet*. Gen. x. 4.

III. *A place*, and *city*, *on the coaſt of Spain*, near *Gades* (now *Cadiz*), originally ſettled by the deſcendants of *Tarſhiſh*, and called after his name, and thence by the Greeks Ταρτησσος, and by the Romans *Tarteſſus*, and anciently abounding in the commodities mentioned by Ezek. ch. xxvii. 12*. Comp. Jer. x. 9.

It was to this *Tarſhiſh* or *Tarteſſus* in Spain, that Jonah, chap. i. 3. iv. 2, attempted to flee from the preſence of the Lord, as being a place *at a great diſtance* both from Judea and Nineveh: and not, as I once thought, to *Tarſus*, in *Cilicia*; 1ſt, becauſe this latter is no ſea-port, nor ſituated on the ſea, and therefore no *ſhip*, properly ſpeaking, could be *going thither*, as Jon. i. 3: 2dly, *Tarſus* in *Cilicia* is *nearer* to Nineveh than Judea is, and conſequently, by going thither, Jonah would have been approaching to, not fleeing from, the city he was ſo averſe from viſiting †.

Ships of Tarſhiſh mean large, ſtrong ſhips, fit to ſail from Judea to Tarſhiſh (as Jon. i. 3.), or to undertake the like diſtant voyage. See 1 K. x. 22. xxii. 49. Iſa. ii. 16. xxiii. 1, 14. (comp. ver. 6.) Pſ. xlviii. 8; which laſt text is to be underſtood as a compariſon. "The meaning evidently is, that as the eaſt wind ſhatters in pieces the ſhips of Tarſhiſh, ſo the Divine power ſtruck the heathen kings with terror and aſtoniſhment." Dr. *Horne*'s Note on the text, whom ſee. Ezek. xxvii. 25, "*The ſhips* of Tarſhiſh שרותיך were thy chieſe *in thy merchandiſe*." *Geneva* Tranſlat. So Vulg.—*principes tui* in negotiatione tuâ—"thy chief traders *in thy market*." Biſhop *Newcome*.

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* *Herodotus*, lib. ii. cap. 53; *Lucian*, tom. i. p. 913, edit. *Bened.*

† *Homer*, Il. ii. lin. 303.

* See *Bochart*, vol. i. p. 169—171, 606; and *Wells*'s Sacred Geography, vol. i. p. 143, &c.

† See *J. D. Michaelis*, Spicilegium Geographiæ Hebræorum Exteræ, p. 83, 85.

IV. *The name of a place* ſuppoſed to be *in the Eaſt Indies*, mentioned 2 Chron. ix. 21. xx. 36, 37. That it was in that part of the world may be argued from the commodities, namely, elephant's teeth, apes, and peacocks, brought from thence, and becauſe the ſhips ſent thither were built at *Ezion-geber*, on the Red-Sea. *Bochart* thinks this *Tarſhiſh* was probably the promontory *Cory*, on the north of the iſland of *Ceylon*, which according to him was the Land of *Ophir*, whither the ſhips of *Solomon* went. If this opinion be admitted, this *Tarſhiſh* may ſeem to have been ſo called as being the fartheſt place then known eaſtward, as *Tarſhiſh* in *Spain* was weſtward; nearly as we from the *Eaſt Indies*, call part of *America*, ſince diſcovered, the *Weſt Indies*. But after all that *Bochart* has written on this ſubject, I muſt not omit that another very ingenious writer is of opinion, that the *Tarſhiſh* to which *Solomon*'s fleet ſailed was no other than *Tarſhiſh* in *Spain*, whither the *Phenicians* had before traded with vaſt advantage; that he fitted out his fleet from *Ezion-geber* on the Red Sea (comp. 1 K. ix. 26.), becauſe he had no convenient port on the Mediterranean; that this fleet coaſted along the ſhore of *Africa*, and doubling the *Cape of Good Hope* came to *Tarſhiſh* in *Spain*, and thence back again the ſame way. In this manner our author accounts for their ſpending ſo long a time as three years in their voyage out and home, and remarks that *Spain* and the *coaſts of Africa* furniſh all the commodities which *Solomon*'s fleet is ſaid to have brought back. And to confirm this, it ſeems certain from the account given by *Herodotus* (lib. iv. cap. 42.), that in the reign of *Necos* or *Pharaoh Nechoh*, King of *Egypt*, above ſix hundred years before Chriſt, ſome *Phenicians* ſent out with his orders, did, in like manner, ſet ſail from the Red Sea, and coaſted round *Africa* to the Straits of *Gibraltar*, though indeed, inſtead of going back by the *Cape of Good Hope*, they returned to *Egypt* the third year by the *Mediterranean*. See Abbé *Pluche*'s Nature Diſplayed, vol. iv. dial. ii. p. 197, & ſeq. Engliſh edit. 12mo. and comp. *J. D. Michaelis*, Spicilegium Geograph. Heb. Exter. p. 98, &c. and Biſhop *Lowth*'s Note on Iſa. ii. 13—16.

תרשתא

As a N. *A cenſor*, "*a governor*," ſo Eng. margin. *Caſtell* takes it for a Perſian word, and derives it from the Perſic תרשת *auſtere*, *ſevere*. occ. Ezra ii. 63. Neh. vii. 65, 70. viii. 9. x. 1.

תרתק

As a N. *Tartak*, the Aleim or idol of the *Avites*, mentioned 2 K. xvii. 31. It ſeems compounded of תר *to go about*, and רתק *to ſwathe*, *gird*, *round*, as with a chain, and ſo may denote *the heavens* or *celeſtial fluid*, carrying the earth and planets *about* in their orbits, and at the ſame time *ſwatheing* them *round* as it were, according to the expreſſion in Job xxxviii. 9. Comp. alſo Job xxvi. 7, under בלם II.

The Jews have a tradition that the emblematic idol was an *aſs*, which ſeems not improbable, as that animal, *when tethered*, might, though in a groſs manner, repreſent the phyſical truth intended*. And from this idolatrous worſhip of the *Samaritans*, joined perhaps with ſome confuſed account of the *Cherubim*, ſeems to have ſprung that ſtupid ſtory of the heathen, that the *Jews* had an *aſs's head* in the Holy of Holies of their temple, to which they paid religious worſhip†.

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* See *Hutchinſon*'s Trinity of Gentiles, p. 431, and *Holloway*'s Primævity, &c. of Sacred Heb. p. 41.

† See *Bochart*, vol. ii. p. 221, & ſeq. and *Voſſius* De Orig. & Prog. Idol. lib. iii. cap. 75.

Psalm xli. 13.

ברוך יהוה אלהי ישראל מהעולם ועד העולם אמן ואמן :

THE END.

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